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I have set before thee an open door, and no man can shut it.

In the temple of Yao, near Pingyang, Shansi.
CHINA INLAND MISSION.

NEWINGTON GREEN, LONDON, N.16.

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CHINA'S MILLIONS
THE ORGAN OF THE CHINA INLAND MISSION.

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A New Year's Message.

It is seldom we have passed over the threshold of a new year with an outlook so dark and threatening as the present. Everywhere men are peering into the gloom for some ray of light, and are listening wistfully for some whisper of hope, but they seem to look and listen in vain.

Occasionally the voice of a careless and even foolish optimism may reach them, but this brings with it no real assurance, or comfort or encouragement, must depend on the character and knowledge and experience of the one who utters it.

Now the word which stands at the head of this article seems to be just the message we need, and the question arises, Is it a reliable message? and can it apply to us and our present situation?

It is the language of faith coming from a man whose knowledge and experience justify his optimism, and the words should come to us in the midst of our world perplexity with assurance and comfort.

We remind ourselves that these words were spoken out of the midst of circumstances of almost unrelied darkness.

Under a sunless and starless sky, heavy and threatening with terrifying clouds, on a wild tempest-tossed and raging sea a little ship is driving in utter helplessness towards inevitable destruction.

All hope has gone, and there seemed nothing for that panic-stricken crowd but to wait for the awful end.

At that moment there stands out one man, and in a voice which is heard above the roar of the wind and waves says to that terrified company, 'Sirs, be of good cheer.'

Who is this man and what ground has he for such optimism? Is he an old sailor who has some unique knowledge of storms at sea and has detected signs of the storm abating?

No, he is the man of faith and the ground of his optimism is just the simple word, 'I believe God.'

He has had the most wonderful experiences of the reality of God's guiding, protecting, upholding hand.

Listen as he tells a part of his story: ‘Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen ... in hunger and thirst ... in cold and nakedness.'

Did ever man have such a story to tell and live to tell it? No wonder the man of such experiences can say with confidence, 'I believe God.'

And the God in Whom He believes is the God Who cannot lie (Titus i. 2), the God of all comfort (2 Cor. i. 3), the God Who always causeth us to triumph (2 Cor. ii. 14), the God of hope (Rom. xv. 13), the God of peace (1 Thess. v. 23), the God Who is rich in mercy (Eph. ii. 4). With such a God surely he has abundant reason for this declaration of his confidence.

Moreover, God had given him a word on which He had caused him to hope. It was a word of assurance with regard to the ultimate issue of the storm and the trial. 'Fear not, Paul, thou must be brought before Caesar, and lo, God hath given thee all them that sail with thee.'

Wherefore, Sirs, be of good cheer, for I believe God.'

We come back to our own dark and threatening situation. It would seem as though the world is drifting almost like a rudderless ship. Statesmanship is baffled, and everywhere men's hearts are failing them for fear.

But the one who believes God can say to himself and to others, 'Be of good cheer.' St. Paul's God is our God, the unchanging covenant-keeping Jehovah.

At such a time as this the simple but comprehensive creed of the founder of the China Inland Mission comes to us in great assurance.

JANUARY, 1933.
There is a living God, He has spoken in His word, He means all that He has said, and will do all that He has promised.

Moreover, we have a word from God just as the Apostle had.

Are we anxious about our temporal supplies? We have His word, ‘My God shall supply all your need.’

Are we concerned about the apparent triumph of evil in the world? Again we have His word, ‘Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.’

Are we troubled about the safety of our loved ones away in storm-tossed China? We have His word for them and for us, ‘I will never leave thee nor forsake thee.’

Or it may be we are sometimes perplexed about the ultimate issue of all that is going on in the world. And again, for our comfort we have the sure word of prophecy, ‘The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.’

As we look out over the world and see something of its suffering and hear its bitter cry and groan, does our heart say, ‘O Lord, how long?’ And again we have His word of promise, ‘For yet a little while and He that shall come will come and will not tarry.’

With such a God as our God, with such a word of promise surely we can be of good cheer in the darkest hour.

‘Oh, for trust, that brings the triumph
When defeat seems strangely near;
Oh for faith that changes fighting
Into victory’s ringing cheer!

Faith triumphant
Knowing not defeat nor fear.’ W.H.A.

The Rev. H. S. Ferguson.

A CABLE has been received from Shanghai to the effect that Mr. Ferguson was captured by Communist bandits at Chengyangkwan, Anhwei, on May 12th last, and has died in their hands. The report has not been confirmed, and there is no statement as to the cause of death—whether by murder, or from exposure or disease—but if indeed he has laid down his life, he has most surely received the martyr’s crown. As Hudson Taylor used to say, the devil may hedge us in, and our friend has been set free by divine intervention from those who ‘kill the body, and after that have no more that they can do.’

JANUARY, 1933.

The latest news before the cable arrived was contained in a letter from Miss M. S. Jones, of the American Presbyterian Mission, Showchow, Anhwei, dated October 29th. She had just had an interview with a Chinese named Chen, who was one of the two men to accompany a Flood Relief representative to the Red Camp. They failed to see Mr. Ferguson, but heard that he was very thin and emaciated. Mr. Chen brought news of the death of Mr. Gao, a Flood Relief agent who was captured with Mr. Ferguson, but released two days later. Instead of making good his escape he went to the Communist leaders to intercede for Mr. Ferguson. He was recaptured, and is now said to have succumbed from disease. We are also indebted to Miss Jones for the following beautiful story of a Chinese colporteur’s courage and devotion. Miss Jones writes:

‘The Rev. H. S. Ferguson was captured by the Red Army from the C.I.M. headquarters in Chengyangkwan about twenty miles to the south-west of Showchow, on May 12th. About ten days later it was rumoured that he was a prisoner in one of the “Red” mountain fastnesses on the Honan-Anhwei border. Mr. Sen Bing-yueh, a devoted friend and disciple of Mr. Ferguson, had no peace day or night, and received sure guidance that he should try to see his friend. For a number of years Mr. Sen has lived in Showchow, and the last two years he has been in the employ of the American Bible Society as colporteur. In a single year he travelled over an area of 4,356 square miles selling Scripture portions.

Without telling his missionary adviser his plan to visit the Red Capital, he started off in the latter part of May with the usual carrying pole from which are suspended two baskets of scriptures. He travelled four days, covering a distance of about ninety miles, before reaching the Red lines. With absolutely no credentials, other than the Scriptures and a radiant personality, he announced to a sentry that he was looking for a captive in their camp, a foreigner by the name of Ferguson. The simplicity of the man was mistaken for duplicity. He was roughly handled and commanded to tell a straight story. Beginning with the Gospel story and finishing with his own conversion and a touching reference to Mr. Ferguson’s helpfulness in overcoming habits of wine drinking and gambling, he was amazed to find that his hearers were unconvinced of its genuineness. They strung him up high by the wrists. Sen protested that though they might kill him he had no other story to tell. His tormentors questioned him about the Anhwei 45th battalion that had driven them back into the mountains, referring to some of the officers by name. Sen Bing-yueh stated that he knew nothing about those matters but would like to tell them more about the Gospel story. Finally they became convinced that the man was not a spy and let him down to the ground level. There were deep cuts in his wrists, and with the great heat and infections he still had wounds a month later when he returned to Showchow. From the moment the ropes were cut they treated him kindly, giving him food and providing a place to sleep, urging him to stay with them a few days. They talked Communism and tried to disillusion him about foreigners in China. He faithfully preached to them and witnessed to what God had done in his own life! When leaving he prayed for them, while they all stood around him. They would not allow him to see Mr. Ferguson, and he could get no news of his condition. However, they escorted Mr. Sen back to their border and offered him money for food on his home journey. The good man was unsuccessful in his mission of friendship to Mr. Ferguson, but who can say that the seed may not be growing secretly even within the enemy’s camp?’
ANTING, KANSU.

Two members of the Two Hundred are at Anting, which was opened as a Mission Station in 1929. Miss Grasley, the junior of the two, who hails from North America, writes as follows:—

I EXPECT if you were suddenly landed in KANSU and were placed in a cart and started off with the prospects of spending your nights in a Chinese inn where you ate Chinese food of questionable cleanliness, to say nothing of palatableness, and where you slept with lots of company in the room and mules and carters just outside who seemed never to quieten down, that the prospect would not be particularly inviting. But partly due to gradual initiation, and largely due to GOD's grace all these naturally unpleasant things seemed nothing compared with the privilege that was ours of being His ambassadors to these precious souls in KANSU.

Anting is a small, walled city situated about eighty miles south-east of the capital, Lanchow. Naturally speaking it is not a beauty spot. The city is surrounded by high, partly terraced hills, that might be pretty if there were sufficient moisture to make them green. There are practically no trees, the fields have suffered for lack of moisture, and the brown mud walls of the city add to the dried-up appearance of the whole. But to-night, even as I write, a wonderful rain is falling, the first of the season, and, though it is too late to help the first harvest, it will probably ensure a good second crop which is harvested in the late fall. Oh, that these people would acknowledge the Giver of this blessing. Anting has suffered terribly from drought in the past.

Our city is on a main route so is not one of those places where nothing ever happens. Occasionally foreigners pass through, an aeroplane flies over once a week, and troops of soldiers moving to and from the capital are frequently passing through the city, but we are sufficiently strongly walled and guarded to prevent trouble from bandits, though KANSU is terribly overrun by them. Once recently our own soldiers in the city revolted, because of poor food and accommoda-

In New Centres.

How the Advance progresses in three needy provinces.

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our work is entirely amongst the women. Since very few of them are able to read, we have begun a reading class for them that they may learn to read the Word for themselves. Besides that we visit the homes in the city with the Gospel message and do country visitation. I enjoy going into the homes very much, though it is rather embarrassing to have to sit utterly dumb and be thoroughly examined by curious eyes. Once or twice I have tried teaching ‘teen’ aged girls in the homes a verse, and to be able to do even that was a joy. I had such a longing to be able to gather them together and teach them the way of salvation, and last night I expressed my desire to Miss Verhulst, but she cast my hopes of such a future pleasure to the ground by saying that she too had had such a desire, but that it was well nigh impossible to have such a class since young girls are not allowed on the street and would not be permitted to come to us. To reach them we must go to them.

Our mornings are spent in study. I read an hour a day with a Chinese teacher for whom we are praying very much. He is interested in the Gospel, but for some reason is unwilling to take a definite stand. He reads the Scriptures two hours a day with us. To reach them we must go to them.

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are foolishness unto him, neither can he know them because they are spiritually discerned; and No man cometh unto Me except the Father draw him. Face to face with heathenism one realizes as never before the utter hopelessness of our task apart from the mighty work of God's Spirit in hearts, and realizing that amidst, the power of prayer becomes a mighty weapon that we must wield, and the privilege of prayer becomes a great responsibility.

If you in the homelands only knew how much the results of our labours here depend upon prayer you would thank God for the great part you may have in the evangelization of heathen lands, and seek to enter into that ministry with all your being.

**TUNGWEI, KANSU.**

Mr. W. S. C. Walker sailed from England in 1930. He was hoping to be married in December at Kaifeng, Honan, and then to return with his wife to the new work at Tungwei.

The greater part of our programme of the past five months has been the opening up of new work in a city forty odd miles to the north of Fukiang. On March 1st of this year I said farewell to Mr. Taylor, my senior worker, after accompanying him out of the city on his way to Tungwei. As he strode away into the distance, soon to be lost among the mountains, I could not help feeling something of the littleness of man. There he went, one man alone, off to a heathen city in the centre of a heathen county, going to attempt the seemingly impossible task of winning men from lives of sin and corruption to faith in Jesus Christ and newness of life. For two years he had wanted to carry the Gospel there but the presence of bandits made it impossible. Now it seems as if the time has come for this task to be accomplished.

While Mr. Taylor was away at Tungwei I made my first trip to the country alone. Two days after seeing him off I set out with a Chinese Christian and my boy for the district of Ushan. This is the western third of our parish. It was a new experience, undertaken with a certain amount of trepidation but with joy knowing it was the Master's will. We were out just a few days less than a full month and in that time preached on the market squares of six market towns. I could do very little but I praise God that I was able to say something on each of those markets.

In May the great change round came and I said farewell to my senior worker as he made his way homeward for furlough. At the same time I welcomed my new colleague, Mr. Carlburg, of Moody Bible Institute, Chicago, to Fukiang, and we two fresher settled down to the task before us. 'Forward' is our watchword, and so, with but a fortnight in the central station, we started off for the city of Tungwei to carry on the work laid down by Mr. Taylor. As this is the piece of forward movement work that is going to occupy our attention in the future, a word or two about the place and the prospects may help you to pray for us.

Tungwei is the county seat of one of the three districts allotted to us and is about twice as big as Fukiang city, although the number of residents is very small. Formerly it was a fairly prosperous place, but it suffered much in the big earthquake of 1919, and now of latter times it has been the unfortunate playground of many bands of brigands. The result is that most of the people have fled. Forty miles to the north of Fukiang it is higher and colder and a place of desolation. This year the crops have for the most part utterly failed and on one trip that I made I saw a field of wheat being gathered in. A row of fifteen women were working side by side and progressing along the field on all fours, reaping the wheat by hand stalk by stalk. When a handful was reaped it was tied into a little bundle. The autumn crops are but little better, the rains coming too late in most places.

When Mr. Taylor went up in March he soon found that there were one or two people who had heard the Gospel and who had left their idolatry and sin. These people welcomed him into their homes and very soon one of them opened his home for a Sunday service. The first time they all had to stand as there were no forms of service. The first time they all had to pray and after two days of praying the craving completely left him and has never returned. His daughter-in-law has also broken her habit; too, through the grace of God. Beyoung, knowing that there is a Saviour and that He has saved them and can save others, they know but little of the realms of spiritual truth contained in the Bible. Please pray that we may be able to lead them on into fresh pastures and into the joy of steadfastness in Jesus Christ. Pray for us, too, that we may be leaders and not drivers, driving them where we have not gone ourselves.

During our short stay in the city the Lord opened many doors of friendship through the ministry of healing especially among the Moslem soldiers. Through the Lord's goodness in raising up several of these men from dangerous illnesses we have been able to get right in among them and their leader is one of our best friends. Our desire is that friendship with us may be the first step towards that real friendship with the Lord based upon faith in His atoning work.

**SHENKIU, HONAN.**

Mr. J. H. Kitchen and Mr. D. A. Grant, Australian workers, who have been in China four years and two years respectively, have their base at Shenkiu, but spend much time in new Centres.

These lines are being written from our newest 'Forward Movement' out-station, a market town called Chitien, the 'Paper Inn,' on the Sandy River about twelve miles north-east of Shenkiu. Several years ago two Christians from Chowkiakow, Mr. and Mrs. Hu, took over the local post office, and ever since then have been hoping to see a Gospel Hall opened in the town, but it was only last June that premises became available, almost opposite their home. The rent was reasonable and the local Chinese Church agreed to meet half of it—a further small contribution towards our aim of self-support.

When I returned to Shenkiu in September I was pleased to find that the room rented in Chitien had been completely renovated and formed an attractive preaching place right on the main east to west street. Further, the landlady had died during the
cholera epidemic, and her own house was now offered us for an additional rent of 7s. 6d. per year. We closed with this offer with much thankfulness, and now have the whole courtyard to ourselves, and a most suitable centre for working the surrounding district.

I have had the privilege of being the first foreigner to spend a few days here. On the Saturday morning we threw open the front doors and soon had a large crowd of market-goers to listen to the message. A foreign preaching is always an excellent advertisement; the country folk never seem to cease their wonder that anybody else can learn their language—and perhaps they may be forgiven!

In the afternoon with the aid of a large pot of paste and several willing helpers we plastered posters up and down the streets and on all the town gates.

Sunday was a typical autumn day of glorious sunshine, and when the bell was rung for the morning service fifteen or twenty gathered in the preaching room on the street front and listened for an hour or more as we gave them straight Gospel messages from such texts as, 'What must I do to be saved?' and 'Ye must be born again.' In the afternoon there was another service with a similar attendance and on the Monday morning, before hurrying off to other claims in the city, there was time for another preaching service for the market-going crowds.

**HWAITIEN.**

Fifteen miles higher up the river is the much busier market town of Hwaitien, where work was commenced in December, 1930. As those who have followed this work know there has been a good deal of opposition from Moslem and Communist elements with one or two minor disturbances, and twice our rented premises have been sold over our heads. However, the place we have now secured could hardly be bettered for situation, on a secluded back street where people may come and go as they please.

Early this year a quiet, self-educated country Christian, Chiang Ching-chwan, was appointed gatekeeper-evangelist there. In my own mind there was considerable doubt as to whether he would make a success of his job, for the people in Hwaitien are smart and businesslike and in touch with outside affairs that rarely trouble our country Christians. Later in the year Mr. Chiang was joined by his wife, a steady, earnest little woman. Much prayer has been made for Hwaitien, where work was commenced in December, 1930. As those who have followed this work know there has been a good deal of opposition from Moslem and Communistic elements with one or two minor disturbances, and twice our rented premises have been sold over our heads. However, the place we have now secured could hardly be bettered for situation, on a secluded back street where people may come and go as they please.

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province. Kinchow was formerly called Lao-Huang-Ping (Old Yellow Plain) and for a number of years has been an out-station of Chenyiian where we laboured before our furlough. There are five church members at Kinchow. Our district will also include the towns and districts of Yuking, Wongan, and Fingyueh. I have visited Yuking once and found several men who profess to believe and who meet together on Sundays, but who are engaged in growing and smoking opium. There are also a large number of Black Miao in the Kinchow district.

Mrs. Cecil-Smith and Mr. H. L. Taylor of Kweiyang visited Wongan early this year, and Mr. Taylor writes, 'Scarcely ever have foreigners been to Wongan 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 interesting 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 in the evening with the two men preaching to a crowd of about two hundred.

In the afternoon of the next day, when the two men were holding a meeting, a special request came to me while I was trying to get some letters written, asking if I would not come and speak to the crowd. Again for about half an hour I explained the Gospel and afterwards we found 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.

For the first week or so Mrs. Cecil-Smith was visited daily by numbers of women, mostly strangers, who wanted to see the foreigner, but included one or two who remembered her from her last visit. By the time we left five had professed conversion and had prayed with her, seeking forgiveness of sins.

We men had meetings on the street each evening and the two Chinese were able to do quite a lot of visiting during the day. 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 to him and he knelt down and gave up his sins. We did not take their word as to their sincerity but required them all to pray and seek the Lord's forgiveness. They are not shy in the country but before all, neighbours and friends, they prayed to the Lord. You will have noticed it was almost always the old people who were reached. Nearly every one of the men was a grandfather. Only one young man came to me and he was apparently under deep conviction of sin. I showed him the way and we knelt together in prayer and he went home rejoicing to meet with immediate opposition from his parents and at once he drew back, giving preference to the wishes of his parents than to God. Altogether we have the names of almost twenty men and women who were dealt with at Wongan, and many more are interested. At the beginning we prayed that as a result of our visit there should be a church in the city when we left. God has answered, and though it is unorganized yet it is there. They have a terrific fight yet with opium, wine, etc., but if there is life, and I believe there is, in the end they shall overcome.'

Please pray that the Lord will open many doors and hearts to the Gospel. Pray that we may be able to secure suitable premises and a reliable servant. No Chinese workers are in sight to help us with the spread of the Gospel in this needy area.

Mr. G. K. Smith, of Brisbane, Australia, who is one of the Two Hundred new missionaries, expects to join us in the work. Pray for him.
Our Shanghai Letter.
A letter from Mr. James Stark, dated October 20th.

Bloodshed in Kansu.

At Hweihsien, in the province of KANSU, our missionaries were, last month, exposed to danger during an attack on the city by Ma Ching-wan, the General in charge of the troops in KANSU, and Moslem outlaws who joined him in his revolt against his overlord, Yang Hu-cheng. Miss Levermore writes:

‘Through the rebellion of the general in Tsinchow, suddenly there were great movements of troops, digging of trenches, and preparations for war on every hand. In the midst of these preparations the two missionary ladies with two Chinese arrived from Fenghsien for cholera inoculation, little realizing what they were to encounter. The rebel general hoped that all his troops would stand with him but most opposed him. The rebel was planning to join with the Moslem ex-brigands and usurp authority in KANSU. War was made upon him and he was driven out of Tsinchow and attacked Hweihsien. The Moslem cavalry, under his command, who first attacked, were repulsed, but they with many others returned in full force next evening. Both attackers and defenders used modern methods of warfare, and the rattle of artillery and booming of bombs continued steadily for nearly forty-eight hours; being in the direct line of fire and near to one of the important city gates our position was a dangerous one. With a bomb falling on our premises and with bombs and other missiles all about us our deliverance was truly marvellous. After desperate attempts to take the city they were forced to retreat to Chenghsien. Several hundred were killed, many wounded and there was much destruction of property. It was necessary to burn down many houses and shops outside the city wall to prevent the enemy mining the walls. These were days of great anxiety but we are devoutly thankful that good discipline was maintained among the defenders. As we look back we see how clearly the Lord guided and restrained so that none of us were in the country at that time.’

We sympathize deeply with Miss Levermore and the other lady workers, who were in the city at the time, in the strain of their trying position, and we give God thanks for His protection so graciously granted them. Miss Levermore tells how He prepared her beforehand for this terrible experience. She says:

‘Several days before the trouble showed itself the Lord seemed to show me that once more we were to experience something from which we should be delivered. Quite unaccountably otherwise, the verse laid continually on my mind and heart was “We have the sentence of death within ourselves that we should not trust in ourselves, but in God Who raiseth the dead.” Why it was so given I did not know, but it brought calm assurance of coming deliverance. Then when bombardment began, the verse, “A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee” came with compelling assurance. And so it was fulfilled.’

The Need of Bible Teaching.

From several provinces we receive complaints of the action of the Seventh-Day Adventists in disturbing the minds of Church members with their doctrinal errors.

Instead of going to unreach areas they, in disregard of all recognized comity, enter regions occupied by other Missions and seek to reap the fruit of the latter’s labours. Their aim would seem to be to proselytize rather than evangelize. The importance of instructing the converts in the Word of God is therefore great, and in order to provide opportunity for the study of the Scriptures local Bible Schools are being conducted in many districts where the Christians are sufficiently numerous to make the holding of classes possible.

We also recognize the importance of maintaining our Central Bible Institutions, which provide a more prolonged course for Church leaders and others who desire to increase their efficiency as Bible teachers and preachers of the Gospel. In addition to the Bible Institutions at Hungtung in SHANSI, Hangchow in CHEKIANG and Paoning in Eastern SZECH WAN, we recently established a Bible School in Yunnanfu, and now arrangements are being made for the reopening of the Burrows Memorial Bible Institute at Nanchang in KIANGSI by Mr. R. W. Porteous, who has recently returned from furlough.

New Centres in Yunnan.

Arrangements have been completed, or are in progress, for the occupation of several new centres in the province of YUNNAN. Premises have been secured for Miss D. E. F. Kemp and Miss I. H. Wilson, at Kwantu, and for Miss J. Stunkard and Miss M. C. Kent at Chengkiang. Misses S. R. Kelly and L. V. March have been appointed to Lungling, Misses M. C. Ament and E. A. Hayes to join Miss De Waard at Ri-yuan. Mr. L. C. Lapp and Mr. C. B. Peterson to Ji-ung, south of Yungchang, Mr. and Mrs. J. B. Kuhn to Yungping, and Mr. E. S. Mansfield to Yunnanhien or Tsiangyuhnsien as the city is also named, while Mr. J. S. Kirkman will join Mr. W. A. Allen at Menghwa. Mr. J. O. Fraser, the provincial superintendent, who is escorting the party of ladies from Yunnanfu, where they have been studying the Chinese language, will remain in the western part of the province for six months or a year, visiting the stations and advising the young workers. I would ask your special prayers that God’s help and guidance may be given in the carrying out of these arrangements; for difficulties will doubtless be encountered in thus giving effect to the Forward Movement.

Since I wrote to you on the 1st ultimo, 607 baptisms have been reported, bringing the total for the year thus far recorded up to 2,839.

Tribal Converts.

In reporting the baptism of 225 tribal converts at Kopu in KWEICHOW, Mrs. John Yorkston sends an interesting account of the proceedings. She writes:

‘After a short service in the chapel, we all filed down to the brook, the Miao in their best “flowery” garments standing all around, with the green background of trees and shrubs, making quite a picture. Eight of the Miao workers did the baptizing, and in this way the actual ceremony did not take long. Next followed the big noon service. We planned to hold this out of doors to enable all to be present; but rain made us change our plans, and an overflow meeting had to be held, as it was

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impossible to accommodate all in one building. The two hundred and twenty-five newly baptized Christians sat in the front rows, and at the close of that meeting partook of the Lord’s supper, and were welcomed into the Church. We would value your prayer for these new members. They represent twelve different Churches in our district. Their ages average from sixteen to twenty years, though there were a few older folk amongst the number.

Mr. Gordon Aldis writes from Shunking, in Eastern Szechwan, as follows:

'I expect you will have heard from Mr. Stibbs details of our return, and also of the special meetings at Miss Seidenberg’s school, and in the public cinema. Both these were interesting experiences, and profitable to me—the first gave a little insight into the difficulties and delays that one can have to face in travelling out here, and the other gave an opportunity of taking a rather more active part in things here than has been possible hitherto. The meetings in the cinema were particularly encouraging, both because of the numbers who came, the order and quietness that prevailed, and the messages that were given. The danger in these special efforts—personally, at any rate—seems to be that one does not pray enough, either beforehand, or at the time, because of the pressure of other things, and that after the meetings are over, one tends very quickly to forget to follow them up by prayer.'

Mr. H. L. Taylor, who has been doing pioneer evangelism in a district out from Tungchow in areas chiefly populated by tribespeople (I-chia), the Chinese being in the minority, writes:

'Everywhere there is an open door, and there is no opposition to the preaching of the Gospel. On this trip we sold twenty New Testaments, twelve copies of Pilgrim’s Progress, fifty copies of the Traveller’s Guide, four hundred copies of the Gospels and several more hundreds of other Scripture portions and small booklets. In addition over two thousand tracts were distributed. This shows that although only a small portion of the population was reached, there is a readiness to receive the Word.'

From Nanchang in Kiangsi, Mr. Glazier tells of evidence of God’s working in special meetings when refugees from two camps became interested and attended every day. He says:

'These people continue to attend the services, coming on Wednesdays and Sundays, and we go out to them twice a week. God is working, and we believe some are being saved. The attendance at Sunday worship was steadily growing anyway, and the Church was well filled. With these extra folk it is taxed to capacity.'

Mr. C. E. Tweddell, writing from Kanchow, in the same province, tells of an interesting case. He writes:

'It has been a joy, albeit sometimes wearisome, to have many visitors in, sometimes in relays all day. The only other foreigner in Kanchow, a Turkish “eye specialist” (!) brought his Ahung one day. Himself much interested in the Turkish New Testament procured for him, he almost recommended Christ as Saviour to the Ahung. The Ahung needed no urging to talk, especially about the Old Testament and Abraham. He was given several Old Testament books and other booklets. Later he came and sat outside during one of the Sunday services; a few weeks afterwards he again came to see me, alone, and asked for more Old Testament books. I gave him a Bible—he had read a little of the New Testament also. Yesterday he came to the services and sat interestedly right through both meetings.'

In closing I will give you an extract from a letter received from Miss A. Tranter, telling of village evangelism in the district of Suian, in Chekiang, recently opened as a centre for the residence of foreign workers. Miss Tranter writes:

'We are aiming at going to villages never reached before, and often do so, though we cannot manage it every day. On Thursday of this week we went 20 li westward, and one large place we reached had, so far as we know, never been visited by any messenger of the Gospel. A large crowd of all kinds gathered, and though we had only a woman and a young girl with us, we put up posters and hymns, and had quite a lengthened meeting out in the open. One difficulty was that so few men could read, rather a different story from what we usually find in this district. But it was indeed a privilege to tell of Christ in this place where He was not named. This is, of course, one of many to which we have been these days, and where we have been, as usual, received in a warm, friendly fashion.'

Dates for the New Diary.


May 9th. C.I.M. Annual Meetings, Central Hall, 3 and 7 p.m.

June 12–17th. C.I.M. Swanwick Conference.

January, 1933.
From Every Quarter.

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

THE MOSLEM PROBLEM.

The Rev. E. J. Mann, C.I.M.

Superintendent in Kansu, deals with the progress and possibilities of work amongst Moslems in Kansu.

AFTER returning from the trip into Tibetan territory, we spent several days in Sining, and it was needed, for many things regarding Moslem work had to be discussed. Mr. and Mrs. Harris are still resident in Sining for Moslem work, but it had been planned for Mr. Street and Mr. Knight to open a new centre in the Sining field. After reviewing all the needs and claims, it was thought best to open the town of Tatung, which is situated 110 li north-west of Sining. The town, while not very large, is the centre of a good district and contains a heavy Moslem population. After our departure an effort was made to rent premises, but at present they have had no success. The town magistrate is a Christian and is doing all he can in an unofficial way, so we hope soon to hear that our friends have been able to settle into their new home.

We left Sining on June 12th, and reached Hwalung the next day. One thing struck us on that stretch and that was the influx of Moslems into the district. We had noticed the same in all parts of the Sining district, and in scores of places they have built themselves new houses and shops. At the place we stayed for the night, a place called Hsiakow, at the bottom of the mountain, the Moslems have increased and were preparing to build themselves a mosque. The hill population in the whole of that part of the country has increased greatly during the past few years owing to the land under cultivation being pushed higher and higher up ravines and mountain sides. Hundreds of thousands of acres have thus been opened up and the process continues. The people say the winters are less cold and the summers longer, so that crops can now ripen. The outcome is that a larger population can be carried everywhere.

At Hwalung we enjoyed several days with our friends Mr. and Mrs. J. Bell, and were glad to find the work prepared to keep our eyes open. The results exceeded anything we had expected to see, for from the position of our road, which was high up just along the base of a big mountain range, we could get splendid views of the countryside. We crossed the tops of five valleys, eight miles across, all of them full of splendid crops, and dotted everywhere with small villages, and all Moslem. Mosques were to be seen in all big villages. These five valleys gradually converge into one main valley, which joins the Sining river valley just west of the market town of Chuankow. Over in the next valley we crossed we found many Moslem villages and counted six mosques there, while in the town we stayed in, and still further on, we found groups of these folk, all energetic, industrious, keen, and in some ways as true to Moslem type as the followers of the prophet himself. The same fatalistic beliefs, the same certain hope of paradise if slain in fighting the infidels, and the same keenness in keeping the five calls to prayer which are given from every mosque every day. It is generally the old men who are most religious, and who obey every call to prayer, for the younger men do the work and earn the money. How we know the 'Call to Prayer' now! The high loud shout, prolonged for at least two minutes, can never be mistaken. Often we have not known of the presence of a mosque till the call to early prayer, which is given at dawn, leaves no room for doubt. The Chinese seem poor everywhere, but the Moslems have waxed rich, evidently from the recent rebellions, for they are rebuilding their own waste places, and seem to have plenty of money. At a big market of Maing, near Mr. Bell's new place, we found them building a grand new minaret and a new, larger mosque. That effort would cost a huge sum, but the Moslems have the money, and I understand that all carrying of wood, earth, or bricks is being done freely by themselves.

Mr. Bell's opportunities will be splendid, but will require special methods. The villages are small and scattered, making it difficult to reach them. We have ordered a preaching tent from the coast, and Mr. Bell hopes, by erecting this in a central position, a number of villages will be reached with each effort. It did our hearts good to see such a fine district, and to know that it was to have the Gospel message given to it. Mr. Bell's new sphere is at a newly-made district centre, Mingho.

The Moslem Problem is with us, and how to solve it will demand our attention. We have now Mr. Harris and Mr. Street as whole-time Moslem workers, but since the Moslems are
not segregated, except in a few cases, and then mostly by natural growth of population, but are found in all parts of the Sining district, it will need a few whole-time workers for the big centres, but would seem further to require every foreign worker for Chinese to be keen to reach the Moslem, and every foreign worker for Moslems to be keen not to pass a Chinese by. Any other plan will mean duplication and a waste of time and man power. Why not try to be all things to all men in order to gain the more? The only drawback is that it will require capable men, willing to study the way of approach to, and the mental outlook of, two quite different classes of men. It can be done, for Mr. J. Bell is doing it, but it requires extra study, extra sympathy and much tact. The whole-time Moslem workers are needed for the larger centres and for the preparation of literature, also for giving help and advice with things that need a study of Arabic. Many say that a knowledge of Arabic is necessary to do Moslem work, but that point is not conceded by others who claim that not one Moslem in a hundred can read Arabic, which is the possession of the Mullahs only. Even many of the Mullahs know so little that they could not base many arguments on the text of the Koran. On the other hand some Mullahs are keen Arabic scholars, and know their Koran well. We need prayerfully to seek to solve the problems of Moslem work by doing it.

Mr. G. K. Harris adds some details of his recent itineration with Mr. Street.

In the inn at Tatung were some Hochow people. Our experiences in that place several years ago serve as a point of contact everywhere in the Sining district.

Our most distant follow-up work was explaining the Gospel to a Turki Ahung who was with some merchants in the inn. He is a native of Khotan near Kashgar and had heard something of the Gospel from the missionaries there as well as from Mr. Hunter of the C.I.M. at Urumchi, Sinkiang. The contact which led to our most interesting experience happened while Mr. Street and I were "chop-sticking" into our mouths some steaming hot food in a Moslem restaurant (run by a descendant of one of the old Mongols). A young man began talking with us about a Gospel of Mark which a colporteur had given him. After the first verse, he said, it was interesting reading. He mentioned the village where he owned a shop and invited us to call and see him. Two days later on a visit to his village we had one of the most interesting experiences I have ever had. The mosque is a splendid one, just completed, so Mr. Street was glad to get a few pictures on his kodak. The Moslems let us go inside the mosque for an interior of the "Mihrab" prayer niche and jumped about clearing away debris for us to take a view of the exterior of the mosque. From the minaret a bearded villager called "the faithful" not to prayer but to have a photo taken. We got a fine view of this group and one of the minaret. What was most unique was the way they heeded our request for a picture of the beautifully carved coffin shell which stands in every mosque enclosure; this they hauled out into the sunshine for a snap. As we departed, a sight I shall not soon forget was one of the Ahung with his hands full of our Arabic tracts and a promise made before many of the villagers that he would distribute them to all and sundry. The young man whom we had met in the restaurant was the son of one of the most influential Moslems anywhere about. I almost forgot about a test of faith which we had on approaching this village. Not a soul was to be seen; we passed through the winding street as through a city of the dead. Not a dog barked. We wondered if there could be some plot, or if an order had gone forth for people to shun us. What if we had heeded these first fears and turned away from the village?

DEMON POSSESSION.

Miss D. E. Onions, of Hwailu, Hopei, tells of the enemy's activity in a place where God is working.

In one of my late spring itineraries to an out-station 95 (32 miles) north of Hwailu, I was very much encouraged with the progress of the little group of Christians there. For the past few years this little Hung-Tang Church has not gone forward, then two years ago the tent visited in one or two places in that district, and the Spirit of God began to stir up life some of the Christians. In one village where there were already a few professing Christians, several other names were added as enquirers. They were very anxious for someone to go there and teach them, and every day while we were there we had an earnest little group studying the catechism or learning a hymn or repeating verses of Scripture. Then every evening, after the work in the fields was finished, they would gather...
together for a meeting, going on until quite late. One young man, a really earnest Christian, has to stand quite a lot of persecution in his home because of the Gospel. His wife, though interested, often joins in the ridicule, and is afraid to take any stand for herself. In her mother's home, 5 li away, all are ardent idolaters, and are in real distress because two of the sons' wives are demon-possessed. This young Christian man became very burdened for them, and made several visits to them, telling them of the one true God and His power to save all from the power of the devil. He taught them to pray a few sentences, beseeching the Lord to pity them, forgive their sins, wash their hearts clean and deliver them. He also taught them to sing 'Jesus loves me' and to repeat a verse of Scripture, 'The Son of God was manifested to destroy the works of the devil.'

Naturally when we were up in that district he pleaded that we might visit this demon-possessed home, and help them. Never shall I forget the week spent in that home, in the very stronghold of Satan. The people received us gladly and were anxious to know more of this wonderful doctrine that could set men free. But, oh, what a struggle! The devil put up such a fight. At the very mention of the name of Jesus either in prayer or Scripture or the singing of a hymn, the eldest son's wife would be tormented, and her weird cries were heartbreaking. We prayed with her in the all-prevailing name of Jesus, claiming the power of the Blood of Calvary to deliver this soul. Then for a time she would get liberty, only to be tormented again.

All around, in every room, were pasted false gods, and we knew that before they could get deliverance, they must be willing to put away all that belonged to the devil. Their minds were so dark, fast bound in a lifetime of heathenism, and it was not easy at first for them to take in the truth, but little by little as the days went by, we noticed the light beginning to dawn in their minds, for we believe that the entrance of the Word gives light and understanding to the simple.

Before we left we had the joy of seeing them take down their idols and burn them, but we long still more now to see that dear woman absolutely delivered.

LIGHT AND DARKNESS.

Miss B. M. Roe sailed for China in 1929. She was expecting to leave Nanpu, Szechwan, for Kwangyuan, before the end of the year, so as to relieve Miss E. A. White for furlough.

I think I may have mentioned about Li-tsi-ia before, one of our outstations. There has scarcely been any work there for some years, but it has recently revived most wonderfully. There was a big fire there and almost half the market was burnt down. It made a deep impression when the fire came right up to the Church yet did not touch it, and when I was there recently it was truly remarkable to see the blackened ruins of a house within a yard or two of the white walls of the mission property. The work is going on well. The Christians are keen and so is the old evangelist. He is over eighty years old, yet is full of life and energy. Another out-station where there has not been any work for a long time is also reviving. It is called Chienhsing-ch'ang, and recently during the visits of the colporteur, the people have asked for work to be started there again. So this week a special mission is being held there. Our own pastor, and Pastor Ts'ai, and three other Chinese workers and two foreigners are putting in some days of intensive work, which we do trust will bear much fruit in the salvation of many souls, and the establishing of a strong work.

Here in the city it is hoped to hold a Bible School at the end of October. It is hoped that Pastor Hsiao, of Shunking, will be able to come and lead it. He is quite blind so is not able to have charge of a church, but God has made him a splendid Bible teacher. After this some men, and we hope two or three women will be baptized. One of these is our own personal teacher with whom we read Chinese. He had never read the Bible before he read it with us. It was a great joy one Sunday morning some time ago, when he gave his testimony in church. He is a middle school teacher...

When the conference was over, we left for a few weeks of cooler air in the hills. This year our friends in Pachow invited us to spend it with them at their hill resort at Yinglingshan. It is a beautiful place with lovely views over hills and valleys, and the coolness was a great relief from the heat of the city. The house stands 4,000 feet above sea level, and on the top of the hill another 1,000 feet up is a famous temple. We arrived a few days before a big festival was to be held there and all day long there were numbers of pilgrims passing along the road. Each group was led by a man who chanted from a
PERILOUS TRAVELLING.
Miss L. M. Reeks, whose adventures at Manwa, Kweichow, were related in our November issue, writes as follows of the return journey:—

We came back another way. The Lord had truly prepared the way before us, and in many places where they had never heard the Good News we had crowds all the time. One place it happened to be market day when we arrived, so crowds were huge. They thronged us till we could hardly breathe. They scrambled up to the windows and filled the room; every crack and crevice was made available for the view. At last we decided to go out into the middle room where they could all see us for a few minutes, but a few minutes would not satisfy them. I told them we had breath in our mouths and could wish for no more, so do not delay, go quickly.’ Then her eyes closed, but in a few minutes they opened again and bowling before the idols. They said they could even hear what our coolies were saying. They did not touch us, we did not even see them, so the Lord kept us from another danger. Later they stripped the postman to hunt for the money, because they said they heard our escort was going to give it to the postman to carry, as the bandits do not, as a rule, stop him. And so the Lord kept us from dangers seen and unseen. Your prayers mean much for us in these days of perilous travelling in these wild parts of China.

SAFE HOME.
Mr. G. Birch, of Suan-cheng (formerly Ningkwo), Anhwei, tells of the triumphant passing of two Christian children.

During this trying time of pestilence only two Christians died. They were children of heathen parents and though they had been but recently converted their deaths spoke of Christ’s presence with them. Both were rejoicing at the thought of heaven and happy at the thought of being there soon. The little girl who died of dysentery was only seven years old. Her parents were heathen. On account of the flood they left their home and came to Ningkwofu a few months ago. Since their arrival the little girl heard the Gospel for the first time. She attended Sunday School, and once she had started never missed a Sunday. She always knew her Golden Text, and at the end of the quarter recited the twelve texts without a mistake. She became very ill with dysentery. One day after she had been ill for about a week she asked her father for the ‘paper.’ She knew as did her parents that she could not live, and her father thought that she spoke of the paper money burned at heathen funerals. But no, she did not want that; it was her Sunday School quarterly that she wanted. She asked her father to turn to the last Sunday’s lesson, the title of which was, ‘Obeying God’s Call,’ and the Golden Text was, ‘Surely I will be with thee.’ Then she told her parents that she must go and

she asked her mother to bathe her, and dress her in clean clothes. ‘For I must be clean,’ she said. Her father asked, ‘Are you not afraid to go?’ ‘No,’ she replied, confidently, ‘God is with me.’ Her mother was weeping, but she patted her hand and said, ‘Don’t cry, I am very happy, I am going to heaven.’ Her father said, ‘If you are going to heaven I could wish for no more, so do not delay, go quickly.’ Then her eyes closed, but in a few minutes they opened again and bowed before the idols. Miss Warin and I were alone, and we met some very nice friendly people there. They gave us tea and nuts and other dainties and did their best to persuade us to stay to dinner. An elderly man had a very considerable knowledge of the Gospel, but felt no need for it personally. He said their religion and ours was really all one!

MARRIAGE.
Mr. W. S. C. Walker to Miss M. E. Miles,
As the autumn's work is now in full swing, we must write to you again to seek your continued interest and prayer for all that goes on in this large district. Perhaps we should first write a little of the great gatherings held in Paoning in June, at the invitation of Bishop and Mrs. Mowll, who welcomed among their guests not only representatives from seven C.I.M. stations, but also Bishop Song and five or six workers from the C.M.S. district, together with the Rev. James Fu, of Yunnanfu, whose visit to our province has been so much appreciated, and has proved a real stimulus to us all. The gatherings began with a ten days' Bible School which between forty and fifty Chinese friends attended. The sessions were conducted by Bishop Mowll, Bishop Ku and the Revs. James Fu, Parsons, Denham, Stibbs and others. The aggressive side of our work was emphasized in the afternoon sessions, when Bishop Mowll and Bishop Ku led discussions on the Five Year Movement—a movement which aims at evangelizing China within the next five years, having special reference to the home life, the needs of rural communities, and also to the great mass of illiterates. The discussions were taken up warmly by our Chinese brethren, showing that they felt the matter to be of vital importance. The following week was mainly occupied by business meetings, chiefly those of the Northern Sub-Synod.

June 24th was a very special and memorable day, being the tenth anniversary of the consecration of Bishop Mowll. It was preceded and followed by quiet days, with devotional periods led by Bishop Song and the Rev. Jas. Fu. On the morning of the 24th Bishop Mowll preached in the Cathedral to a large congregation and the gifts, which by Bishop Mowll's own request, took the form of a contribution to the Chinese Bishopric fund, rather than any personal gift to himself, and in which every parish participated, were then presented, the sum received far surpassing all expectations.

From June 27th to July 2nd a short Normal School for teachers was held, in which much valuable help concerning methods of teaching and child psychology was given to the thirty or forty people attending, mostly pastors, evangelists, and school teachers. This again was followed by five days of missionary conference, after our Chinese brethren had returned to their homes. The early morning Bible readings led by the Rev. A. Stibbs will long be a fragrant memory to many of us; much helpful discussion on the vital problems of our work took place; such matters came up as the self-support of the Chinese Church, hospitals in relation to evangelistic work, the teaching of illiterates, suggestions for Sunday School and young people's work, and lastly, how to avoid getting into ruts. When the conference came to a close with the administration of the Holy Communion, each of us present felt it had been truly worth while.

Illiterates and Babies.

One outcome of the Paoning meetings which touches us here is the appointment to this station of Mr. Lo for the special work of teaching illiterate Church members and others. He and his family came here about three weeks ago and we have been busy getting premises ready and are now opening a night school for men, which we feel is going to meet a great need; and also an afternoon school for married women; the subjects taught will be mainly Scripture, reading, writing and hygiene. The course is planned for four months, at the end of which time the students should be able to pass an examination and receive a certificate. They will then be able to recognize about 1,000 characters which should enable them to read the greater part of the New Testament.

It has long been in our minds to open a baby welfare centre here, but the expense of equipment and the press of other work has prevented this hope materializing. However, a short has been made, and during the afternoon on which the weekly enquiries' class meets, a short talk is given on such subjects as care of babies, suitable feeding, simple remedies and other matters relating to public health. It seems to be greatly appreciated, for all classes of women come in good numbers, and all stay on for the teaching of hymns and the Bible lesson. Living among the people as we do, the tremendous need for teaching on these subjects is brought home to one, for almost any day you may see quite young babies being given raw chestnuts, peanuts, raw turnips, and cucumbers and other such delicacies, which would make English mothers' hair stand on end.
Subjects for Praise and Prayer.

PRAISE.

For suitable premises supplied at Shenkiu, HONAN. p. 7
For the nucleus of a church at each of the new centres: Tungwei, KANSU, p. 6; Hwaiien, HONAN, p. 7; Wongan, KWEICHOW, p. 8; Isingtan, HOPEI, p. 12
For protection granted to missionaries. pp. 9, 14
For the tribal converts. p. 9
For openings in hitherto unreached areas. p. 10
For the reoccupation of the southern HONAN stations. p. 18
For advance in SHENSI. p. 18
For the safe arrival of the SINKiang party at Tihwa. p. 18

PRAYER.

That missionaries may be kept from nerve strain as a result of constant bandit menace. pp. 5, 6, 9
For evanglist and Biblewomen for new centres. pp. 5, 8
For Bible School work. p. 9
For the young workers in their new spheres in YUNNAN. p. 9
For blessing on the seed sown at special meetings held in the cinema at Shunking, SZECHWAN. p. 10
For work in the refugee camps in KIANGSI. p. 10
About the Moslem problem in KANSU and elsewhere. p. 11-12
For the work amongst children. p. 14
For the three workers on their way to China. p. 17
For the Christians at Chengyangkwan as they hear of the death of the Rev. H. S. Ferguson. p. 4
That doors may be kept open and courageously entered during 1933. p. 18
That the new publications may be a blessing to their readers and hence indirectly to the work in China. p. 20
For peace in the provinces where there has been civil war recently and for a just and wise settlement of the Manchurian dispute. p. 18

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.

A Prayer Meeting is now held on the last Wednesday of each month at 6 p.m., in the home of the Rev. and Mrs. James Orr, who have just arrived from England. Another young man has been converted through reading the Gospel message in newspapers.

A New Lantern Lecture.

A lecture entitled 'Occupy till I come,' with about seventy beautifully coloured slides has been prepared. Particulars as to loan, terms and dates can be had on application to the Rev. T. Gear Willett, Deputation Secretary.

Fuel for Intercessors.

NINGSIA.—Messrs. A. S. Rowe and G. F. Ward are moving shortly to Pinglo. Mr. and Mrs. C. H. Hess are opening Ninganpao. Mr. L. C. Wood hopes to convene a conference for Ningsia workers early in the New Year. There has been blessing recently at Chungwai, where there is a fine growing Church. Miss Bolster hopes to open a dispensary for Moslems at Ningsia at the Chinese New Year (early in February).

KANSU.—Miss Levermore at Hwelihsien asks special prayer for a Buddhist devotee named Liu, who was interested through hearing the Gospel at an idolatrous festival. He came to the city two days later, and after several hours' conversation expressed his desire to become a Christian and forthwith broke his vegetarian vows. He has since been attending services, seeking to testify to others, and proving how the Lord can open up ways for him to earn a living.

SHANSI.—There are ninety students in the Hungtung Bible Institute.

SZECHWAN.—Dr. Howard Jeffery (Kiungchow) and the Rev. J. Carpenter (Chowkow) are recovering from serious illnesses. Miss K. O. Walton asks prayer for the opening of Kienchow, an unoccupied county town. Mr. G. A. Scott is planning to reach the many markets and villages of the Ilung area by means of voluntary Chinese workers, travelling two by two from place to place. Miss L. A. Hart-Wilden hopes to open up work at Tuchi, an out-station of Chuhsien. The Rev. and Mrs. R. V. Bazire have been designated to Lungan, near the Kansu border, and in a district where there are many Tibetans and tribespeople.

KWEICHOW.—Dr. Fish (Kweiyang) holds a weekly clinic at Anshun. The journey used to occupy three days, but is covered in a few hours by motor-bus.

KIANGSI.—The Rev. W. R. Porteous reports that the Nanchang Bible School has been opened. About twenty students were expected. Another young man has been converted through reading the Gospel message in newspapers.

CHEKIANG.—The Rev. A. B. Lewis reports 106 baptisms for Ningsia workers early in the New Year. There has been a splendid programme has been arranged which will include dialogues between the missionaries, a lantern lecture by Miss Evelyn Barber, addresses by Miss MacDonald, of Glasgow, and the Rev. and Mrs. James Orr, who have just arrived from China. Duets will be sung by the Anderson Brothers, and proving how the Lord can open up ways for him to earn a living.

Scottish Young People's Rally.

We draw the attention of our friends in Scotland, and particularly those in Glasgow and its vicinity, to the Annual Young People's Rally which is to be held, D.V., on Friday evening, January 27th, in the large Hall of the Chinese Institute, Bothwell Street. The meeting will commence at 7.30 sharp. A splendid programme has been arranged which will include dialogues between the missionaries, a lantern lecture by Miss Evelyn Barber, addresses by Miss MacDonald, of Glasgow, and the Rev. and Mrs. James Orr, who have just arrived from China. Duets will be sung by the Anderson Brothers, and altogether we have a most attractive programme for that evening. While the gathering is specially for young people, all friends are heartily invited to be present.

Further particulars of this gathering can be had from our Scottish Offices, 16, Belmont Street, Glasgow, W.2.
Reinforcements.

The testimonies of three recruits who left for China on December 30th.

MISS AILSA CARR.

Although my parents were missionaries in China, and my early life there was a very happy one, yet for several years after leaving school I fought against the idea of ever having to go back there as a missionary myself.

Then one day the claims of Christ upon my life were put before me in a new way, and I knew that from that time there must be either a wholehearted following or no profession at all.

Then God in His goodness showed me something of His great love, and in all sincerity of purpose I gave my life and "all the keys" back to Him. Then and there I prayed that if He wanted me to go to China, He would write it across all my own plans, and give me no other ambition than to dwell with Him there for His work.

There have been the backward glances, of which I am ashamed, but God has wonderfully answered my prayer, and I do thank Him for the increasing joy He has given as He has made His will known.

My prayer is 'that I may know Him...and follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.'

DR. GWENDOLEN N. COOK.

In the summer of 1922, through the ministry of a C.S.S.M. worker, I realized the necessity of being born again, and by His grace accepted the gift of a new and eternal life, leaving the old uneasy striving to do my best to be a Christian, to rest on the finished work of Jesus Christ. At that time also I began to realize that we are saved to serve, and in the following year, at a C.I.M. May Meeting, came the conviction, that for me that service was, one day, to be in China. The reading that evening was from Isaiah vi. There was only one answer to be given to the question, 'Who will go?'—'Whom shall I send?'—as it came in the power of the Spirit to my heart.

The confirmation of that call has come, through the consciousness of the hand of the Lord in planning my life and activities, and especially, during this year, as He has guided in offering, and the Committees and Councils in accepting.

I have frequently been asked if I go to China as a missionary or as a doctor. As the answer is given, that the medical work is regarded as a means to the end that the light of the glorious gospel of Christ may shine into the hearts of the Chinese, I am reminded of the warning given by Dr. Cochrane at a Missionary Conference, 'Be not lost in the avenues of approach.' Reports from medical people on the field show how the Evil One would do his best to keep us in these avenues. Will you pray that nothing may prevent the doing of His will.

Looking back the testimony is ‘The Lord hath done great things...whereof we are glad.’ Looking forward, ‘He is my Confidence’—'My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.'

DR. L. A. H. SNOWBALL.

God gave to me the great privilege of a Christian home, and it was at the age of seven that I came to know the Lord as my personal Saviour, but it was even before that age I first became interested in the China Inland Mission.

Dedicated as a child to His service, I was enlisted as a member of the Pagoda Branch at the age of four, and later of the Comradeship for China when that branch was formed. It was my ambition from an early age and throughout my schooldays to be a medical missionary and I was convinced that God was calling me to this work. But on leaving school all doors to a medical training seemed closed to me and I started in business. However some two years later the way opened for me to take up medicine, and through the years of training and two and a half years of experience since qualifying I can see now that the Lord was wonderfully leading me all through.

During this time He was also preparing me by opportunities for service with the Crusaders' Union, the C.S.S.M., and the L.I.F.C.U. at London University, and I praise Him for the fellowship and experience gained in these and other spheres of service.

Having been interested in China for so many years, I had taken it for granted that China was the place for me. But it was not until I was prepared to go wherever He sent me that He showed me that China was His plan. And now I go out knowing that as in the past so in the days to come, 'All things work together for good to them that love God, to them who are called according to His purpose.'

Mine are the hands to do the work,
My feet shall run for Thee,
My lips shall sound the glorious news;
Lord, here am I; send me.
OPEN DOORS.—Our frontispiece this month was chosen not merely because it is an excellent photograph, but because it suggests the open doors of opportunity which we hope by God's grace to enter during 1933. That there are many adversaries need not surprise or daunt us. Probably the history of Christian missions since the apostle Paul's campaign at Ephesus would show that no 'great and effectual' doors have ever been opened without the challenge of Satanic opposition. There is, for instance, the continued danger of Communism emphasized for us by the reported death of the Rev. H. S. Ferguson, who was captured by Communist bandits on May 12th. Many efforts, both official and unofficial, were made to effect his release, but they were unavailing, though the district in which he was held captive is less than 200 miles (as the crow flies) from the capital city, Nanking. Moreover, during the last few months there have been two minor outbreaks of civil war—in Shantung where the semi-independent general who has maintained good conditions in the Chefoo district for some years has at length been ousted, after some severe fighting, though without any serious trouble in Chefoo itself; and in Szechwan, where the balance of power as between the two strongest generals, with headquarters in Chungking and Chengtu respectively, has been rudely disturbed, and the first clash took place at a large C.I.M. centre, Shunking. The letter from Miss Levermore quoted on page 9 reminds us that in Kansu also political conditions are far from stable.

Yet we must not overlook some definite causes for thanksgiving, even in reference to the problems of Communism and banditry. In southern Honan, for example, the very district where Mr. Ferguson suffered, it has been possible for our missionaries to re-occupy Kwangchow, and to plan for an actual advance. We have prayed very definitely during recent months that conditions in Shensi should permit of the occupation of a number of new centres. Half a dozen new workers were held up at Hanchung pending the answer to our prayers. And now we hear that Mr. W. J. Michell and Mr. J. W. Beck have been prospered in a visit to Tzeyang, a city which has been without any Gospel witness (we are told) for twenty-five years. At the end of November the Rev. A. Moore, our C.I.M. superintendent, was hoping to visit Ningkiang, which was reported to be available for occupation, and we trust that the six young men are even now 'hiving off' in previously unoccupied cities. Even in Kiangsi, where Communism has its firmest foothold, the Government forces seem to have made some headway.

But how urgent is the need for prayer throughout 1933 that every Chinese worker, every foreign missionary, may be ready for any enterprise which the Captain of their salvation has in hand. We were impressed, in reading a recent article in the Times dealing with the strength of a certain European army, by the wide divergence between its apparent and actual strength. Divisions whose numbers are formidable enough on paper contain an astonishingly small proportion of 'effectives.' If the open doors are to be entered in the Lord's Name, we at home must be instant in prayer that our thirteen hundred missionaries and their Chinese colleagues may be kept in vital and unbroken fellowship with Him. No man can shut the doors which He opens, but we may easily be too preoccupied or lack the courage and the energy to enter them.

The Sinkiang Party.—It has been a great relief to hear first by cable from Shanghai, and then by letter from Tihwa (Urumchi) itself, that the party of six recruits reached that city on November 9th—exactly two months after leaving Peiping. Letters have just arrived which give a most interesting account of the journey, though they do not altogether explain the causes for the delay of at least a month en route, and parts of these letters will be published in our next issue. Meanwhile, encouraged by this definite answer to many prayers, it is our privilege to continue instant in our intercession for Mr. Hunter, Mr. Mather and the six new workers, that guidance may be given as to their ultimate location, that doors may open and remain open for the Word, and that the problems of language—languages, indeed, in this case—and acclimatization may be met in the same spirit as has brought them through this long and arduous journey.

Manchuria.—We have refrained from commenting on the various aspects of the Manchurian problem, which is still before the League of Nations, lest an insufficient knowledge of the facts and our natural sympathy with the Chinese people should lay us open to misunderstanding. But we are within our province when we stress the fact that the present uncertainty is a serious hindrance to the progress of the Gospel in the three Eastern Provinces. While volunteer armies are in being, sufficiently mobile to attack large cities or threaten the railway, and then retire quickly enough to evade the Japanese forces; while bandits profit by the breakdown of internal control, and poverty, misgovernment, to say nothing of disastrous floods, drive increasing numbers of people to prey on their fellows, who can wonder if the work of evangelization is impeded? Do we believe—and if we believe it, are we much in prayer with regard to it—that God is able to accomplish what from a human standpoint seems impossible, i.e., to work in the minds of men that a just and wise settlement of the dispute between the two great nations may be reached?

Publications.—The new Map of China, prepared expressly for the C.I.M., has now been published, and may be obtained in paper for one shilling, and mounted on cloth for half a crown. The size is 22-in. by 28-in., and the map is printed in black and three colours. It shows the boundaries of provinces, the main rivers and railways, all the C.I.M. centres (in red), and (in black) the names of about eighty other cities. Even in Kiangsi, where Communism has its firmest foothold, the Government forces seem to have made some headway.

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Among leaflets recently published are a further reprint of 'Before they Call,' which has now reached a circulation of 33,000, and 'Reckoning Accounts,' an eight-page leaflet by the same author. 'Getting to Grips' is printed for the Comradeship and sold at a halfpenny per copy. The 'Publications.—The new Map of China, prepared expressly for the C.I.M., has now been published, and may be obtained in paper for one shilling, and mounted on cloth for half a crown. The size is 22-in. by 28-in., and the map is printed in black and three colours. It shows the boundaries of provinces, the main rivers and railways, all the C.I.M. centres (in red), and (in black) the names of about eighty other cities. Even in Kiangsi, where Communism has its firmest foothold, the Government forces seem to have made some headway.

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Donations received in London for General Fund, during November, 1952

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**Flood and famine relief**

- **General...** 3,484 4 2
- **Special...** 478 4 2
- **Total for November...** 3,962 8 6

**Flood and famine relief brought forward...** 115 8 8

**Summary:**

- **Total...** £4,138 9 9

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**Readers of Life of Faith.**

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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.

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*They Offered Willingly.*

To their power... yes, and beyond their power they were willing of themselves."—Cor. viii. 3.

"With such sacrifices God is well pleased."—Hebrews xiii. 16.
## Our New Publications

**See also the inset.**

### Honey Two of Lisu-Land.
**By Mrs. A. B. Cooke.**
With cover in colour and many original illustrations by Mr. Norman Baker.
Foolscap 8vo, 128 pp. 1s. net.
_A vivid story of evangelistic work among tribespeople in south-west Yunnan._

### C.I.M. Calendar.
**Price 1s. net.**
*Printed in four colours and mounted on a bevelled card.*
The original was an interesting photograph taken by the Rev. T. Gear Willett from the upper terrace of the Summer Palace near Peiping, showing the Jade Fountain Pagodas and the Palace of the late Empress Dowager.

### Chinese Idylls.
**By the Rev. Robert Gillies.**
Art Cover... 6d. net.
_The book contains a sympathetic and fascinating portrayal of Chinese characteristics and goes a great way to answer those who say that Missions in China cannot succeed._—Scots Observer.

### 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 1s.
Cloth with art paper jacket, 1s. 6d. net.

### New Map of China.
**Showing all C.I.M. Centres.**
*In black and three colours, 22" by 28" paper. 1s.*
Mounted on Cloth and folded, 2s. 6d.

### 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. _Size 6" by 4"._

### Gems of Thought from Hudson Taylor.
A booklet containing a quotation for each day in the month from the writings of Hudson Taylor.
_Price 3d._
*Cover in four colours. Size 2½" by 4½._


January 1933.
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By Mr. J. Stark 29

FROM THE FRONT LINE. Extracts from letters from the Rev. A. Moore, Miss C. M. Dentham, Dr. L. Watney, Mr. L. G. Gausen, Dr. Max Gray, the Rev. G. T. Denham, Mr. F. Shaver, Mrs. Pike, Mrs. F. B. Kuhn, the Rev. C. A. Bunting, Mr. D. M. Campbell 32

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Three Generations—A Family in Honan.
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CHINA INLAND MISSION.

NEWINGTON GREEN, LONDON, N.16.

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'With Men it is Impossible.'

*Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.'—Mark x. 27.

The words fell on the ears of men who were already astounded, almost terrified, at our Lord’s statements with regard to the difficulty of rich men entering the Kingdom of God. 'In that case,' they said to one another, 'what chance is there for other people? Who can be saved?' We might have expected that He would reassure them by suggesting that they had taken His picturesque language too literally, that after all it was not so desperately hard to enter the Kingdom of God and be saved. But He did no such thing. 'Difficult?' He said, 'it is not only difficult, but utterly impossible. With men it is impossible, whether they are rich or poor.'

As we study the various articles in this issue of *China’s Millions*, embodying reports of many aspects of the work from many different parts of the field, we do well to remind ourselves (and to remind them) that our friends in China have undertaken an impossible task. We would admit that it is difficult to persuade a modern Chinese student, who regards all religion as 'dope,' or an illiterate countrywoman, or an opium addict, to enter the Kingdom of God. But what we need to realize is that it is absolutely and completely impossible. It simply cannot be done. With all our persuasiveness or eloquence, our knowledge of the Chinese language, our varied methods, our earnest desire, we cannot draw a single soul one inch nearer God.

If our object were to westernize the Chinese—to persuade them to adopt western forms of civilization—that might be done. In fact, it is happening to some extent all over China, quite apart from the efforts of the missionary. 'It almost seems too late,' says a worker in one of the more backward provinces, 'to appeal for workers to reach some places with the Gospel before they become westernized; it looks as if China will be like Japan in that it is westernized without being evangelized. In many of the big towns that we passed through where there was no missionary, English was being taught in the government schools, while on the streets, cigarettes, palm olive soap, pink pills for pale people, western hats and caps could be purchased. In one town the rank of the teachers in the girls' schools could be distinguished by the man's felt hat or cap that the lady teacher wore. Western clothes, western goods, western customs, but no witness for Christ!'

Or again, if we were concerned primarily with education, in spite of the vast number of illiterates, we might hope for considerable results if sufficient men and money were available. Education is indeed advancing by leaps and bounds under Government auspices in spite of lamentably uncertain conditions in many provinces. The task of educating four hundred millions would be difficult, but not impossible.

Or if our aim were to christianize the people of China, so that they would accept Christian dogmas or ideals, substituting the religion of Jesus Christ for other faiths, we might enjoy considerable success. There are many Chinese who will readily agree to 'eat the foreign teaching,' as they express it. It is not inconceivable (though unlikely) that China might one day be as Christian as Europe is, and we do not deny that even a nominal adherence to Christianity might bring much blessing and enlightenment in its train to people who live in fear of evil spirits, under the dominance of superstition. To christianize China would be difficult, but not impossible.

But if our one purpose is to turn men from darkness to light, from the power of Satan unto God, to save men from their sins, so that they become new creatures in Christ, He Himself assures us that of ourselves we shall never achieve our object. We can heal the sick, but we cannot raise the dead. We might indeed clothe a corpse and prop it on its feet, but the ghastly fact would remain, that it had no life, and we cannot impart it. A westernized, educated, christianized Chinese might be as far from the kingdom of heaven as the most backward of his countrymen—or as a nominal Christian in England.

Have we not sometimes regarded our task as merely very difficult? Have we not spoken as if the salvation of more souls depended merely on more men or more equipment—better methods of work? 'With a sallary bluntuness which should rouse us to a truer conception of the facts, our Lord bids us pour contempt on all our pride, and recognize our utter Helplessness to win one solitary individual to Him.

But He does not leave us there. The sense of our impotence should drive us to seek the aid of a Higher Power. If we were asked to lift a heavy weight, I might put forth all my efforts, and strain myself to the limit of my strength, in order to raise it from the ground. But if I knew that it was entirely beyond my power to raise that weight, I should recognize the futility of wasting my strength, and employ some other agency. And we are not left in doubt as to the means by which men of every class and race and language may be saved. 'With men it is impossible,' says Christ, 'but not with God. For with God all things are possible.'

Here is a man or woman whom you have found yourself quite unable to influence. It may be that God in His mercy has brought you to the point where you admit failure in order that you may understand that in this business of soul-winning all the glory must accrue to Him alone. You cannot save, but the fact of your impotence does not prove that the one whom you have sought to win is beyond the pale of salvation. You cannot, but God can. 'None too vile or loathsome,'
or too hardened or too complacent, but that the grace of God may not reach him. It is mere faithlessness to doubt the regenerating and transforming power of the Holy Spirit in any life, however degraded or however self-satisfied. For the words 'All things are possible' are used more than once in this Gospel of Mark. 'With God all things are possible'—this is a glorious truth which may easily degenerate into a truism in our experience. But oh for courage to apply to all the circumstances of our life and service, whether at home or in China, the glorious assurance of the previous chapter, 'All things are possible to him that believeth.'

F.H.

The Swedish Mission in China.

By Mr. Erik Folke.

Mr. Folke’s interesting article is the first of a series, giving some account of the origin and progress of the Associate Missions connected with the C.I.M. Further details are given in the ‘Jubilee Story,’ by Mr. Marshall Broomhall.

It has all through been a great blessing to remember that our call as a mission to China is an answer to prayer. A minister in the Church of Sweden, formerly missionary on the Gold Coast, was feeling the burden of China weighing heavily on his heart. He gave himself to fervent prayer, and he also endeavoured to enlist workers for China. And far away in SHANSI there lived at the same time an old countrywoman, who had heard the Gospel during a short visit to Pingyangfu. She had learnt to repeat one verse of Scripture and also a verse of a hymn. After returning home she felt herself so utterly helpless with her little knowledge, that during two whole years she kept on crying to the Lord to send her a missionary. Prayer in a Swedish rectory together with prayer in a small hut in China became the moving power in a young man’s heart here*, and we will ever thank God that He in that way so mercifully let His call come to us.

By an anonymous person in London travelling expenses were defrayed, and the venerable Mr. Benjamin Broomhall arranged that this young man should sail with the first party of the Hundred just starting for China (1887)—a very congenial fellowship. Mr. Stevenson invited the newcomer to the Training Home at Anking. An agreement was made whereby our mission was associated with the C.I.M., and thus the way was open for work in the interior.

In the adjoining parts of the three provinces of SHANSI, SHENSI and HONAN there was at that time an extensive field without any missionaries. Mr. Stevenson pointed to that region as a suitable field with Puchowfu as a centre. We found, however, that Yuncheng was much preferable. We were not long left to work quietly in SHANSI. Urgent calls came from unexpected quarters. One day a wayfarer knocked at our door at Yuncheng. Without any of the usual ceremonies he began, 'I have come from HONAN. I have walked more than 300 li and I have come to ask for a missionary to go back with me.' The man was in real earnest. He told his story with deep feeling. A Christian family had passed by near his home on their way to SHENSI. They were emigrants from SHANTUNG. In utter distress they had sought shelter in a small temple. They were starving. And he heard them cry to Some One for help. Our friend listened. Such words he had never heard before. He must know whom they implored and the meaning of their words. He got the explanation and hastened to fetch food. While they were eating he looked into the priceless Book they carried with them. After their departure he could not be at rest and now, he said, 'I must have a missionary come back with me.' He could not understand that there was no missionary to be had. 'Well, then,' he said, 'I will be back here next year, but you must have a missionary for us by then.' He came the second time and he came the third before his request could be granted. And we felt constrained to do something for HONAN in spite of our insufficient number of workers.

About the same time one of our first baptized Christians rushed into my room one day. 'You must go to SHENSI at once,' he said. 'I have just met a traveller who told me that a great number of emigrants from SHANTUNG have settled in SHENSI. Many of them are baptized Christians, but they have no one caring for their souls.' My evangelist and myself felt that we must go and see how things were. The immigrants were soon found. We gladly gave them what help we could. Meeting houses were built in several places, schools were opened and regular work begun. When the English Baptist Mission after some years sent missionaries to the district we withdrew. But to the east of the immigrants' settlement on the border of SHANSI we met on this trip seekers for truth and received such a strong call that it could not be ignored. The guidance from the Lord as to the extent of our field seemed thus to leave no room for doubt. And during all the past forty-five years we have had no other Protestant Mission working with us.

Individual souls had given us a call, but it took years of much prayer and patient work before we could get a footing. It was no easy thing to move about. We were closely watched by the mandarins and wherever we wanted to go we had to accept an escort. That proved

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to be a great hindrance to getting into contact with the people. In order to get rid of the escort we were always on foot, coming and going. In that way they got so used to our presence that they imagined we had always lived in the country. 'Oh, yes, you have been here at least thirty years, if not more,' was no unusual remark.

A very good way of winning the confidence of the people was the opening of refuges where opium patients could be taken in for cure. These refuges proved to be most useful as a means of getting souls saved, especially when those in charge had patience and were willing to wrestle for the souls night and day in fervent prayer with fasting. After the suppression of the opium traffic we gave up that work.

By constant visits and giving all help we could to the people we succeeded in establishing stations. Thus in SHANSI Yuncheng was opened as a station in 1888, Ishih in 1891, Chichchow in 1895, Puchow in 1903 and Juicheng in 1913. In SHANSI we opened Tungchowfu in 1891, Hancheng in 1897, Hoyang in 1904, Pucheng in 1912 and Tungkwan in 1924; and in HONAN Sinanhsien was opened in 1899, Honanfu in 1902, Mienchih in 1905 and Shanchow in 1921.

From the very beginning we were led to move among the people out in the country preaching in the market places, talking to the people one by one. And thus was the light kindled everywhere. Changed lives were powerful witnesses to the truth. The general public could learn to understand our motives. They could with their own eyes see the effect of the Gospel. It was encouraging to see how willingly the Christians suffered for CHRIST'S sake and how gladly they took part in the evangelistic work. It was no unusual thing during the winter season to meet a farmer with his bag on his shoulder walking along the road chanting a hymn. If you asked him where he was going he would come, 'Well, I have time to spare and I am going to such and such a place to witness for my LORD.' Or he might reply, 'I have heard that Brother So-and-so is in trouble and I am going to see if I can comfort and help him.' Or, 'So-and-so is ill and I am going to pray for him.'

We had often heard of a farmer in HONAN, who has left his farm in charge of his sons so as to be free for the LORD'S work, which he is doing altogether gratuitously. Of late we have found tent preaching to be especially fruitful. The tent is put up in a village or town. The preachers stay for an indefinite time. They spend their time talking to individuals, holding regular preaching meetings, teaching those willing to learn to read, singing hymns, etc. As a rule they do not find time to stay in more than four places in a year. The people receive them gladly everywhere, help them in the arrangements, and the meetings are well attended. The outcome of such a tent mission is usually that a regular preaching place is established after the tent has gone. At present we have eleven tents in use.

As soon as we had Christian homes schools had to be provided for their children. As long as the government allowed free schools to exist we had a number of schools of lower grade. We had also a few middle schools and two seminaries for the training of teachers. But since the new regulations came into force we have found it necessary gradually to transfer the schools to the churches. It is increasingly felt by all that religious instruction must continue to be given in our schools. Our schools have not been registered and the authorities have not as yet compelled us to register. Neither have they demanded that religion be excluded from the schedule. Although we have to work under restrictions we find that even non-Christians come and ask us to receive their children into our schools.

Our Sunday School work has been very encouraging, especially since special helpers are giving advice and guidance to the Churches. Bible schools for men and women are carried on. Such schools do not come under the government's regulations and cannot consequently be interfered with. For the training of evangelists we have besides our own courses largely made use of the C.I.M. Training School at Houtung. A hostel has been opened at Yuncheng, where young men studying in the many government schools in that city are received. The result has been that students in no small number attend church services and generally show a very friendly spirit. Our orphanage at Sinanhsien has made a deep impression on the public far and wide, even on the robber bands who continually menace the people in those parts. A little more than ten years ago our Christians decided to have some sort of church organization, and a combination of the Presbyterian and Congregational form of government was agreed upon. The field is divided into four presbyteries, which unite in one synod. That arrangement being made before the great wave of nationalism.

A map showing the field of the Swedish Mission in China in the three provinces of Shensi, Shansi, and Honan.
arose saved us many troubles. The centralization is on the whole progressing favourably, but it is evident that the local churches seem to prefer living and working under more limited conditions in a more limited sphere. To our missionaries they show genuine friendship. They take their share in the church and evangelistic work, they erect their own churches and keep up the services, they contribute to the salaries of Chinese helpers and school teachers and meet the local expenses. All this involves no small sacrifice, for they are passing through so many trials, often being robbed and maltreated, poor and sufferers in many ways. The very adversities seem to have awakened in them a deep desire for spiritual blessing. They seek more eagerly the power from God. Lukewarm backsliders are being restored. Many of those who have fallen into open sins have confessed before the church and are now witnessing to the saving power of God. Those of the Christians who lately have been seduced by the many strange doctrines that are being propagated understand now more and more the danger of leaving the safe path given us in the Word of God by giving heed to 'the inner voice,' to controversies regarding the Sabbath, etc., and are coming back to the Church in a meek repentant spirit.

From the beginning of our work 6,805 have received baptism and the Communicants numbered 4,382 at the end of 1931, 572 being added during that year. We notice that there have been more baptisms where the notice that there have been more baptisms where the end of 1931, 572 being added during that year. We

Subjects for Praise and Prayer.

**PRAISE.**

For the growth and development of the work of the Swedish Mission in China. pp. 24-26
For the 833 baptisms reported last month. p. 29
For encouragement through tent campaigns. p. 30
For blessing at autumn conferences. pp. 31, 32, 33
For God’s protection and guidance for the Sinkiang party. pp. 27-28
For continued blessing at Hsiangcheng, Honan. p. 33
For the mission at Szechwan. p. 34
For openings among students. p. 33
For Miss Chen’s ministry in Kweichow. p. 34

**PRAYER.**

For Chinese suffering from Japanese aggression in Jehol and Manchuria, and from civil war in Szechwan.
For the new workers studying at the Language Schools, Anking and Yangchow.
For the Swedish Mission in China. pp. 24-26
That opium smoking may be checked. pp. 29, 33
For the famine stricken districts in Shensi and elsewhere. p. 29
For the Chinese Evangelistic Society formed at Hanchung, Shensi. p. 32
For the opening up of work at Hukwan, Shansi. p. 32
For medical work. pp. 32, 33
For newly appointed evangelists. p. 34
For revival at Tuhshan, Kweichow. pp. 34-35
For the defeat of the enemy’s tactics at Menghua. p. 35
For newspaper evangelism. p. 35
For the reading room at Sienku, Chekiang. p. 36
For Miss Ho’s ministry at the Women’s School, Chowkiakow, Honan. p. 36

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 16, Belmont Street, Glasgow.

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

The Prayer Meeting in Belfast is held on the first Monday of each month at Cromwell House, Cromwell Road, at 8 p.m.

Friends in the Edinburgh District are asked to note that the change of day for the monthly evening Prayer Meeting held in St. Thomas’s Hall, Rutland Street, Edinburgh, has not been found satisfactory. It will now be held on the second Tuesday in each month at 8 p.m., and all interested will be welcome.

In our January issue the address of the Prayer Meeting held at Paignton was wrongly given as Clifford Road. It should be 11, Cliff Road.

The Westminster Prayer Meeting will be held at the Soldiers’ Home, Buckingham Gate, on Wednesday, February 8th, from 3:30 to 4:30 p.m. This meeting will be held on the second Wednesday of each month, but no further reference will be made to it in “China’s Millions.”

**ENGAGEMENTS FOR MISS CABLE AND THE MISSES FRENCH.**

Feb. 2.—Westminster Chapel.
" 3.—Wallington.
" 5.—St. Paul’s, Portman Square.
" 6.—Manchester.
" 8.—Bradford and Rawtenstall.
" 9.—Cheadle Hulme.
" 13.—Hull.
Feb. 14.—Scarborough.
" 15.—Leeds.
" 16.—Newcastle-on-Tyne.
" 18-20.—Bolton.
" 28.—Wimbledon.
Mar. 1.—Cambridge.
" 5-7.—Birmingham.
" 6.—Liverpool.

**FEBRUARY, 1933.**

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From Peiping to Urumchi.

Mr. W. J. Drew describes the remarkable journey of the Rev. G. Hunter and six recruits in two 30-cwt. Ford trucks into Chinese Turkestan (Sinkiang). There were many notable instances of answered prayer.

On Friday, 9th of September, the two vans with our luggage were taken by rail to Kalgan. Early in the morning many friends gathered on the platform to bid us God-speed, and as we slowly steamed out of the station amidst considerable excitement we felt that at last we were on our way. The rail to Kalgan is remarkable for the beauty of the country through which it runs, one rocky mountain pass in particular, and also as a triumph of the railway engineer.

A happy week-end was spent at Kalgan and on the following Tuesday, September 13th, after the purchase of petrol, etc., and the packing of the vans, we set out on our long adventure. The journey has been full of instances of God's direct care and guidance, which have been in answer to your prayers. As this record proceeds I shall endeavour to indicate one or two, that you may join us in praise to Him for all He has done for us.

Towards Mongolia.

Formalities with officials over, we passed out of China Proper through the Great Wall by the city gate of Kalgan towards Mongolia. The first day's travelling took us up a rough pass through which there was a tolerable motor road. We were struck by the skill with which the Chinese carters held their animals in as they passed in long file down the rocky path at our side. At the top of the pass we could see the hills rolling away southwards into China, and stretching out before us was the road winding northwards on to the Mongolian plains. On we sped till at nightfall we put up at a Chinese inn. We had passed two other cars, the last two until nearing our journey's end.

For the next two or three days our way lay across rolling grassland. We were interested to see how in some places Chinese farmers had settled and cultivated the land. Signs of Chinese settlement were soon left behind, however, and we were introduced to Mongol life. The Mongol folk were as interesting to us as were our motor cars to them. Their soft, flowing language was beautiful to listen to and the colourful gowns, silver ornaments and heavy pointed boots of the men, and the jewelled head-dress of the women-folk, quite appealed to us. All of them seemed to be excellent horsemen and care-free and happy, enjoying to the full the freedom of the wide, open spaces.

We were thankful to see that the people in this region are not forgotten by Christian missionaries. The religion of the Mongols is Tibetan Buddhism (Lamaism). It is usual that one son from each family is set aside for the priesthood. For this reason there are large lamaseries throughout the country where the young men go for training—some never to leave again, but remain as lama (the Buddhist equivalent of monk). Often would we see the white walls of a lamasery gleaming in the sun on the side of a distant hill. In some places they form the centre round which a small business settlement grows up. It was at such a place as this that we were able to buy a little extra petrol. For a day or two it had been evident that our mileage per gallon was far lower than we had planned and bought for. This would have been sufficient grounds for serious misgivings had we not been certain that we were being sent on our journey by One in Whose hands are endless resources, and we went on our way trusting that He would provide in His own time and way. A good deal of Tibetan and Mongolian Gospel literature was distributed by Mr. Hunter on this section of the journey.

Rougher Country.

The grassy plains soon gave way to country of a rougher nature. I recall one particularly bad rocky river valley through which we had to pass. Our drivers did admirably in steering us safely through. It was about this time that one car developed a nasty knock. We did not discover what was wrong until the back axle and driving shaft had been taken out. How small a thing it was, repaired with a piece of wire from a broken thermos flask! Thick tufts of grass impeded our progress in many places, and often the cars proceeded at a very slow pace, lurching at all angles like ships at sea. After a tiring day on ground like this it was fine to lie down to sleep snugly tucked up in a sheepskin bag and protected from the wind in a comfortable little bell tent.

Sand, too, began to give us trouble on this part of the route; many times we had to push and dig or lay down canvas tracks for the cars to grip on. On one occasion we were speeding along on a firm, dry river bed. Suddenly both cars sank into loose sand. Five and a half hours' digging, pushing and towing rewarded...
On the Edge of the Gobi.

Eleven days after leaving Kalgan we got on to the edge of the great Gobi Desert. Vegetation became more scanty and we had to carry water for two or three days. Many times we passed the skeletons of camels that had died by the roadside and there was none of the beauty of the ordinary landscape at home. What did appeal to us, however, was the vastness of the scene, the shimmering mirage of trees and lakes on the horizon, the glories of the sunrise and sunset and the expansive night sky. One big range of mountains through which we passed was remarkable for the rock colourings. There was no vegetation, but as we went higher and higher we passed ridges of black, brown, green, mauve and red standing out in bold relief against the perfect blue sky. Sometimes it would seem impossible to find a way through the hills, but as on we sped we would find the camel track winding up an old glacier bed or through a sandy valley. To avoid sand in valleys we sometimes had to climb straight up the face of hills to join the path again after a mile or two. After leaving these mountains the general slope of the Gobi was downwards towards Edzingol River district, which we reached very shortly.

At Edzingol.

It was found necessary to spend ten days here in the camp of the Sino-Swedish Scientific Expedition, where Dr. Hörner and his colleague Mr. Ch'en treated us with gracious hospitality. The perfect weather, the cool river in which we bathed, the autumn tinted trees and the high sand dunes helped to make our memories of Edzingol among the happiest of the whole journey. More serious matters, however, engaged our attention. One of the most important was the crossing of the four or five rivers in this district, which were abnormally high. Dr. Hörner kindly lent us his twenty-five camels to transport our goods across, whilst the two motors went round the smaller of the two lakes into which the streams empty, and were dismantled and towed through the remaining most difficult river by seven camels. When the electrical parts had been refitted to the cars and all our goods loaded ready for the start again we were indeed thankful to God that all had been brought safely through. We bade farewell to our Mongol guide, who galloped off to join a caravan at the neighbouring business settlement for his home in Eastern Mongolia, and the next day we were speeding westwards, our objective, Hami. The Edzingol region was to us a happy, peaceful place. The Mongol queen of the district visited us in camp one day and was obviously delighted as she listened to my gramophone. I do not think she had ever heard "canned music" before. It is hard to judge which she considered most amusing, Dame Clara Butt's deep voice or Kreisler's violin —both produced peals of merry laughter. There is no one to bring the message of the Cross to these folk, though they are so needy and also so receptive!

On the Great Road.

Although only a little over half-way, the most exciting and interesting part of the journey was over. A few more days of Gobi and we were at the Sinkiang boundary. Sinkiang gave us a cold greeting, for during the first night within its borders the thermometer registered 17 degrees of frost. As we penetrated further into the province we were struck by the beauty and size of Karlik Tagh (snow-capped mountain), which lay off to our right for several days. Soon we caught sight of the telegraph line in the distance marking the Great Road out of China, which we joined and followed into Hami.

We were in Hami for thirteen days—an unforeseen delay. As I walked about the yard of the inn in which we stayed, the thought came to me several times that it must have been just such an Oriental inn as this to which the shepherds came to wonder and adore; but they found not the lowly Christ-child in the guest-chamber, which we His followers were privileged to occupy, but lying in the stall where the horses, the camels, the mules and the donkeys were feeding.

When we were able to start again we were glad to think that soon we should be in Tihwa. About half-way the road took us through the Tien Shan (Celestial Mountains), and after coming out of the pass on to another flat expanse of desert we saw many long camel caravans slowly bearing China-wards the precious merchandise of Turkestan. During the last lap of a hundred miles or so we traversed an area which vividly recalled country I have seen at home of the type found in Essex and Kent—gentle wooded valleys with little streams and pleasant farmlands. Yet all the time towering high above us to the south was the snow-capped range of Tien Shan to remind us we were in Central Asia.

The Arrival.

On the morning of the 9th November we drove through the gates of Tihwa and Mr. Marther welcomed us at the door of the Mission premises here. We had completed 1,760 miles in twenty-two travelling days, though we were actually on the road nearly two months. Three times that day we sang "How good is the Lord"— out of full hearts, and the verse, "This is the Lord's doing; it is marvellous in our eyes," truly expressed our feelings.

Now we are here will you continue to pray for us and for the people round us. There are many races in this wonderful province and most of the people are Mohammedans.
Our Shanghai Letter.

A letter from Mr. James Stark, dated November 21st, 1932.

War—Opium—Famine.

Conditions throughout the country are still disturbed. In Szechwan, both East and West, there is considerable military activity. Mr. Denham, writing on October 8th, tells us that thousands of troops had passed through Chowkow on their way to Shunking, where there had been fighting, whilst Mr. Beatty reports that at the beginning of November, Chengtu, the provincial capital, was in a state of subdued excitement because of the immediate possibility of a battle between the 24th Army under the command of General Liu Uen-huei and the 29th Army under that of General Tien. Communists are still active and brigandage prevalent. The reoccupation of our evacuated stations in the province of Kiangsi has not yet become possible. Writing from Yungning in the province of Szechwan, Mr. Kerry says:

'War in the province is having a bad effect on business in this city. All the river traffic has been suspended for some time now, and we hear on pretty good authority that fighting is getting on toward Luchow. How one longs to see the wrongs redressed! O that the people only knew to cry to the Lord in their trouble!' From Shensi Mr. Middleton writes:

'The Government makes no allowance for crop failure, but are increasing taxation by every possible means. The poor people are literally groaning under their burdens.'

The continued military occupation of Mission premises at Nanchow in Hunan is reported.

From Kweiting in the province of Kweichow, Miss Moody reports that in this district the people have again been busy, preparing to plant opium. She says:

'Proclamations are out speaking of the evil of the drug and urging the young not to smoke on threat of punishment, but nothing seems to be done to check the growing of supplies. Large numbers of coolies, with loads of last year's opium, have been travelling this way lately, taking the drug to Hunan or Kwangsi.'

In the district of Pangsieh, one of the centres of our work among tribespeople in the same province, we learn from Mr. Allbutt there has been a lot of talk about making the Black Miao adopt the Chinese dress and speak the Chinese language. The attitude of the people, he says, has changed considerably, no resentment being manifested by them, excepting in isolated instances. Mr. Allbutt writes:

'The breaking down of the wall of difference between Miao and Chinese is generally accepted as a matter of course. With the more general dissemination of knowledge and setting up of schools, Chinese is being learned by more of the younger generation of Black Miao, and they are becoming more Chinese in their viewpoints. In one Black Miao home I have visited, they are determined to teach the little baby to speak Chinese and not Miao, and doubtless as time goes on this practice will become more prevalent.'

In some parts of the province of Shansi, covering a wide area, the harvest prospects are poor. In the Feng-siang district the present situation, Mr. Stevens tells us, is appalling. He says:

'Villages have been deserted and numberless homes have been pulled down to sell the wooden framework just for the price of a few meals or for expenses on the road while migrating to other places. There are several months until harvest, and what lies ahead we dare not venture to prognosticate. These conditions prevail practically over the whole district.'

From Yungning in Western Szechwan, Mr. Kerry reports that incessant rains have rotted acres upon acres of rice and maize crops, and though there have been good harvests in some places, he adds:

'The poverty all around us breaks our hearts, and the way the military are cruelly taxing the people makes our blood boil. That the people need the Gospel goes without saying, but it is strange how many difficulties there are in our way as we seek to make it known. The country around has been somewhat quieter of late, though this has been an exceedingly bad year for dastardly robbery—whole hordes of armed brigands have been roaming the country. Now that the authorities are putting the responsibility for maintaining order more on the local garrison, which in the past seemed to be in league with the robbers, things are better. Seventeen men were shot at the river side only a few days ago.'

Evidences of Progress.

Notwithstanding civil strife and other adverse conditions, there are many evidences of progress and blessing in the work. Since I wrote to you a month ago eight hundred and thirty-three baptisms have been reported, bringing the total thus far recorded for the year up to 3,672.

We have received cheering news from Miss Duncan, who has been revisiting Changshan in the province of Chekiang, where the work has been without foreign oversight for several months. She writes:

The Mission House at Kweiting, Kweichow. Miss Wright Hay is standing on the left and Miss Moody on the right.
The attack has been upon our most earnest and promising men. Some of them, I am thankful to say, have come out triumphantly, but for others the authority and influence which such a position gives has been too great a temptation.*

Mr. Michell, who has made a journey from Siasieng to Tzeyang, in the same province, a city which had not seen a foreigner since Mr. Burgess visited the place twenty-five years ago, writes:

'From the outset we were a great attraction to the boys who followed us about wherever we went, even marching behind us on one occasion. They proved to be very good customers and canvassers, and enabled us to dispose of a large number of Gospel portions. The city is small and has very little business within its dilapidated walls. Outside, on the river bank, is a very busy street, and in the eastern suburb is the grain market held every day. The city governs twenty-four markets, all of which should be worked. The people were very friendly, and many listened very attentively to the Gospel as they heard it for the first time.'

Mr. Liberty sends cheering tidings from the province of Shansi. His sphere of labour for the autumn was Sianglinghsien, ten miles south-west of Pingyangfu. It had been arranged that the tent should be erected in the city, if possible. Mr. Liberty, writing on November 2nd, says:

'Our arrival coincided with the farmers' busiest time—every threshing floor was occupied. However, the Lord gave us an excellent, central site in front of the theatre of the city temple. From the very first night until I left, a few days ago, we had big crowds, almost unmanageable at times, but I have to report a marvellously encouraging time among all classes. I found everyone most friendly and though I arrived a stranger (I was taken in by the Chinese Church. Mr. C. H. Stevens writes:

'I went down to Meihsien last week in response to an urgent request by a deputation that I would be present at some special meetings they were arranging. The meetings were splendidly attended, a good number from the various outstations in addition to local Christians being there.'

Encouraging tidings have also reached us from Shansi regarding the work at Meihsien, another station worked by the Chinese Church. Mr. C. H. Stevens writes:

'During the last month the tent has been in Yapeh, a large market town, thirty li to the west, the home of our evangelist. Several Buddhist women came under the power of the Gospel there, and are attending worship regularly now. One or two of them are very gifted exponents of Buddhism, and if really saved and led of the Spirit would be a great gift to the Church. We would value your prayers for them.'

Where there is evidence of the Holy Spirit's working, assaults by the adversary usually follow, and Chowchih has been no exception. Mr. Middleton adds:

'Lately we have been specially conscious of the Devil's power in our midst, more especially in the outworking of famine conditions, forcing some of the Christians, who used to give of their services voluntarily to seek employment in the Government, which under the present régime is almost an impossible situation for a Christian. The attack has been upon our most earnest and promising men. Some of them, I am thankful to say, have come out
that day the teachers are free from the school. Each
time, we have two or three Church members also in the
party. All of the men are doing well. It is splendid to
see how keen they are, just revelling in the street preaching
and country work.'

In the recently reoccupied station of Szenan, in the
province of Kwei-chow, the Misses Emblen and Stair have
been meeting with encouragement. I quote from Miss
Emblen’s letter:
‘Last week we called on the magistrate’s wife and also
on two other ladies of rank. We were received graciously,
and in two places we had a fairly good opportunity to
preach the Gospel. As the result one of the ladies and
some of her friends came into the Gospel Hall on Sunday.
She seemed a very nice little woman and listens well to
the Gospel.’

The following extract from a letter from Mr. Ernest
I. Davis, of Yencheng, Honan, will, I am sure, be read
with interest and call forth thanksgiving to
God. Mr. Davis writes:
‘We have just concluded a wonderful
autumn
conference. The weather was beautifully bright and not
very cold and the country people were through with their
work on the farms so came in great crowds. While the
chapel was filled to capacity with about 700 people, there
were two or three hundred women and children elsewhere
on the compound listening in the open air to the Gospel.
At night, people were lying on straw and mats all over
the compound wherever there was a roof and we estimated
that there were nearly a thousand for two or three nights.
These people all come at their own expense, eat their
own food and the Chinese Church provides tea and a
shakedown of straw on the floor.
‘But crowds and weather do not in themselves make a
wonderful conference. The great thing was that the
LORD’s servants had come to us with a burning message
which had gripped their own hearts and which was de­
livered in the power of an ungrieved Spirit, so that many
people were conscious that they were in the presence of
God with sins in their hearts and on their consciences.
At the close of the Sunday morning service several men
and women sought a quiet room in our courtyard, where
they might confess their sins to
God and seek His grace.
This is truly the work of the Holy Ghost and we are
thankful to see people thus stirred. One feels that many
have been building on a false foundation and resting in
a false hope and have been continuing in known sin.
At the close of the three days’ conference about forty
men and women have gathered for a two weeks’ Bible
school for leaders. Mr. Weller has come over from
Hiangcheng bringing several of his men with him and we
have been having a very profitable time in the study of
1 Samuel.’

Our Cover Illustration.

The cover illustration this month is sent by Miss M. Soltau,
of Kaifeng, Honan, and shows three generations of a
Chinese family named Tien in that province. The
grandfather is seated in the centre. On his right stands his
son, Dr. Tien, who was trained as a medical student under
Dr. Williams, and has now a large private practice in his home
town. He has been leader of the local Church, and also carries
on a boys’ school. His wife (standing on the left) is a most
practical housewife. All the cotton and cloth used in her household
are spun at home. Seated between her and old Mr. Tien
is her daughter, the Biblewoman at the Kaifeng Hospital. She
is an able Bible teacher, trained at the Nanking Women’s Bible
School. All her time is given to taking services and personal
work amongst the patients. Her younger sister stands behind.
She began training as a nurse, but proved unsuitable. Prayer
is asked for the two boys, who are still at school. Neither has
as yet taken a real stand for
Christ. The father hopes that
one at least will study medicine and succeed him in the practice.

Personalia.

1932.

ARRIVAL.

December 23rd.—Mr. Owen Warren, from Hankow, Hupeh.
1933.

January 16th.—Mr. and Mrs. J. S. Orr from Yangchow, Kiangsu.
1933.

DEPARTURE.

February 11th.—Miss E. Rice, per s.s. Montclare.
1932.

DEATHS.

December 19th.—Mrs. A. Grade (retired), in the C.I.M. Nursing
Home, London.

December 30th.—Mrs. W. E. Hampson (retired), at Belfast.
1933.

January 13th.—Mr. E. H. Owen, from drowning.
1933.

BIRTH.

November 29th.—To the Rev. and Mrs. A. M. Stibbs, a son.
1933.

January 12th.—To Mr. and Mrs. M. T. Shepherd, a son.

February, 1933.
THE HANCHUNG CONFERENCE.

Sixty delegates attended the Conference at Hanchung, Shansi. The Rev. A. Moore (C.I.M. Superintendent) tells of one of the results of the Conference.

ONE of the results of the conference is a spontaneous desire on the part of the Chinese believers to start an Evangelistic Society. The plan is to select a couple of delegates from each station on the Plain, elect a chairman, secretary, and treasurer. This committee will arrange for voluntary workers to go out in groups preaching the Gospel in the villages, and especially in places and districts where the people have never heard the message of Life. They will also, if necessary, engage evangelists who will lead these groups and in such cases will pay them wages, but they are hoping that those who can will gladly give their time and talents to the Lord for this work of making Christ known among the heathen. This movement has nothing whatever to do with the foreigner but is purely Chinese, and has been brought forward with the desire to preach Christ to those who know Him not, in view, they said, of the near return of the Lord for His saints.

AN INTERESTING PATIENT.

Miss C. M. Densham and Miss D. M. Madden are the two foreign nurses at the Luan Hospital, Shansi. Miss Densham writes:

One interesting woman patient, who has just returned home, came from Hukwan, the unopened city in which the Mission are trying to rent premises. She was an exceedingly nice woman with such a bright, open, smiling face—always a smile whenever one came near her. One would think she must be a Christian with such a bright face, but she was just a heathen woman. Right from the first she was much interested in the Gospel and tried to learn all she could in the time she was with us. Her complaint was a T.B. leg, which she had had amputated, and it healed up beautifully. Then she had a very successful wooden leg made with a proper small foot such as the Chinese admire so much in women. She was delighted with this leg, because when she strapped it on and adjusted her shoe, no one could tell by looking at them which leg had been amputated! The Sunday before she went home, she came to church complete with her new leg! Please pray that her interest in the Gospel may not wane now that she has returned to her heathen surroundings, and also that the Mission may very soon be able to rent premises in Hukwan, that these people may be followed up.

A SPORTS MEET IN HONAN.

Dr. Lily Watney describes a sports meet held at Kaifeng. Modern China is graphically portrayed.

A few days ago I took some of our nurses to see the games and competitions at the Public Recreation and Sports Ground in the city here. This ground, which cost the city over $500,000 to lay out, is on the site of the beautiful old Manchu city demolished by eager, young, and enthusiastic Republicans in 1927. The old Dragon Palace looks rather lonely now, but very picturesque with the lake round it. Truly we are in modern China now! We realized this as we sat in our rickshas going to the sports ground, our coolies tolling on down the dusty road. The public buses (especially run for the occasion) 'toot-tooted' by, as well as an occasional private Chinese car. Boy scouts, soldiers, students, walking or riding on bicycles, mingled with the crowds around us. There was the incessant 'squeak, squeak' of the old-fashioned barrows, and 'rumble' of the clumsy carts and drays drawn by oxen or cows or mules or ponies or donkeys (or some of each?) in twos and threes—the threes, by the way, being invariably in a row and usually of quite mixed varieties.

Arrived at the sports ground we saw games of tennis, volley ball, and wrestling matches going on as we sat in the grandstand in the briling sun. It was a great occasion, this annual 'meet' of the North China Sports Association, to which all leading schools and colleges in the provinces of Hopei, Honan, Shansi, and Hopei send teams. There were girl competitors in 'shorts' and in their school colours, just like the boys competing with them.

This year the place of meeting chosen was here at Kaifeng, a great honour, and for the three to four days of sport a public holiday was declared and business was suspended in a great measure.

Crowds and 'crowds of people (many of them visitors from other provinces mentioned above) flocked to the Recreation Grounds' Stadium. The entrance fee charged was 200 cash—about 6d.

AT A NEW CENTRE.

Mr. L. G. Gaussen writes from Wuyang, Honan, a Forward Movement centre where he and another young worker, Mr. Heiny Guinness, are now installed:

This city is the county capital, an old walled city about two-thirds of a mile square. Not having had resident foreigners before, we are an object of interest wherever we go. One gets a bit tired of being stared at! There are several big schools here, and the boys especially are interested in us. On Sunday they come round all day to gaze at us, and to try to pick up some English. We have...
started an experimental meeting on Sunday afternoon for those who come, and hope it may settle down into a sort of Bible Class. One of the Middle School masters came in the other day and seemed very friendly. Later he invited us round to the school to play basket-ball with the boys. This we did to their great delight, the whole school turning out to watch. One feels this to be a call to prayer, that the Lord will open the way to reach these boys with the Gospel. They are not really so very different from English boys, while their hearts' need is exactly the same, only perhaps more urgent if that is possible. Boys come here to school from all over the county, so it is a strategic place.

I am glad to tell you of answers to points for prayer in my last letter. Mr. Chew and Mr. Chang are standing well in Hiangcheng and the Lord is using them to save souls. The blessing in the school there continues, and more children have been saved. The Christian children are witnessing, too, in their homes. Thus two boys are locked up on Sunday so that they cannot come to the services. They read their Bibles and pray at home instead. Another, the day after he was converted, refused to eat food that he knew was stolen. The Lord too has supplied both pairs of us with the teacher and the servant we needed. The language study is progressing slowly, but is getting on. One can give a short address occasionally with plenty of preparation, but nothing much as yet. For all these answers we do praise God.

We print also an extract from a later letter, telling of the blessing at the autumn Conferences at Hiangcheng and Yencheng:

After being out here about a month, and having settled in, we have just been back to Hiangcheng for the Annual Conference. Pastor Han, of the Lutheran Mission at Manyang I understand, was the chief speaker. We have had a remarkable time. The attendance was about three hundred. We had the usual early prayer meeting, followed by three sessions. Pastor Han spoke at two each day. For three days he spoke, on sin for about two hours each time. Taking some aspect or other, he would work round it, hammering it home till we felt people must understand. The conference was planned for three days, but everyone felt things were just starting on the third evening and so two more days were held. I never heard anything like his treatment of sin, such as a sermon on David's sin to show that sin cannot be covered. It was simply tremendous. The Lord blessed the messages too. Many people could not sleep owing to conviction of sin. Quite a number we believe were truly saved. One was Dr. Wellington Kao's brother; another confessed to having committed almost the same sin as David did—murdered a man to get his wife—and was saved; another was a hardened old man who has been employed by the Mission at Yehsien and has caused endless trouble, though a professing Christian; then more children in the school were saved. It was lovely, too, to see the men saved in Miss Monsen's Mission in March so keen for souls—up all hours of the day or night dealing with others. One feels that the Lord has truly done 'a new thing' in Hiangcheng, and He is going on to do greater.

We have also just been to the Yencheng Conference, as this, strictly speaking, is a Yencheng out-station. Mr. Joyce was the chief speaker, and gave us some very solemn and faithful messages on sin and the way of salvation. I do not think many could mistake the way after his messages, and we had the joy of seeing some souls saved. One man was interesting in that he carried Mr. Joyce's luggage here and then casually stayed on. He came under deep conviction and asked Mr. Joyce's man for help. But when he knelt to confess and pray, he could not. Mr. Joyce's man did an interesting thing: he did not try to force the issue, but just said, 'Your heart is not yet ripe,' and told him to wait a day or so. The next day he was so burdened over his sin that he felt he must be saved, sought out Mr. Joyce's man again, and this time his sins came out like a torrent. He rose from his knees a changed man, they said.

FIRST IMPRESSIONS.

Dr. Max Gray gives his first impressions of the hospital at Paoning, Szechwan, where he has joined Dr. Beauchamp.

It is a very nice little hospital with about forty-five beds open now. There is room for twenty more, but as hitherto there has only been one doctor and one nurse, it has been all they could cope with. We are now two doctors and a second nurse has come, so that a time may come when we extend a bit. ... We usually have in the wards several cases of tuberculous joints and bones, and to do anything for them they have to be in several months or even more, so they get a good chance of not merely hearing the Gospel, but really getting a fair idea of things—including learning to read if they do not know already. Then there are usually some in to break off opium, but this has its difficulties as they very easily return to it if they are not converted, and mostly only want to break off because they find it expensive; besides, many of them first took to it because of some painful disease, and unless you can deal with this efficiently they are certain to go back to opium as the disease often flares up—and who ever could make a diagnosis when everything is marked by opium? ... The other beds will certainly have a number of hookworms and sundry tumours, besides the usual injuries—burns, broken...
bones, military beatings, bullet wounds, and so on. The wards have morning and evening service, at which a systematic three weeks' course gives general all-round teaching.

Then Monday, Wednesday and Friday are out-patient days, when all are supposed to come by 12 noon, when preaching starts in the waiting room. When they have heard a little of the Gospel they take their turn to see the wonderful foreign doctor—lumps, pains, eyes, fear of consumption, sores, and so on. Things that once might have been cured by operation have often come too late. The other day there was a little girl of six or so who was quite blind in both eyes—the result of a dose of Chinese indigestion medicine! Then there were two or three inoperable cancers—but more of this anon; my interest now must be, outwardly at least, in language study!

AN EVANGELIST'S TESTIMONY.

The Rev. G. T. Denham writes hopefully of the progress of the work at Chowkow, a new centre in East Szechwan. Here is the story of the evangelist recently appointed there:

Mr. Liu Bin-hwei has been appointed here as evangelist pro tem. He has a curious and interesting history. He was formerly an itinerant seller of pens in the Suiting district and for some years had supplied the Girls' School there with pens and ink. Then trouble came upon him. His wife was unfaithful and left him, and the nurse to whom he entrusted his little boy practically killed him through negligence. At this juncture, when his heart was full of sorrow, a Buddhist priest approached him and urged him to take Buddhist vows. But another neighbour pressed him to join a Good Works Society and spend a good part of his time in meditation. He weighed the rival claims of these two religionists and was in doubt—

The mission was very successful. Not only the old Church members but also outsiders attended and there was much blessing. The former leader still continues his work as the Seventh Day Adventists' representative, but only one or two remain with him. The Church is really alive again. It seems that this calamity was allowed to come upon them to reveal their dead state. Enough money has been raised by subscription to mortgage a new building, and they have now regular services and mid-week meetings. Among the opium-breakers were some notorious characters who are now evidencing changed hearts, and the miracle of this mission is being talked abroad. Only the other day I met a soldier in the city (which is twenty-four miles distant), and he had heard about it; so evidently it is being talked about among the military. Mr. Bevan visited Shuang-ho-chang recently and was much impressed by what he saw.

IN SOUTHERN KWEICHOW.

Mrs. Pike and her daughter (Tushe) have been visiting a neighbouring city. Those who had the pleasure of meeting Miss Ruth Chen when she visited England will be glad to read how God is using her.

At the city of Tuyin, which is a great student centre, we were surprised at the reception we received amongst the young people. Night after night students and smaller scholars came and listened well and many learned to sing the Scripture choruses. My daughter was recently much encouraged while passing through that city by being visited by some of the smaller girls, who could repeat most of what we had taught them. In fact, all along her homeward way, the people wanted to know when we should be coming again. Tuyin is quite a busy city now that the bus service passes through there, but the Romanist element is very strong. Please pray that we shall be able to visit there again before long and that there will be many precious souls born again. There are two of our Tuhshan Christians living there, a teacher and his wife. He is the principal of the Middle School for boys, but we fear that he is afraid of losing his position if he takes a clear stand for the Lord. Please pray for these two. By the time we returned to our nice, cool, clean, little home, the weather was getting very hot and you can imagine how much we could appreciate home after the heat and dirt of inns with their abundance of creeping life.

A Chinese young lady guest, whom we had invited to pay us a visit, had arrived from Kweiyang and was not able to receive her into our home, and she spent a month with us enjoying a real rest and quiet although spending much of her time in helping the Christians living there, a teacher and his wife. He is the principal of the Middle School for boys, but we fear that he is afraid of losing his position if he takes a clear stand for the Lord. Please pray for these two. By the time we returned to our nice, cool, clean, little home, the weather was getting very hot and you can imagine how much we could appreciate home after the heat and dirt of inns with their abundance of creeping life.
hope that the revival for which we daily pray is coming soon.

A MEMORABLE TIME.
Mr. and Mrs. J. B. Kuhn are hoping to open the new centre of Yungping, Yunnan. She tells a vivid story of Satan’s opposition to the work in Menghwa.

When writing our last epistle we were visiting Mr. Will Allen, at the city of Menghwa, and as it was a memorable time I am sure you will want to know more of it. I will just glimpse back and tell you what stands out most vividly in my memory. Golden sunshine streaming into Mr. Allen’s airy bedroom (he turned out of his own room to give it to us!) in the mornings—happy chasse around the cheery breakfast table, Chinese morning prayers made especially interesting by the tall figure of an old blacksmith, Mr. Yang, who had lately found Christ and was showing such an interest in the Gospel—then women, women, women, all day long and evening services held out in the open courtyard under the stars in order to better accommodate the crowd—and lastly, oh! terrible but true, death and the waiting for the dead.

Dear friend, do you believe in a personal devil? You would if you lived here. We could tell you such stories that just force belief, and maybe when we are home on furlough we will tell you some of them. But now I have only space to say that if you want to experience his power and fury, just try to open some hitherto untouched heathen field for the Lord Jesus. Satan, angel of light that he used to be, can strike in the most unthinkable quarters. Just vision this vast populous plain of Menghwa, noted for its schools for women, and yet filled with the most ignorant superstitions as to the actions and conduct of the feared ‘foreign devil.’

Think then what would be the effect on their darkened, frightened minds when after the arrival of three more foreigners (we came for special evangelistic effort, do not forget that in watching Satan’s tactics!), a woman in the house next door dies, then some days later a woman in the very same house dies (she was the landlord’s wife, an opium addict), and finally, a woman, women, women, all day long and evening services held out in the open, with suspicion—

Christ. Six women or girls, and a seventh after we left, came at different times and asked to enter the Church; two broke their vegetarian vow at our table, but I have only space to tell you of one in particular.

At the close of one evening meeting I was led to two bright-faced women who were talking over the doctrine earnestly together, and I felt the way open to tell them how I myself was converted. The story impressed one of them—this Mrs. Hua—very much, and the next afternoon she called privately to discuss our religion with the Biblewoman, Mrs. Li, and myself. On Mr. Allen’s wall hung a Gospel poster roll depicting the human heart, and with a big eye (God’s omniscience) at the top of one page. After some very interested conversation together, Mrs. Li decided to preach from this roll. She went on explaining the pictures and applying the truth, when, as she came to the big eye, Mrs. Hua suddenly got up and said she must go home. I felt her attitude had changed in that moment and later learned that she immediately rushed back and into her house and said, ‘It’s all true about foreigners plucking out people’s eyes to make medicine! I’ve just seen a picture of two scooped-out ones hanging on their wall!’

Feeling anxious about her, next day Mrs. Li and I called on her, and the Biblewoman, getting her alone, and possibly suspecting the truth, got the above story out of her. Not to prolong this narrative, Mrs. Hua was one of those who broke their vegetarian vow, and the last I heard she was faithful in believing.

NEWSPAPER EVANGELISM.
From Mr. G. A. Bunting (Kanchow, Kiangsi) we hear of yet another instance in which God is blessing the method of newspaper evangelism.

We have had some letters asking questions by people who have seen our daily Gospel advertisement in the local paper, and asking for books. These we sent immediately, and have had some interviews with others, whose questions we have tried to answer, thus dispelling their doubts. We will value your prayers that many more may be interested and
A READING ROOM.

Mr. D. M. Campbell (Sienkii, Chekiang) asks prayer for a new venture in an old centre.

For long I have been turning over in my mind the possibility of opening a sort of down-town reading room as a means of contact with the unsaved, as a convenient and suitable rendezvous for enquirers, and as a place where we can confront the people right where they are with what we have to offer, and where they cannot help but see and heed. Shortly after arrival I broached the idea to Pastor Chang, and he found the only available location to be on the main street and next door to the Post Office—an admirable location in every way. After thinking and praying it over carefully for a couple of weeks, we have just concluded the bargain and now are busily engaged in getting it ready for use. At present it has not a mud floor and a solid board front, so that it will be a while yet before we can have it whitewashed, install glass windows, wood floor, bookshelves, table, chairs, etc., and have it ready for use. As far as possible, with the co-operation of the Pastor and members, we hope to have it open all afternoons and evenings and on market days. Though eager and hopeful for the project, we realize that, after all, in spite of all good intentions, reasonable promise and attractiveness, it is only a method, and except the living Spirit of God sees fit to use it in accomplishing His definite work of quickening, illumination and regeneration, no method, no matter how promising, logical, or clever can prove anything but sterile and barren of real lasting spiritual fruit. So we ask you to join us in pleading that we may be made effective instruments in His hands and that this room may indeed prove a Bethel and yield Him their hearts and hands without reserve.

VARIA.

The remarkable friendliness of the people, non-Christian as well as Christian, was evidenced in November, when the Rev. and Mrs. A. R. Saunders, Yangchow, Kiangsi, celebrated their seventieth birthdays. More than 300 persons offered their congratulations, and gifts of great variety were received, from silver shields worth $40 down to 2 breads worth a few coppers. A non-Christian business man decorated the garden with festoons and drapery, and illuminated it at night with all colours of electric lights. Needless to say, the uppermost note in all the celebrations was thanksgiving to God.

Miss A. Sharp (Chowkiakow, Honan) writes that a Women's School has just been opened there with eighteen women. A Chinese teacher, Miss Ho, is responsible. 'Bible is the main subject. Miss Ho has daily classes in both Old and New Testament, and there are also classes in writing, simple arithmetic, geography, and hygiene.' In the same building a Sunday School is held with an attendance of eighty children. In the west city a children's meeting is held on Sunday afternoon in the home of an old schoolgirl. 'The teacher, older schoolgirls and I take it in turns to go, and we usually have an audience of some thirty children with a sprinkling of grown-ups. Most of the children attend regularly, and have learned several hymns and choruses.'

Owing to the outbreak of civil war in Szechwan, and the consequent movement of troops, the roads in some districts have been unsafe through bandits. The important meetings to be held in Lianghuan last November were therefore postponed until April, but several friends from Suiting came over, and a Bible School was held. The ministry of Miss Li was especially helpful. Miss Li is now being set apart for a Women's Bible School to be opened at Suiting.

Writing from the same province, Mr. Stibbs, in reference to the military movements, says: 'These disturbances brought much of our normal work temporarily to a standstill, and made journeys into the country impossible. The troubles in the province are not yet over, but for the last month this city has been more normal. What proved impossible in October has, however, been accomplished in November. At the beginning of the month I spent three days at Dong Kwan Chang, and had some Bible study with the few Christians there. These are simple country people and have not been Christians long. It is most encouraging to see their real appetite for spiritual food and the measure of their growth in spiritual understanding.'

From Mr. Stibbs we also learn that two of the Two Hundred, Mr. Gordon Aldis and Mr. Desmond Guinness have just concluded the bargain and now are busily engaged in getting it ready for use. As far as possible, with the co-operation of the Pastor and members, we hope to have it open all afternoons and evenings and on market days. Though eager and hopeful for the project, we realize that, after all, in spite of all good intentions, reasonable promise and attractiveness, it is only a method, and except the living Spirit of God sees fit to use it in accomplishing His definite work of quickening, illumination and regeneration, no method, no matter how promising, logical, or clever can prove anything but sterile and barren of real lasting spiritual fruit. So we ask you to join us in pleading that we may be made effective instruments in His hands and that this room may indeed prove a Bethel and yield Him their hearts and hands without reserve.
Editorial Notes.

The home base in 1932.—Year by year for sixty-eight years the China Inland Mission has been enabled to bear its testimony to the faithfulness of God. The wonder of His loving kindness does not diminish with the years, and it was never more strikingly illustrated than in 1932. This is not the place to write of His mighty acts on the field, but here at home He has given us 'cause to raise fresh Ebenezer to His praise.'

We thank Him, for instance, that the Mission has more regular prayer helpers than at any previous time. In addition to over 5,000 members of the Prayer Union, and 206 prayer gatherings at which the work of the C.I.M. is regularly remembered, there are now 1,631 Prayer Companions linked to 286 missionaries on the field. In two years the number of Prayer Companions has almost doubled itself. We trust that 1933 will mark another development about which we are not yet free to speak.

Our income in Great Britain for 1932 amounted to £65,976, which has only once been exceeded in the history of the work. There have been months of straitness, and in one sense we should have been sorry if it had been otherwise, for many of our donors, in common with the majority of our fellow-countrymen, are passing through difficult days, and if God's work does not suffer we would prefer not to have some personal share in the general distress. But our needs have been met, no candidates have been refused or delayed in sailing to China through lack of funds, and while the work will be carried on with the strictest regard to economy, there is, thank God, no talk of retrenchment in any direction.

The Rev. T. Gear Willett reports over 1,500 meetings during the year. Five district secretaries and 65 local secretaries have continued their valuable service for China. The Rev. Arthur Taylor in Glasgow, Mr. Graham Brown in Edinburgh, and Mr. F. McCarthy in Belfast, have taken advantage of many new opportunities for enlisting new interest in the work. Of the 540 meetings for which Mr. Taylor has been responsible he has spoken at 310.

The splendid gathering at the Comradeship Rally on January 3rd supplied very convincing evidence of the vitality of this branch of the work. Under the leadership of Mr. Norman Baker and Miss Grant there is every prospect of further advance during the coming year.

Our Associate Missions.—It is with great pleasure that we print this month an article by Mr. Erik Folke on the work of the Swedish Mission in China. We are eager to emphasize and strengthen as far as possible our connections with those who have been enabled to bear its testimony to the faithfulness of God. The wonder of His loving kindness does not diminish with the years, and it was never more strikingly illustrated than in 1932. This is not the place to write of His mighty acts on the field, but here at home He has given us 'cause to raise fresh Ebenezer to His praise.'

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Our Next Issue.—Amongst material held over for our next issue is a story of rich blessing at Shunteh during two sets of meetings conducted respectively by the Bethel Band of Shanghai and Miss A. Christensen. There is also an account of the siege of Luchow, Szechwan, during which Mr. and Mrs. Liversidge and other missionaries were wonderfully protected, and a brief survey by the Rev. J. R. Sinton, of the Kinchwan area in eastern Tibet, where it is hoped that Dr. Howard Jeffery, Mr. Beatty, and possibly some senior worker will eventually begin work amongst the tribespeople, Tibetans, and Chinese. We hear with deep regret that fierce fighting has recently taken place in Chengtu, and that Bishop Mowll's house was looted in his absence.

The bound volume of China's Millions for 1932 with an exhaustive index prepared by the Rev. T. W. Goodall, is now available. The price is 3s. 6d.

In Memoriam—Mrs. Gracie.—Mrs. Gracie sailed for China as Miss H. R. Waldie, in September, 1887. After a period at Yangchow she worked at Shekichen, Honan, and when her husband, Mr. A. Gracie (who, like herself, was one of the Hundred) at Chowkiakow. In 1890 they opened the new station of Siangcheng, and both before and after their first furlough saw work in the calling out of a people for His Name in that city and district. During the troubles of 1900 they had a very difficult and dangerous journey from Siangcheng to Chinkiang. Near Chowkiakow they were robbed and threatened with murder by a vast crowd, but rescued and escorted to safety by four kindly disposed non-Christian Chinese. After a period of rest in England she returned to the field with her husband in 1903 and worked at Shucheng in Anhwei, and Yungkang in Chekiang. After many years of faithful and fruitful service they were transferred to Nansingkiao, and finally retired from the work, reaching England in July, 1932. Only six months later on December 19th Mrs. Gracie passed to her reward.

Mrs. Hampson.—As Miss M. Gray, Mrs. Hampson arrived in China in 1906 and was on the staff of the Girls' School, Chefoo, until 1910. On her marriage to Mr. Hampson she went with him to Chengtu, Szechwan, andlaboured there until his death in 1917. She returned to England in 1920, and finally retired from the work in 1925. Recently she has passed through much suffering, and her death on December 30th must have been a joyful release.

Mr. E. H. Owen.—It is with sorrow that we have to record the sudden death of another of the Two Hundred, having just received the following cablegram:

'Deeply regret to inform you Mr. E. H. Owen travelling from Haimen, Chekiang, to Ningpo, serious news has been received from Mr. Macpherson. Steamer has been wrecked January 13th. All lost.'

We hope to be able to write a longer obituary notice for our next issue when further details will probably have reached us.
To the relatives of these three workers, especially to Mr. Gracie and to the parents of Mr. Owen, we offer our deep and prayerful sympathy.

The Comradeship for China.

Among our readers there are doubtless many parents who earnestly desire to awaken the hearts of their young people a prayerful interest in China as a mission field, and who do not know that there is a Young People's Branch of the China Inland Mission which seeks, by methods which appeal to them, to interest children in the Gospel work among the boys and girls in that needy land.

That this interest may be sustained and made intelligent there is published a very interesting and fully illustrated magazine known as Young China. Where the desire is expressed a missionary gift box is loaned. The young people are encouraged to make use of a large missionary library and to prepare articles for use among China's children.

By the payment of 6d. per annum for all under 16—none can be too young—membership is entered upon and the bi-monthly magazine is regularly received, together with a list of missionary prayers for young people.

For all who are not members of the Comradeship, the magazine may be had for is. 3d. per annum.

A membership form will be sent if application is made to the Comradeship Leaders, Newington Green, London, N.16.

N.B.

Scottish Notes.

Our Scottish Secretary asks us to draw the attention of our readers in Scotland, and particularly those residing in Glasgow and its vicinity, to the fact that the Annual Young People's Rally which was to have been held on Friday evening, January 27th, has been postponed until March 3rd.

Full particulars of the gathering can be had from our Scottish Offices, 16, Belmont Street, Glasgow, W.2.

We think our friends in Scotland will appreciate knowing that our second Scottish C.I.M. Conference and Weekend House Party is to be held (D.V.) on 'Netherhall', Large, from Friday till Monday, April 21st-24th. The Conference will assemble on Friday in time for the evening meal and will disperse on Monday after luncheon.

Fuller details of this Conference will be published in our next issue.

The Annual Meetings of the Mission in Glasgow will be held (D.V.) on Monday, May 16th; Perth, Wednesday, May 17th; and Aberdeen, Monday, May 22nd. We thought our friends in Scotland would appreciate having these dates so as to reserve them. The Autumnal Meeting in Glasgow will be held (D.V.) on Monday, December 4th.

A.T.

Book Reviews.

Honey Two of Lisu-Land. By Mrs. A. B. Cooke. With cover in colour and many original illustrations by Mr. Norman Baker. Foolscap 8vo. 128 pp. 1s. net. (China Inland Mission.)

This is a book written, literally, 'above the clouds': a book of quite unusual interest. The first chapter opens in this arresting way:--'The White Visitor and I were sitting in the paper box. Of course, it was not really a paper box, but he called our dining room that because its fragile walls were made of bamboo pasted over with newspapers.'

Suddenly there appears, standing in the doorway of the paper box, Honey Two, a brown-faced Lisu. . . . He carried a crossbow and a quiver of arrows, and a knife two feet long.

From his shoulders hung a lovely bag gaily embroidered with flowers, decorated with beads, and fringed with red tassels.

From this bag peeped the tiny edge of the Lisu Catechism. He wore dark blue clothes, a cloth turban, and bamboo sandals.

There you have a picture of the hero of this story. He is one of the Lisu—an aboriginal tribe, with no country of their own, but scattered in the mountains of China, Burma, and the Wa States, among whom a great work of grace is in progress. Honey Two is one of the fruits of this work of grace, and this story of his conversion, and subsequent wonderful devotion in the service of his Lord is a thrilling record.

Nor are we less impressed by the zeal and devotion of the missionaries themselves, through whose self-sacrificing labours these tribespeople are being made acquainted with the Gospel of the grace of God.

The book is very daintily produced, and excellently illustrated, and the price is only 1s. Buy it, read it, give it away. If you can afford to circulate one hundred copies do so, thereby you will spiritually enrich at least one hundred lives.


Brief sketches of Chinese Christians, drawn with considerable literary skill. They should make excellent short readings at missionary working Parties, and the like; while, for the Christian preacher, they will serve as helpful illustrations to point a useful moral, from time to time. The general reader, too, will find them extremely interesting. They prove, beyond dispute, the reality of the transformation which is wrought by the Gospel of the Grace of God, in the lives of those Chinese who receive it.

We wish for this attractive booklet a very wide circulation.

T. W. Goodall.


Six helpful studies on the Christian life, dealing with its beginning, its continuance, its fellowship, its experience, its expression, and its outlook.

C.I.M. SWANWICK CONFERENCE

June 12-17.

February, 1933.
"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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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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**Honey Two of Lisu-land.**

By Mrs. A. B. Cooke.

With cover in colour and many original illustrations by Mr. Norman Baker.

Foolscap 8vo. 128 pp. 1s. net.

A very story of evangelistic work among tribespeople in south-west Yunnan.

---

**Chinese Idylls.**

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Preparing to cross the Yellow River near Kungbohnsien (Chinghai).
The men are in the act of inflating the sheepskins for the raft.

*Photo by J. E. J. Munn.*
In spite of the care and patience with which the Master sought to prepare the minds of His disciples, His sufferings and death came to them with all the shock of an utterly unexpected happening. But perhaps they were not so unprepared for the suffering which they were themselves to endure. Nothing is more striking than the calmness of their attitude during the persecution which followed so closely upon Pentecost. In Christ's last discourse, recorded in John xiv.-xvi., He was evidently much concerned that they should realize the inevitability of suffering. The world hated Him, and they could not escape the odium of embracing an unpopular cause. He warned them that hatred, persecution, ostracism, and even death might be their lot; He hid none of these things from them, in order that, being prepared, they would not be made to stumble. And so, when the Comforter of Whom He spoke had actually come, His words were fulfilled, and after their cruel flogging before the council they went forth, not crest-fallen, not bewildered, not dejected, but rejoicing that they were deemed worthy to share the experiences which had been His. Better than any worldly honours is the privilege of treading the path that He trod, of being treated as He was treated. Many a disciple has stumbled along that lonely, difficult road, in spite of the world's scorn and against the advice of his friends, but if his eyes are open he has not travelled far before he becomes aware of a companionship which fills his heart to overflowing with strange, new, radiant joy. Then he is glad because he sees the Lord.

The argument which the enemy of our souls is sure to urge whenever we pass through a fiery test, or when the possibility of such a test looms up before us, is this: Are you sure you are on the right track? If God has called you to take this route, is it not strange that He puts such difficulties in your way? Ought you not to turn back before you are overwhelmed?

When Bunyan's pilgrim began his journey, and by his recital of the glories that lay before him persuaded his neighbour Pliable to accompany him, it was not long before they were both wallowing in the Slough of Despond, 'grievously bedaubed with dirt.' The shock of the experience drove Pliable back to the City of Destruction, and even Christian was hard put to it to find an explanation. But later in the story, when he had passed through the Interpreter's house, and his burden had fallen from his back at the cross, when he had visited the House Beautiful, and confronted Apollyon, he has so steadfastly set his face that the story of the horrors that await him in the Valley of the Shadow of Death does not affect his determination to go forward.

I saw then in my dream, that when Christian was got on the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back; to whom Christian spake as follows:

CHRISTIAN: Whither are you going?
MEN: They said, Back, back, and we would have you do so, too, if either life or peace is prized by you.

CHRISTIAN: Why, what's the matter? said Christian.
MEN: Matter? said they; We were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little farther, we had not been here to bring the news to thee.

CHRISTIAN: But what have you met with? said Christian.
MEN: Why, we were almost in the Valley of the Shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it.

CHRISTIAN: But what have you seen? said Christian.
MEN: Seen? Why, the valley itself, which is as dark as pitch: we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that valley a continual howling and yelling, as of a people under unutterable misery, who wore sat bound in affliction and irons; and over that valley hangs the discouraging clouds of confusion: death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order.

CHRISTIAN: Then, said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven.

The road to the kingdom, said Paul and Barnabas, when encouraging their early converts to continue in the faith, is 'through many tribulations.' It was the road which Paul himself continually trod—in every city bonds and afflictions abide me.' In his first recorded letter (1 Thess. iii. 3) he mentions sending Timothy to Thessalonica, to strengthen and encourage the believers, lest they should be disturbed by their trials, and reminds them that he had already warned them to expect such experiences. And the very last letter (2 Timothy iii. 12) states categorically that all who desire to live God-fearing lives will be persecuted. The fiery test is no surprising thing, but the inevitable cost of discipleship.

Why should I complain of want or distress, Temptation or pain? He told me no less. The heirs of salvation, I know from His Word, are not so unprepared for the suffering which they were deemed worthy to share the experiences which had been His. Better than any worldly honours is the privilege of treading the path that He trod, of being treated as He was treated. Many a disciple has stumbled along that lonely, difficult road, in spite of the world's scorn and against the advice of his friends, but if his eyes are open he has not travelled far before he becomes aware of a companionship which fills his heart to overflowing with strange, new, radiant joy. Then he is glad because he sees the Lord.

The missionary in China to-day seeks to be apostolic in his life, his message, his methods; is it surprising if he shares in apostolic suffering? An enterprise which runs directly counter to the whole purpose of Satanic scheming is not likely to be undertaken or continued without the fiercest opposition. To those who paint a lurid picture—and not necessarily an untrue one—of the serious possibilities which threaten the future of the work we reply with Christian, 'I perceive not yet, by what you have said, but that this is our way to the evangelization of China.' The news from East Szechwan, which
causes us such grave concern, and stirs us to such deep sympathy, does not so bewilder us as to make us doubt the overruling providence of God. May not such happenings rather be taken as evidence that we are in the path of His will?

One thing at least is certain. God has not been taken by surprise. The new emergency was not unforeseen, and it has not found Him unprepared. If the wind blows cold, and the storm breaks in driving rain, and darkness gathers, we may confidently assume that He has provided warmth and light and shelter for us a little further on.

Was there ever a peril that found Thee unprepared,
A need of flesh or spirit that Thou didst not foresee?
When darkness overwhelmed me, how should I have fared
If the light and the darkness were not alike to Thee?

Plans of my wisest planning may come to nought, stillborn,
Strange pathways lead me to where I thought to see the morn,
The things that surprise me are no surprise to Thee.

Swift as the stroke that wounded Thy healing Hand drew near,
Thine Arms were underneath me, around me, and above.
Mazed by new griefs undreamed of, how should I doubt or fear,
Since the wonder of all wonders is Thine unfailing Love?

F. H.

### Subjects for Praise and Prayer.

**PRAISE.**

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### The Swedish Alliance Mission.

We are indebted to Mr. Emil Johnson for this interesting account of the work of the Swedish Alliance Mission in Suiyuan, north of the Great Wall. Its founder had originally intended that its workers should reinforce those of the Scandinavian Alliance Mission (of North America) in Shensi and Kansu. But when after the Boxer rising the Christian and Missionary Alliance was unable to resume work in Suiyuan, where many of its missionaries had been martyred, Mr. Frederik Franson felt that the S.A.M. should respond to the call. The first ten workers included seven who had previously been connected with the C. and M.A. Since that time forty-nine have been added, but losses by death have been very heavy.

**A General Survey.**

In accordance with a survey of Suiyuan ten years ago, it was calculated that in order to complete the task of evangelization in twenty years, it would require a staff of eighty missionaries and 800 Chinese workers. A comparison of these requirements with our attainments shows the overwhelming need of workers and of outstations. There are still numerous villages and large districts where the people have never had the opportunity to listen to the Gospel of Christ.

We have at present twenty-five foreign workers, eight men and seventeen women. The Chinese workers are thirty-eight, twenty-three men and fifteen women.

During the lapse of years our missionaries were enabled to settle down at different parts of the territory. Hsüen-hwafu had the privilege of having resident missionaries in 1902, Fengchen also 1902, Sarasti 1903, Paotowchen 1905, Kweihwacheng 1906, Liangchenghien, Shaerhtsin and Tokotocheng 1923, and Suiyuancheng 1929. These other as to make it possible to reach the people all over the Suiyuan and Chahar districts, was to regather the little flock of Christians who had been cruelly persecuted and scattered during 1900. With these members the church work began. Church-buildings were gradually erected, street chapels opened, opium-refuges established, colporteurs sent forth, day schools and Sunday schools commenced, and whatever could be done in the way of medical treatment was done.

In order to convey the truth more effectively to the Christians as well as to the outsiders, Bible-courses were arranged at suitable times of the year. These courses last about a week or ten days, and two are, if possible, conducted at each station yearly. The influence of the Word of God upon the people has been most remarkable. Sometimes the conviction of shortcomings and guilt becomes so great that a real 'breakdown' ensues, resulting in confessions of sin, a fuller consecration to God, and acceptance of Christ, our Lord and Saviour.

The number of Church members is at present 938...
adults. In 1929 the membership reached 1,081. The greatest number of baptisms during a year occurred in 1926, when 181 were baptized. The latest statistics recorded 134 baptized during last year.

The decrease of Church members is due to the fact that the Chinese Independent Church has organized churches at Kweihwacheng and Paotowchen. Quite a large number from these churches joined the Chinese Church, and further, it has been necessary these latter years to exclude a good many members from Church fellowship.

Schools.

Lower and Higher Primary Schools were opened at the central stations and continued until the Chinese Government prohibited religious propagation through the schools in the land. Owing to this stipulation of the Government, the Annual Conference at Kweihwacheng in 1927 decided to close the schools, because the incentive to undertake school work had from the very beginning been that of teaching the Christian doctrine.

At the time of the resolution in question, we had seven Primary Schools with 141 boys and 115 girls. The schools in connection with the Orphanage at Saratsi were, however, not closed. At that city were three schools carried on in 1931 with 57 boys and 81 girls. The boys' school had been opened and financed by the Church.

The Orphanage.

When Mr. and Mrs. Oberg assumed the work at Saratsi in 1903 a number of orphan girls that were rescued by Miss Klara Hall before 1900 were entrusted to their care. The Oberg's shrank from the extraordinary responsibility that such work involves. Still, the Lord soon made it clear to them that He expected them to be instrumental in saving the little girls that frequently were found thrown out somewhere to die. The baby family consequently grew very rapidly year by year. When Mr. Oberg was called to his reward in 1918, the number of rescued girls was 973, and from that time until now 103 more have been added to that number. The total of rescued girls is, therefore, 1,076.

Some very touching rescue stories are to be found in the Orphan Register. One girl was thrown down from the city-wall of Paotowchen, another was thrown down from the roof of a house, and one little girl was played with by boys and poked with sticks. Others have been picked up from ditches, rubbish heaps and out-of-the-way places. Yet others have been exposed to the burning sun, cold wind and frost, and many had been attacked by hungry dogs.

Simultaneously with the promptings of the Lord to save the lives of these little ones, He has also prompted His people in Christian lands to provide the means for their support. This is shown from the remarkable fact that contributions for the Orphanage have been received from every continent in the world. Some years ago we frequently received small donations from factory girls in London. Tokens of the interest in the orphanage children were also received from Chinese girls in a girls school in connection with C.I.M. in Shansi. We were truly touched every time these offerings of love were received.

There were 144 girls and six boys in the Orphanage at the close of 1931. It is interesting to notice that twenty-seven girls have had the privilege of training for work as Biblewomen, twenty-seven as teachers, and nine as nurses. One girl is studying for her degree as a doctor. This girl was found buried alive but saved because a Christian girl happened to see her foot extend out of the ground. A number of the grown-up girls have married. Many of the rescued little ones have also gone to a better land.

An Industrial School.

An Industrial School was opened in connection with the Orphanage in 1908. While the orphan children were still small, the school was recruited by boys from the day school. It consisted of two departments, one for weaving ribbons and cloth, and one for spinning woolen thread and making rugs and carpets. Several boys learned these trades and some were afterwards in a position to start business for themselves. During the apprentice time these boys were greatly influenced by the Gospel, many were converted, and on Sundays many were sent two and two to the surrounding villages to take their testimony of the true God to the people.

From 1923 the Industrial School was recruited with girls from the Orphanage. A fairly large number of girls are now learning the trade of rug and carpet making; they are taught spinning, sewing, knitting, embroidery and various arts essential for an up-to-date woman in China. There were forty girls in the Industrial School in 1931.

Medical Work.

Upon the advice of two foreign doctors a hospital was erected in connection with the Orphanage in 1922. It is located outside the east gate of the city. Although the main building was constructed then it was nevertheless not completed until 1930. It was then dedicated with considerable festivity. The bed capacity of the Hospital is forty beds. Mrs. Emilia Franzen, then Miss Petersohn,
shouldered for the time being the responsibility of the work, expecting and praying for a foreign physician. The hospital was kept open about two years, during which time nearly one hundred patients found relief within its precincts and sixteen operations were performed.

The expected doctor did not come, however, and Mrs. Franzen had promised Mrs. Oberg upon her deathbed to take charge of the Orphanage. She had consequently, in order to be true to her promise, to move into the Orphanage to take care of the family of children, resulting in the discouraging fact that the hospital had to be closed.

The most urgent need in regard to our medical work is that of a foreign doctor. Besides the hospital work, considerable dispensary work has been done throughout the years, as well as midwifery.

The Indigenous Church.

A few of the local churches have, during recent years endeavoured to reach the goal of self-support, self-government, and self-propagation. Three of the churches have undertaken to support the work, wholly or in part, at an outstation belonging to each of them. One church supports a Lower Primary School.

In the beginning of 1932 the churches at Kweihwacheng and Saratsi became self-governing and cherish the hope of becoming self-supporting also.

General Conditions.

With reference to general conditions in the territory of Suivuan, one may say that war operations and banditry have been a time and again ever since the Revolution. These have caused untold suffering and all sorts of distress.

The mass of the people is brought to poverty by war-operations, banditry and famine. Modernism has begun its ingress amongst the Christian students by means of literature and newspapers, and atheism has had an easy conquest of the students and higher classes.

But it is also true that the Truth sways its power over a greater number than ever before. The Bible portions, New Testaments and Bibles distributed all these years have shed an immense amount of light into the darkness, and the thousands of tracts, Sunday School literature, posters and Christian newspapers have also helped towards the enlightenment of the people and drawn benighted souls to the Saviour.

It is a great joy to us that our workers have succeeded in maintaining the confidence of the people all these years, despite energetic efforts of the enemy. The rescue of over a thousand little new-born baby-girls has had its story to tell the people at Saratsi, the often recurring processes of rosy-cheeked and healthy-looking infants through the city always supply an object-lesson of Christian benevolence, and the mature and trained girls, that mingle amongst the people with the ‘ message of salvation,’ cannot fail to make impressions in favour of the Mission and its workers.

The stations are now, as always, the places of refuge for the suffering and distressed. In time of sickness, plague and famine, the people flock to the ‘ messengers of light,’ soliciting their help. The carters at Saratsi were moved to tears when they heard of Mr. Oberg’s death, and at the funeral of Mr. Peterson poor people stopped the procession and cried: ‘Our hope is gone! Our hope is gone!’

Blessing at Saratsi.

Our gracious LORD has frequently visited the churches with seasons of refreshment and blessing from above, for which we are so thankful. The very last letter from Saratsi brought the cheering news that the Holy Spirit has wrought wonders in the Church and in the Orphanage, and revived His work in many a heart. That which for some time had been a cause of grave apprehension was corrected, and the peace of GOD and joy in the LORD are flowing again in sin-overcoming power.

The missionaries anticipate a greater ingathering in the near future than ever before. May the dear LORD use His servants to that end, and may it all redound to the glory of Him, Who gave His life a ransom for us all, the poor and sinful people in North China included.

Link with the C.I.M.

When recalling GOD’s gracious provision for the needs in connection with our work in China, one is reminded of the unique and most helpful privilege to be in association with the China Inland Mission.

Our missionaries have the privilege of staying in the Homes of the C.I.M. in England and China, they avail themselves of the teaching in the Language Schools, and they are registered in the Prayer-List.

In regard to remittances of money, booking of passages, forwarding of freight, we are granted the privilege of entrusting this business to the sure hands of the Mission in question, and our workers receive CHINA’S MILLIONS, Monthly Notes, Prayer Lists, Reports, and gifts every year.

When pondering such kindness and valuable assistance, one truly perceives how the Hands of Jehovah-Jireh have provided a full measure of kind help and encouragement through the China Inland Mission.
The Open Lands of Tibet.

The Rev. J. R. Sinton, assistant C.I.M. superintendent in West Szechwan, describes a most interesting journey in eastern Tibet. Dr. H. Jeffery and Mr. E. B. Beatty (members of the Two Hundred) hope to enter Mozokung in the spring of this year.

THROUGH the generosity of the National Bible Society of Scotland it was possible for me, accompanied by Mr. J. Huston Edgar and Dr. Liljestrand and Oscar Edgar (aged twelve), to make a journey into a part of the Tibetan border which has hitherto largely escaped the attention of the globe trotter, or even the scientific explorer, although it has been visited by both. Alas, it has also, to a great extent, been neglected by the emissaries of the Prince of Peace. With the exception of the sporadic visits of one solitary missionary, and the occasional journeys of an N.B.S.S. colporteur distributing the sacred Scriptures, no attempt has been made systematically to evangelize the large populations that inhabit the hills and dales of the Kinchuan. This is hardly to be wondered at, as until recent years the territory would have been considered inaccessible. Geographically it lies among the mountains that separate the low-lying lands of China proper to the east from the great grass-clad tablelands of Tibet on the west. It is at no part lower than 6,000 feet, and is enclosed by mountain ranges whose lowest highways, from any direction, are 14,000 to 18,000 feet above sea-level, and the traversing of which cannot be accomplished at any season without some elements of danger and difficulty. Then, too, it is 'Tibet,' and that name, in many minds, at once conjures up the words 'closed' and 'forbidden.' Whatever may have given rise to the fiction, it is clear that grounds for it no longer exist, and wide regions of well populated country are fully open to the Gospel messenger; and there is reason to know that at least his message will be given a hearing. During this recent journey thousands of Scriptures were distributed, in many cases sold, and it is the simple truth to say they were seldom refused. One of the thrills of the trip was the occasion when for the first time in his life an old man read a tract, the first and only literature ever published in his own (Kiarung) tongue. The shock of surprise that came over his face as he read and cried out, 'Oh, I understand,' was something not soon to be forgotten.

'Golden Streams.'

Kinchuan—Golden Streams—is the basin of two rivers called by that name, the larger flowing south roughly along the line 102 E. long. through three or four degrees to 31 N. lat., where it is joined by the smaller stream, which has flowed west through nearly one degree. Half-a-mile north of the meeting of the waters stands the town of Romidrangu, city of the Romi, and now called Tanpa by the Chinese. Here we are in the midst of towering mountains, forming in some cases perpendicular crags through which there are literally no outlets save the river beds. These lead north, south, east, and west out into more open country inhabited by native populations, which are still, one hundred and fifty years after the campaigns of conquest of Kien Lung, only partially under Chinese rule, many being virtually autonomous. I believe the recent attempts to place these peoples ethnologically are purely tentative, and for the present they are more usefully described by the languages they use. Those centring around Tanpa and spreading a short distance north, and farther north-west and west, are known as Kes-kia or Geshi-kia. Many are comparatively well 'fixed,' some sections of the country luxuriously producing grains, fruits and flowers. The following paragraph was written one evening after we arrived at Ba'am (Bawang), fifteen miles north of Tanpa.

The house on whose roof we sit is probably 800 feet above the rushing stream, and the mountain peak opposite reaches upwards 3,000 feet. The top of the peak is a precipice destitute of vegetation, and comes down to a thick forest, in the midst of which there shoots out another cliff. Below the forest, at about 1,500 feet, begins cultivated land where fifteen families live in perfectly awe-inspiring situations. Below again are unscalable cliffs, and how the people make the ascent to the cultivated grounds is a mystery. Along the river bank are waving fields of maize surrounding villa-like homes. Away to the right, farther down the river beyond the forest-browed, beetling cliffs, is more land under cultivation; and continuing to the right the productive slopes above Tanpa are to be seen. The mountain in that vicinity is equal to the one opposite; the cultivated portion, which is deeply gored by two fissures running down the centre, and one crossing obliquely, is surmounted by forest-clad steeps reaching to the summit. Sharp, needle-like peaks pierce

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the sky, while the nearer foreground immediately in view from here is like the Garden of the Lord. Fields of maize, with trees and shrubs picturesquely placed, make a perfect setting for the ‘Manor House,’ whose white and grey-brown walls blend harmoniously with the whole.

The Scourge of Goitre.

While every prospect pleases, there is a ‘but’ when we come to the human aspect. The scourge of goitre is said to attack more than half the population, and our observation confirms that moderate estimate. There has not been sufficient investigation to decide the cause of this malady; some of the natives say the water, others the soil which comes from the grasslands.

Dr. Liljestrand recorded particulars of a good many cases, but it is a field in which much preliminary work must be done before any conclusion can be reached. Whatever the truth, it is certain that the degeneration resulting from the disease must induce greater susceptibility to its ravages. Fortunately it is endemic within a comparatively small area. What is physically true of the people of this limited area is true universally in a spiritual sense. It cannot be otherwise while their minds are darkened by the superstitions of Lamaism, every phase of which is said to be concerned with nullifying the influence of evil spirits. The Black Lamasy of Badi, which we visited, exercises a baleful influence on the whole district. We were cordially received at this place, however, and the lamas and acolytes accepted gladly the Scriptures offered. The lamasery itself is a gruesome place, with nothing attractive whatsoever. The sacred urns are interesting, in some of which a sacred light, fed by butter, burns perpetually. A large library seems to have been once with a saddle blanket. During certain seasons of the year caravans from distant parts provide the means of distributing the Word of God to places unknown to the geographers of the West.’

Mr. E. E. Beatty, one of the new workers designated to Mowkung, who has spent some time at Kiungchow with Mr. H. A. J. Lea, writes as follows:—

While at Kiungchow we have been able to open the street chapel again, and despite the tense atmosphere due to the war activities in and around Chengtu, we have had large and keenly interested audiences.

Our teacher, formerly a physical instructor in the army at Kiungchow, was converted through Mr. Amos and, for his six months of Christian experience, he shows a splendid knowledge of the Word of God and an intelligent understanding of it in his witnessing. He cares nothing for his former reputation but seizes every opportunity to set forth the message of Redemption to all who come near him.

On one occasion, after preaching in the chapel, he came outside to help distribute tracts with Lea and me, but seeing a crowd of lads making a noise near the door, he drew them out to the centre of the street and began to tell them of the Saviour and their need of Him. Within less than five minutes, he not only had them interested and quiet, but many passers-by also, soldiers and civilians alike, stopped to listen to this young man with the keenly interested youngsters around him.

He hopes to become a medical evangelist and next year he is to enter Dr. Lechler’s C.M.S. Hospital at Mienchuh. Please pray for him. As a teacher he has never failed to reap our knuckles if we did not speak properly. I feel sure you will realize the possibilities of this young life, former given over to gambling and drinking with fellow-officers, but now a new creature in Christ.

Engagements for the Misses Cable and French.

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'Covered . . . in the Day of Battle.'

The Rev. H. Liversidge describes the siege of Luchow, Szechwan. Towards the end of December fighting was still continuing in west Szechwan.

WHOSO offereth praise glorifieth Me,' says the Word of God, and we are sure you will join us in praise to Him for deliverance during the last three most trying weeks.

Our first taste of the long-expected fighting was on October 28th, when two planes from the 21st Army in Chungking made an air raid on Luchow, killing about twenty-five people and wounding more than thirty. They also scattered leaflets telling the people to escape to the country as the city was to be shelled and bombed. Many, who could do so, left the city next morning, but for the majority this was impossible, for they had nowhere to go and no one to save their few things from the pillaging soldiers. Air warfare was an entirely new venture in Szechwan, and the poor folk were almost desperate. As they said, 'We may perhaps get away from bullets and even shells, but where can we go to hide from these things?' With no cellars and only flimsy roofs they truly were helpless.

We could have left, but we did not think it right to forsake the Christians. Moreover, had we gone, the property would certainly have been occupied, perhaps looted, and more surely bombed if occupied by military. There were eight different attempts to take possession of the place, but the Lord enabled us to keep them out, for which we do praise Him, especially as we saw the aeroplanes seeking everywhere for places where soldiers were staying.

Right from the beginning we had a definite word of promise from the Lord through Psalm v. 11, where the word 'defend' is really 'cover.' Looking up many other places about 'covering,' we took this as a distinct message all through the following distressing days. Commencing on the evening of November 4th, fighting continued for sixteen days and towards the end food was becoming a problem for many of the people. Rice had more than doubled in price. The firing varied in its severity, but at all times snipers were busy and we dared not expose ourselves during the day nor show the least light at night. There were four really definite and distinct attacks, and during one of these our house was hit by a shell which did a considerable amount of damage to glass, woodwork, lath and plaster. It hit one of the large timbers that support the roof and cut a fifteen-inch piece clean out. Shrapnel flew in every direction, and the cook and coolie, who were sleeping in my study, had narrow escapes as twelve panes of glass were blown in either by pieces of shell or by the concussion. Our feelings during times of shelling were difficult to express. We found we were very human and as shells dropped nearer and nearer the suspense became a great strain on the nerves.

Considering the amount of firing we do not think we suffered very much. There is the shell hole and a lot of plaster was damaged around it. Fifty panes of glass have been broken, and possibly a hundred or more tiles, as well as about one hundred bullet or shrapnel holes here and there. Our friends the Canadian missionaries across the other side of the city were in line of the

Photo 69
A view across the Yangtze River from the hills above Luchow. The C.I.M. compound is in the centre of the picture.
main attack, and they got something like fifteen shells in their place. The attackers had the advantage of gunboats and aeroplanes, but the defenders had a large body of troops well entrenched, and Luchow is a natural fortress surrounded on three sides by the two rivers. They were well supplied with food and, humanly speaking, it looked as if the siege might last for well over a month. Dr. Reichelt, of the Christian Mission to Buddhists, was delayed in Luchow staying with our Canadian friends, and though we could not meet together in a body we decided to hold united prayer meetings in spirit every day at 2 p.m. and beseech the Lord to have mercy on the poor people as well as spare us. From the first day, the battle was quite unexpectedly moved from the city to the country, and for five days we had nothing but occasional rifle fire, although the city was shut up tight. A decisive battle was fought in the country, defeating the defenders, and this brought the attackers in close grips right round the city. Saturday morning, November 19th, we had a terrible battle for four hours, when machine guns and large guns were all in hot combat. Three or four aeroplanes were circling overhead dropping bombs, and according to the Chinese one was using a machine gun as well. The gunboats were creating havoc on the river front. This battle finally brought matters to an end, for although that night things still looked hopeless, Sunday morning dawned with the display of white flags by the defenders. Terms were arranged with the aid of Dr. Reichelt, Mr. Hoffman and some of the leading city business men. Some parts of the city have been battered terribly and while we have no means of getting at reliable figures the people say the loss of civilian life must be at least several hundreds. The impossibility of getting good rest was trying, for occasional shells would fall during the night and bombs, etc., during the day. Then, being near the street, we could hear troops being rushed here and there to repulse attacks or strengthen positions.

'His Wonderful Care.'

We prayed very much for the Christians and that it might please the Lord that not one might be wounded. Apart from one man, who was on the street, not one has been wounded. Several have had wonderful deliverances. One had a shell burst in his home, but no one was injured. Another had a shell come through the roof, through the floor-boards of the loft, smash two chairs, upset two or three pieces of furniture, but it did not burst. In another courtyard every home but the Christian home was hit. The neighbours would come in and shelter, saying, 'Your God is able to care for us.' In three cases shells have burst next door to Christian homes. And so the Christians are full of praise to the Lord for His wonderful care.

One fear that particularly came to us at times was for our wee Gracie, lest she should see and hear something that would be a shock for life. We do praise God that she never seemed to take in what was happening. She agreed that they were a noisy crowd and laughed about it. She watched our faces very carefully and, as we seemed composed, she was assured it was all right. We were very careful not to let the Chinese talk foolishly in front of her about horrible sights and about the danger. When she came back home and saw the shell and bullet holes I think she got a little idea that things had not been quite as rosy as she had imagined. However, she just laughed and said they were a messy crowd as well as a noisy one. She little knows the fears that assailed our hearts at times, and we are glad it has gone by without her getting any bad fright.

We cannot let this letter close without a word of thanks and appreciation for the faithful service of our cook and coolie, who stood by us so faithfully and carried out their duties though at times with no little element of danger.

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Revival Blessing.

We rejoice to pass on this good news from Shunteh, Hopei, contained in a letter from the Rev. H. S. Cliff.

Miss Christensen is now holding meetings in Honan.

The Lord has been doing great things for us and we hasten to tell you the good news. About two months ago, some of the local Christian women came to see Mrs. Cliff 'thirsty' for revival. A covenant of prayer was made and these dear souls, guided to the revival promises in the Word of God, gathered nightly for fervent prayer, laying hold of the promises.

Later, word came to us of the possibility of the Bethel Band and also of Miss A. Christensen visiting other places in the province for revival meetings. We got into touch with both, not knowing whether either could visit Shunteh at a suitable time. It worked out that not only one of these but both were able to come to us. It was more than we expected.

The former came towards the end of October, and the American Presbyterian friends joined with us and gave their large church for the meetings. This band of three earnest young Chinese preachers moved our hearts with their preaching and singing, and I never heard the Cross proclaimed with such power or with such vivacity. They preached a whole Gospel all the way from salvation to sanctification. Many were saved and sanctified and a real revival was experienced. A great number of men and women sought personal interviews and gladsome testimonies were given. The men of our own Church had not the 'thirst' that the women had and so drank much less of the blessing. The women were deeply moved, and there was real revival in their midst. The schoolgirls shared the blessing and a great change took place in their hearts. Sin was confessed, thefts were acknowledged, restorations were made, quarrels made up, wrongs were forgiven, etc.

A month or so later, the Lord sent Miss Christensen to us, and this time the Presbyterian friends came to our compound. We had a large straw-mat tent erected as our building was too small, and with good weather and the help of stoves, everyone was made comfortable. There was a marked quietness in the tent, and those present seemed to drink in every word. As the messenger preached on 'sin' in the power of the Spirit, He began to do His own blessed work. About the first night, Elder Li from the mountains, who had made public confession of sin

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during the Bethel meetings and had gone back to make a similar confession before his local Church, brought his wayward son to the front. He also told of his great sin and of his desire to be 'washed in the Blood of the Lamb.' In a few minutes, father and son were kneeling at the little platform and there was joy in Heaven and in our hearts. During the following days, the intervals between meetings and meals were given up to dealing with seeking souls. Probably about seventy women and fifteen men had personal interviews and most of these got through to blessing. We who dealt with these men and women know something more, as a result, of the terribleness of sin and of the awful depravity of the human heart. But we have also proved afresh the Lord's saving power. There was no undue excitement or mere emotionalism, but hearts were just broken with grief for sin. One young man, for example, came to me with a pale, drawn face, and he could do nothing for nearly ten minutes but sob in the bitterness of his soul. Between the sobs, he eventually confessed his awful sins before the Lord and claimed the cleansing of the Blood.

I wish that many friends could have heard the bright testimonies at the close of the meetings and seen the happy faces. Eyes were sparkling with joy, and while one was testifying, another could hardly wait for his turn to come. Again we saw acknowledgments of wrong being made between one and another, confessions, restitutions and the pride of many thrown to the dust, that sin should be cast out and the Lord's Name be glorified. One Church member has withdrawn from a law suit with a bitter enemy and has expressed his willingness to suffer loss rather than leave any stain upon his conscience. Almost all who confessed sin, whether in public or private, included adultery in their confessions and some confessed taking life. 'I drowned a girl baby,' 'I did away with a little girl of six,' 'I did away with several babies of both sexes,' 'I beat my wife and she pined away.' Praise the Lord, His precious Blood can wash away all sin, and the 'Lion of Judah will break every chain.' As one woman who had been living an evil life was set free, got saved and had joyous assurance, and some who 'had a name for living and yet were dead,' real Pharisees, remained in their sins, we were reminded of Matthew xxi. 28: 'The publicans and the harlots go into the Kingdom before you.'

Our Chinese brothers and sisters went back to their homes, far and near, with songs of joy and overflowing hearts. We pray that 'rivers of living water' may flow out from them and that the revival blessing may spread all over the field.

An Interesting Sidelight.

An interesting sidelight on the meetings is given in a letter from a Chinese Christian of the Presbyterian Church at Shunteh, translated from the Chinese Christian Intelligencer:

I used to think the function of emotion was of no importance and did not approve of earnest appeals or interpretations of Scripture which were out of the ordinary, regarding them as superstitious and heretical.

On the morning of Sunday, October 30th, Pastor Gi was leading the meeting and the whole company was singing, 'All for Jesus, all for Jesus, all for Jesus, my Saviour.' I was greatly stirred with feelings half of joy and half of sorrow. The Holy Spirit moved me to bear witness, so there and then by the Lord's leading I told of my attitude in coming to the meetings and stated that whatever the cost might be I wished to follow the Lord all my life and obey my gracious Master's bidding.
From the Front Line.

Some of the following extracts from recent letters are taken from Mr. Stark's Shanghai letter, dated December 15th, 1932

CHINGHAI.

Mrs. G. K. Harris, of Sining, Chinghai, writes of an itineration among Moslem villages.

At the third place visited my first attempt to talk to a woman met with failure—it was too public a place and she was too afraid. So I went on up the street and, turning into an alley-way, got a crowd first of children, and then women around me. Later the same group and some more followed me into a big empty yard and although it was next door to the mosque, they listened more quietly. Later on, while speaking in another place, one old woman said, 'This is good talk, I must get my daughters-in-law, they ought to hear it.' As she went I called after her, 'It is for old people too, old lady,' but she did not come back as far as I could see.

When we had finished talking to that group, we found that our servant had persuaded a family to boil water for our test. So we hurried down to the stream-side (followed by almost all the children in the village), spread out a rug, and tried to eat and drink. By the time we had finished and answered all their questions we had our quietest and most attentive audience of the day. Down there by the river-stream about fifteen women, and twice that number of boys and girls, listened without fear of being seen by the men. One or two stand out in my memory—the mill-woman, who had boiled water for us, and a big Tibetan girl who had followed us down, and who could read a few Arabic letters. Most of the sedentary Tibetans around there understand some Chinese, and we had talks with several.

The last village visited was the largest of the four. We got crowds of women around us, but nowhere could I get a quiet audience. The children were exceedingly rowdy and rather rude and the boys from the mosque school kept interrupting and disturbing. There we had the experience of seeing the 'muezzin' go up on to the roof to call for noon prayer—but practically the whole village was congregated around us!...

These people are distinctly friendly. One cannot honestly say their hearts are open to the Gospel, for Islam carefully guards all avenues of approach, but they are accessible and there must be hungry hearts among them. Even my very limited knowledge of Arabic is much appreciated, and opens their hearts to one's message...

Mr. Harris adds:—

This visit as a family to this large Moslem district is the culmination of many months of praying and planning. We need your prayers now more than ever before, that this attempt may prove the first of many to this and other Moslem centres. While we concentrated especially this time on giving women and girls a chance to hear the Word of Life, yet many old friends among the men were touched again and many new contacts made. We trust some will be fruit for Eternity.

NINGSHA.

Mr. S. Rowe, who is now at Pinglo with Mr. G. F. Ward, writes as follows:—

Pinglo is a small market town situated in the province of Ningsia. It lies in the valley of the Yellow River. Some fifteen miles to the west runs a range of mountains. Five or six miles to the east runs the Yellow River, and beyond the river is desert. Thirty miles to the north the valley narrows, the mountain range bends round to the desert, and the river runs between. To the north of Pinglo there are three market villages, and to the south four, all except one being within a distance of twenty miles. Such is the district to which Gordon Ward and myself have been called to work.

We took up our abode in an inn in Pinglo some weeks ago and have just recently moved into premises which we expect to lease for four years. The premises at the moment consist of a preaching chapel on the street, and a yard behind it containing two side-buildings and a rear one. Of the side-buildings one is the kitchen, and one the Chinese guest-room. The rear building has three rooms. Mr. Ward and I have a small bedroom each, and the middle room will be our dining-room. Our two servants live in the kitchen at present, but we hope to increase our accommodation in the coming spring.

Now as regards the work. We have been privileged to have Mr. Contento and his evangelist from Chungwei with us for a fortnight. There was, and still is, a real spirit of enquiry among the people and they gladly listened to the message of
Salvation, and before the fortnight was over fifteen or more had decided to trust the Lord. Some of these had heard the Gospel in their old home towns, and we reaped what others had sown. Others had never heard before, and that fortnight they turned from their idols to serve the true and living God. Opium is the curse of this town and district. Old and young, male and female, are held in its clutches, and many are longing to be free. Immorality, gambling, and other vices are rife. But we preach—

' He breaks the power of cancelled sin,

He sets the prisoner free.

His Blood can make the foulest clean,

His Blood availed for me.'

And, praise God I there are those who these last few weeks have proved it to be true. Many of these new converts understand very little, but they are eager to learn, and every evening a dozen or so of them come round for hymn-singing, Bible-reading and prayer. Please pray that these who have so recently turned from the darkness of heathendom may daily grow in grace and in the knowledge of Him Who is the true Light of the world.

Now, what of the future? There is a twofold need—the need of Pinglo, and the need of proclaiming the message in the surrounding market villages. The large majority of the country people have never heard the message before. Faced with this twofold need, it is proposed that Mr. Ward and I take it in turns to go out. He would go out visiting the villages for a fortnight and I would stay in Pinglo; then, when he comes in, I would go out.

KANSU.

Dr. and Mrs. Rees have spent some weeks at Liangchow. 'The doctor,' says Mrs. Rees, 'has had wonderful opportunities for preaching and Bible teaching here. Until we became too long for preaching in the street daily, and he has also had a daily class on the Book of Revelation for the elders and male members of the Church.

The headmaster of the Boys' School, who has opposed the Gospel for years, invited him to give the schoolboys a lecture on science. He gave them the story of his conversion and a little science worked in as well!

Patients are almost more than we can cope with.'

On January 2nd Dr. Rees was expecting to leave for Shunhwa and Hualong (in Chinghai).

Mr. A. B. Gjelseth, in reporting fifty-eight baptisms in the districts of Kingchow and Chenyuan, reports very good autumn gatherings, alike in the central station and outstations. He says:

We have had a great spiritual uplift in all our meetings, so that one of the evangelists even jumped for joy at seeing souls saved.

Miss G. Hubbell (Siho), writing of a trip to five villages and one market town, says:

We returned to the first village I visited, and it was a special joy to me to see familiar faces and to find that the children remembered some of the choruses. Many of the people in the market evidently had not seen foreigners before, and they formed the most curious crowd I had ever seen. It looked as if some were in danger of being crushed as the crowd surged around us. Some climbed trees until the small ones threatened to break. I found it impossible to give out tracts, as several hands reached for the same one, thus tearing it to bits. After a while in the inn they were quieter. Nearly one hundred gospels and books were sold. This was another new experience, for the people are so very poor, that usually only one or two books are sold in a village.

SHENSI.

Mr. Percy Moore also writes from Hanchung. Mr. Fee has been taken ill, and it was expected that he would be obliged to proceed to the coast.

My co-worker, Mr. Fee, and I have been designated to Lioyang, but thus far we have been unable to get there on account of bandits. As we were anxious to get out and do some work, my father (who is superintendent of this part of the province) decided to let us go off to Ts'ai-iien-tsi (Vegetable Garden), and so October 18th saw us on our way to Vegetable Garden, which is about thirty miles from Hanchung. We arrived at dusk and that night we slept in the preaching hall of the small compound, as the Christians had not expected us. The next day was spent in getting settled into our one room, which did duty as bedroom, kitchen, dining-room, sitting-room, and study. The following day we started properly with Chinese prayers at seven o'clock. Only about four people came, but it did us good to take our turn in leading the meeting. At ten o'clock we went out on the street. By this time the people from the villages around had had plenty of time to get in with their wares. Vegetable Garden is not a walled city but simply a long street with houses on either side. We went every day to the grain market, which is by far the busiest part of the village. There we would take our stand against a wall and put up our posters, lay out our
gospels and then start preaching. Every day we had a good crowd willing to listen. We sold plenty of gospels and gave out a lot of tracts. After preaching we went back for dinner. We ate Chinese food all the time. After dinner each day I attempted to get some study done, but this could not always be accomplished. My second Sunday at Vegetable Garden I took my first big service, and though I stumbled and said things wrong, yet I think the people understood what I was getting at.

The Rev. F. G. Smith, one of the Two Hundred, records his impressions of the work at Hanchung, Shensi. Mr. Smith was expecting to leave on January 2nd with Mr. S. C. Frencham for the new centre of Ningkiang, near the Szechwan border.

In the south of Shensi, a province in the north of China approximating to the size and delineations of England and Wales, lies an extensive populous plain bounded on the north and south by high mountain ranges and made fertile by the pellucid waters of the Han.

To this plain pioneer Protestant missionaries came more than fifty years ago and settled in its largest city, Hanchungfu, where a flourishing and important C.I.M. work was commenced and has since continued. To-day there are nearly three hundred Christians in fellowship, and other stations have been opened in adjacent cities. More and larger churches are to be found further north in the province, where the Scandinavian Associates of the C.I.M. have laboured with much encouragement in and around the capital of Sian. The importance of Hanchung and district, however, can be judged from the fact that the Roman Catholic Bishop of Kansu and Shensi has his seat here, and besides him there are five priests and thirteen Italian nuns maintaining the work of a large cathedral, school, and orphanage.

A number of large towns embracing populous districts are still to be opened on the Hanchung Plain, for the evangelizing of which thirteen members of the 'Two Hundred' have been designated, and these are now in the district.

Speaking of the Hanchung Church itself, let us imagine ourselves at the eleven o'clock Sunday service worshipping with our Chinese brethren. Being the first Sunday in the month the Lord's Supper has been observed, this part having lasted somewhat more than an hour. This was led by Elder Tang, a very acceptable preacher and a man who delights in giving long doctrinal sermons. Now that the pastor has died, Mr. Tang is practically acting in the dual capacity of pastor and elder. Dr. Hsiao, the Church treasurer, a man beloved for his devotion and consecrated gifts, assisted him. The offering brought by the believers will be administered according to the duties of a man who delights in giving long doctrinal sermons.

Most of the meetings are conducted by the Chinese, for this Church is almost self-governing and self-propagating, and it is only at the invitation of the Church that the missionary conducts the services; he has many and varied opportunities otherwise for preaching, besides his work of training and advising the Chinese.

Long meetings are frequently the order; we have known the service to conclude at two o'clock. Then the children come back again for afternoon Sunday School and the men gather for their Bible Class.

And what happens during the week? Daily the street chapel on one of the most important thoroughfares is open, and here the Word of Life is proclaimed by evangelists or voluntary workers to ever-changing listeners. Many through this avenue hear for the first time the message of salvation and numbers in the church are the fruit of this effort. Besides the daily prayer-meetings, women's meetings are held twice weekly; also both men and women enthusiastically gather for lessons in reading to enable them to search the Scriptures for themselves.

HONAN.

Mr. Crane tells of a night spent at Chluhsien, where a small church was recently formed. Seven people that night signed their decision for Christ. The work is carried on by a band of Chinese workers who go from place to place. Mr. Crane writes —

The night I stayed there I saw things that I have never seen before — men just smitten to the ground, as if they were literally knocked over with conviction of sin and wonderful deliverance. We praise God for this, and yet we feel prayer is needed that the emotional side of things may be controlled by the Holy Spirit.
In a later letter Mr. Crane tells of blessing following dispensary work:

At one place where I was staying for a while I opened a clinic and it was running quite well every morning for a fortnight or so, but then I had to move on. There were one or two very pleasing results. A man came with what had been a cyst over his left ear. He had had it since he was a tiny boy, but becoming a man he wished the unsightly thing to disappear and so he appealed to a Chinese doctor, who obviously stuck a dirty needle into it, for he came to me in awful pain. The whole thing had gone septic. The correct thing, of course, is to open it right up and scrape out the cells that are really the cause of the cyst. But to do this I needed a local anaesthetic and had none. So I opened up and cleaned it out and gave him medicine. . . . The whole thing has healed perfectly with hardly a scar at all. Needless to say the fellow is decidedly grateful, but what is far more than a reward for all this, the young fellow has made a real decision for the Lord.

WEST SZECHWAN.

Mrs. F. Bird, writing of the Annual Miao Conference at Fuhinuan, tells of prayer abundantly answered. She says:

We all feel it is the best conference we have had, not so much for numbers, but for the spirit of love and unity and the real desire to press forward in spite of many difficulties that was very marked throughout the conference, which lasted from the 10th to the 14th November . . . Our hearts were almost too full for words as we realized the power of the Lord in our midst, and we do praise the Lord that in spite of many failings and very much 'land yet to be possessed,' He has given us the privilege of seeing the Miao Church going forward step by step notwithstanding great poverty and oppression.

YUNNAN.

Miss De Waard, writing from the recently opened station at Er-yuan, says:

I enjoy the country work very much, the women are so sincerely friendly and really seem to like to listen. Almost always somebody makes tea for us and very often we are given lunch. One morning we started out not quite certain where to go, but we felt the Lord would indicate where He would have us go, and so it proved. We had not gone far when an old woman overtook us and asked where we were going. We told her we were going out to preach wherever anyone was willing to listen. When she heard this, she said, 'Come with me. We are having a meeting in the temple of the Goddess of Mercy and we shall be glad to have you to preach to us.' We immediately accepted her invitation, and on reaching the temple we found between fifty and sixty old grandmothers. They had assembled for a nine days' gathering, and they were most friendly to us. When they were not engaged in their devotions they seemed glad to listen, and we did a good day's work among them. Their exclamations and comments were most revealing. I had never before seen Buddhist women at their devotions, and for the first time I realized what really hard labour it is. All day long and late at night they were at it, chanting away until they were ready to drop, and yet they kept on. Satan is truly a hard taskmaster. It is not easy for these women to give up all they think they have achieved by this sort of thing. Only to-day a woman with whom we have had many talks, and in whom the Holy Spirit seems to be working, said, 'I have been a vegetarian for twenty years, and I am loth to give up my accumulated merit.' Mrs. Li pointed out that all her supposed merit was only adding to her sins, and that if she believed she could safely trust in the work of Christ.

CHEKIANG.

In Suian, a forward movement centre, the first baptisms have taken place. One man and one woman thus publicly confessed Christ. Of the former, Miss Metz writes:

Mr. Chao, an elderly gentleman, has been in to buy Gospels and other literature to take to his friends and relatives in distant villages. He feels he must begin in this way openly to confess the Lord.

From Lungyu, another recently occupied station in the same province, Miss Marie Barham writes as follows:

We had an invitation from Mr. Wang Sheng-chuan, an old Christian who was baptized in Lungyu thirty years ago and was discovered by Mr. Chiang, the colporteur, only this summer. He has returned to the Lord and has been most faithful in attending the services. He is quite wealthy, owns two houses, and almost half the village is related to him. He and his wife received us most cordially. Mr. Wang has put up gospel posters in the guest hall of his newer home and we used it for meetings. These were splendidly attended, Pastor Chu coming over from Lanchi to lead them. Probably a hundred or so crowded in each night and manifested keenness in learning the hymns and hearing the message of life.

Photo by] On the upper reaches of the Chientang River, Chekiang.
The following letter is of absorbing interest. It was written to Mrs. T. Botham (now in England) by Mrs. Li, a Chinese Christian woman of South Shensi.

SOME time ago I was told that you wished me to write the story of how I came to believe in the Lord. . . . Briefly the story is as follows. I was formerly one who greatly loved to worship idols and had never heard the true doctrine. One day my grandfather came into the house and said that a western woman missionary had come to the Gospel hall and that she was unmarried! My grandfather wanted to go in to see her, but the people at the hall would not admit him because he was a man, so I said, *Grandfather, may I go and have a look?* and he said, *Yes, go and see.* That evening I said to a neighbour, *Sister, shall we go to the Gospel Hall to see an unmarried lady? She is a western missionary.* She said, *Very well, we will go together.* To our surprise, when we got to the door we found there were so many people there that we could not get in. So we went back and I said to my neighbour, *We have not seen the missionary to-day, let’s go again to-morrow.*

The next day we went inside the hall and saw the missionary. She said, *Please sit down.* So we sat down and I saw a tract entitled, *There is only one true God.* I took it in my hand, but it was upside down so I turned it round. The missionary quickly came to me and said, *Can you read characters?* I said *No.* I was very frightened and wanted to turn round to go away, but the missionary said, *Don’t be afraid.* She then explained the tract: *There is only one true God, the Lord of Heaven. He feeds me, He clothes me, He ever pities me. There is only one Saviour, Who can forgive my sins. I believe Him and obey Him, Jesus my Saviour.* How wonderful it was! God used this hymn to influence my heart and to make me know that I was a sinner, that the true God loves men, that He sent His Son into the world to die for men, and that He can forgive sins. When I had heard this the missionary asked me, *Do you believe in Jesus?* I said, *These are the words of the true God and this is the true Way. Indeed, I will believe.* Then the missionary prayed for me, saying, *Lord Jesus, I pray Thee to forgive the sins of this sister and to be with her always.* At that moment I said in my heart, *I truly belong to Jesus,* and went home full of joy.

But as my husband had not believed, I did not dare to go to the hall again, I could only say, *Lord Jesus, open the way so that I can go again to the hall and hear the doctrine.* After about three months my husband heard the doctrine at the hall and believed. Then, thank God, we could both go together to worship, which was delightful. But after eight months he was led astray by the devil. He said, *If I believe in Jesus, I can’t curse people and I can’t gamble. I will not believe.* He also said, *You believe if you like, but I will not.* After a few days he said to me, *You must not go to the hall to worship,
you must not read the Bible or sing hymns, neither must you talk with believers in Jesus. You must not pray any more. If I see you praying I will dig out your eyes.' I said in my heart, 'The Lord is already in my heart and I belong to Him. He has His way of helping me. I can only silently look to the Almighty Lord to save me.'

Again after a few days he said to me, 'You can go to the theatre to-day.' I said, 'I am not going because 'there is profit in diligence but theatricals are useless.'"** He said, 'You see how Jesus has deceived you. Everybody is going and yet you won't go.' I said, 'I will spin thread at home.' So he went off. When he returned he said, 'I am definitely not going to believe in Jesus and you also must not believe, otherwise all our lives we shall never be in agreement and the people on the street will say I can't control you. Now, you curse me a little and then Jesus will come out of your heart.' I said, 'I dare not curse you.' He said, 'If I tell you to curse me, why do you not dare to do so?' I said, 'As your wife I dare not curse my husband.' He then got a rope and said, 'Put out your hands.' I did so and he tied me to the beam, tore my clothes, twisted the rope and beat me, saying, 'I am not beating you, I am beating Jesus.' Then I thought of the words of Scripture, such as Matthew x, 22 and the following verses, Matthew x, 28 and 36, Matthew xii, 43-46, and Matthew v, 44. Then I said aloud, 'Lord Jesus, save me and save him and forgive his sins.' As I went on praying so he went on beating me until the middle of the night. Then suddenly a neighbour came, knocked at the door, reproved him, saying, 'I am not beating you, I am beating Jesus.'

Then I thought of the words of Scripture, such as Matthew x, 22 and the following verses, Matthew x, 28 and 36, Matthew xii, 43-46, and Matthew v, 44. Then I said aloud, 'Lord Jesus, save me and save him and forgive his sins.' As I went on praying so he went on beating me until the middle of the night. Then suddenly a neighbour came, knocked at the door, reproved him, and told him he ought not to act like this. Then he repented and stopped beating me.

The next day a sister who was a believer came and saw how sore my back was. She said, 'Sister, you must not believe in Jesus any more. As the proverb says, "If you worship, God is there; worship not, He does not care."' I said, 'You are no help to me, I am afraid you are not a true believer.' So she went away displeased.

Then a man came who was a preacher and said, 'You had better do as your husband says, otherwise he will injure you.' I said, 'You too have not come to help me with spiritual food. Jesus said, "For though they do kill the body but cannot kill the soul." If the Lord lets him beat me to death, then my soul will immediately be in heaven. If the Lord does not let him beat me then I shall all the more be able to witness for Him.' So he too went away displeased.

All I could do was to pray constantly that the Lord would open my way. About ten days later someone came from the central mission station and said, 'The missionary would like you to come and help her. Can you come?' So I first prayed and then went to see my husband and said, 'The missionary wants me to go to help her. May I go or not?' He said, 'Yes, go if you like. I have not succeeded in beating Jesus out of your heart.' I said, 'I can only go if you permit me.' He said, 'I will escort you.' Then in my heart I thanked the Lord's great grace and thanked Him for His loving dealings with me. These twenty years my husband has not prevented me from working for the Lord, but he has not yet repented. Please pray for him and for me also that I may be strengthened for God's service.

**A Chinese proverb.

### Editorial Notes.

The Red Menace in Szechwan.—Recent cables from our Headquarters in Shanghai show that a serious situation has developed in east Szechwan. Lady workers have been withdrawn—presumably by consular advice—from Paoning, Nanpu, Pachow and Sintientsi. (Kwangyuan is not mentioned, but must almost certainly be included.) The report that Paoning itself had been captured by Communists was happily without foundation, but there seems to be no doubt that a Communist army has entered north-east Szechwan, where the cities were held by merely skeleton garrisons.

The latest cable reported that Suiting, Liangshan, and Wengantsing were peaceful, and that the situation had slightly improved. It seems probable that the fighting in the west is now over, and therefore troops should be available to repel the Communist invasion. But obviously serious possibilities still exist, and the challenge must be met by persistent, believing prayer. In the absence of Mr. Parsons in Shanghai, responsibility will naturally fall on Mr. Funnell, the senior missionary in Paoning. Let us pray for him and for Bishop Ku, that they may be guided in giving advice to others; for the Chinese Christians in any centres into which the Communists have already penetrated, that they may be kept faithful, and that, if it be God's will, their lives may be spared and their property—and the property of the Mission—protected; for those in authority, that they may show a united front in face of the common enemy. The occupation of Kienchow by Miss Carpenter and Miss Walton, a medical evangelistic effort in the Paoning country districts planned for the first half of February, and probably other special arrangements for the beginning of the Chinese New Year, must wait for a return to normal conditions. We lift our hearts to God, that the advance of the Gospel in this area may not be hindered or delayed.
C.I.M. Missionaries.—Figures which have just reached us from Shanghai show that the membership of the Mission (including associates) was 1,327 on December 31st, 1932. A comparison with previous years shows that missionaries on the active list numbered 900 twenty-five years ago (at the end of 1907), 1,000 in 1911, 1,200 at the end of 1926. From that time (covering the evacuation period) there was a slight decrease until at the end of 1929 the figure stood at 1,162. But it was in 1929 that the Forward Movement was launched, and we praise God, and pray that He may continue to send reinforcements urgently needed:

In Memoriam.—News of the circumstances of Mr. E. H. Owen’s death off the coast of Chekiang has not yet reached us. We regret to record the home call of Mr. K. Vatsaas, of the Scandinavian Alliance Mission, ‘an experienced, active and able missionary,’ who had given over thirty years to the work of the Gospel in Shensi. Mr. Vatsaas died at Sian on December 13th, 1932. Much sympathy will be felt with Mrs. Vatsaas and the four children in their heavy loss.

The Mission Headquarters in London.—It is possible there may be many friends of the Mission residing in the provinces who have never yet paid a visit to the Headquarters of the Mission in London. We desire to assure all such friends that if they should be visiting London at any time and are able to pay a visit to Newington Green it will be a real pleasure to show them over the buildings.

Moreover, it may be that some friends are not aware of the fact that the Missionary Home is not reserved exclusively for the use of members of the Mission, but we are always glad to make the Home available for friends of the Mission who may be visiting London and Christian workers at any time, with the exception of the first fortnight in May, when the accommodation is usually all required for missionaries on furlough.

Full particulars as to terms, etc., can be had on application to the Lady Superintendent, Miss A. M. Taylor.

C.I.M. BIRTHDAY BOOK.

We hope to publish from time to time a list of additions and (if necessary) deletions in the C.I.M. Birthday Book. Already many of our friends are using it daily, praying definitely for those whose birthday it is. It is therefore of the utmost importance that the book should be kept up to date. The first list is printed below:

P. 12  Waiblinger should be Waiblinger.
P. 19  Miss F. Cole is with Christ.
P. 19  Miss F. E. Bleecker has retired.
P. 24  Mrs. D. W. Crofts (née Harlow), 1907, not 1927.
P. 31  Miss E. G. Grant should have an asterisk.
P. 31  *Mrs. Frost should be added on March 2nd.
P. 32  M. Hardman should be deleted.
P. 33  Mrs. D. W. Crofts (née Harlow), 1907, not 1927.
P. 36  Miss E. B. Hardman should have an asterisk.
P. 39  Mrs. F. Houghton should have an asterisk.
P. 49  Mrs. H. E. V. Andrews should be deleted.
P. 53  *Mrs. H. E. V. Andrews should be added on April 15th.
P. 77  J. B. Martia should have an asterisk.
P. 103  R. Hogben should have an asterisk.
P. 122  K. E. Malm should be in italics.
P. 124  K. Vatsaas is with Christ.
P. 160  E. H. Owen is with Christ.
P. 164  *G. A. Rogers 1899 should be added on November 19th.
P. 164  Mrs. S. A. Thomas should be Miss S. A. Thomas.
P. 171  C. A. Fleischmann 1902 should be added on December 6th.
P. 180  Miss H. Wilson 1932 should be added on December 25th.

March, 1933.
Donations received in London for General Fund during January, 1853.

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* Yeas, and beyond their power they were willing of themselves to their power, and beyond their power they were willing of themselves.*—2 Cor. viii. 3.

*With such sacrifices God is well pleased.*—Hebrews xiii. 16.
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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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.

Our second Scottish Conference and House Party is to be held, D.V., at "Netherhall," Largs, Ayrshire, from Friday evening, April 21st, to Monday afternoon, April 24th (the Conference will disperse after lunch). The Conference last year proved such a time of rich blessing to all who had the privilege of being present, that it is not surprising to learn that friends have been inquiring when this forthcoming one is to be held and the Conference Secretary has already had applications for bookings. The programme will include Bible Readings again by the Home Director, the Rev. W. H. Aldis, dialogues between the missionaries and the Scottish secretary, missionary talks and addresses and lantern lectures, while the devotional meetings will be led by Mr. George Graham Brown, our secretary from the Edinburgh District. Friends wanting to be present are strongly advised to communicate at once with the Conference Secretary, the Rev. Arthur Taylor, 16, Belmont Street, Glasgow, W.2. The registration fee is 2s. 6d. and the charge for the whole Conference is 28s. (including registration fee but not railway fare).

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March, 1933.
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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.
THE ORGAN OF THE CHINA INLAND MISSION.

Thy Share and their Share.

'Thou therefore endure hardness, as a good soldier of Jesus Christ.'—2 Tim. ii. 3.

'Therefore I endure all things for the elect's sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory.'—2 Tim. ii. 10.

Our first duty is to make sure of our texts; we can then with greater safety consider their application. In regard to the first verse, Bishop Handley Moule, in his devotional commentary on the Second Epistle of St. Paul to Timothy, tells us that the original text 'demands the omission of the word rendered therefore, and the insertion into the verb of a syllable indicating participation.' In keeping with this he renders the verse as follows: 'Take thy share in suffering hardship, as a true soldier of Christ Jesus.' With this agrees the marginal rendering of the Revised Version which reads: 'Take thy part in suffering hardship.' In each case the words 'thy share' or 'thy part' make the thought of a fellowship in suffering abundantly clear.

In the second passage quoted at the head of this article, it is very easy to overlook the little word 'also' in the sentence: 'that they also may obtain the salvation.' The value of this familiar adverb is brought out by Dr. Moffatt, who has translated the verse: 'All I endure is for the sake of the elect, to let them obtain their share of the salvation of Jesus Christ and also of eternal glory.'

From the combination of these two passages comes the striking exhortation: 'Take thy share in suffering hardship, that the elect may obtain their share of the salvation which is in Christ Jesus.'

It is difficult to imagine a sequence more solemn and at the same time a conclusion more stimulating. Upon our willingness, or upon our reluctance, to take our share in the hardships of the Gospel depend whether others shall or will not obtain their share of the salvation which is in Christ Jesus. A responsibility so momentous is simply staggering. We are almost tempted to avoid the implication. Yet to us has been committed the Gospel of reconciliation and the solemn reality abides even if we should attempt to close our eyes to the tremendous truth. Let us humbly seek to face our responsibility and our great privilege.

The Gospel itself was born of love and sorrow. The Good Tidings of great joy, which are for all people, were the fruit of Christ's sufferings. We are so familiar with this great fact that we can all too easily forget the abiding relationship between joy and sorrow. From Christ's Cup of Grief issues the overflowing stream of Living Water. And into that sacred fellowship we are privileged to be called. 'Be thou partaker of the afflictions of the Gospel,' wrote the Apostle Paul to his son Timothy. The astonishing meaning of this particular verse has been emphasized by Bishop Moule in his translation: 'Suffer with the suffering Gospel, according to the power of God.' What an exhortation! The very Gospel was born of sacrifice and calls for sacrifice from all who would proclaim it.

As there is a disposition on the part of some commentators to soften or qualify the unexpected nature of these words, by departing from their original reading, it may be worth while to collate several translations which have kept fearlessly and strictly to the original text. The Authorised Version, as we have seen, reads: 'Be thou partaker of the afflictions of the Gospel.' The Revised Version translates the passage: 'Suffer hardship with the Gospel.' Tyndale, Coverdale and others render it: 'Suffre adversite with the Gospel.' All of these recognize that there is no Gospel apart from suffering and consequently the Gospel demands hardships of its servants. The preacher must exemplify his message.

But the Apostle asks more than this. 'Suffer hardship with the Gospel.' Yes, but in addition, 'Suffer hardship with me,' its minister. He feels the need of fellowship and so he writes: 'Take thy share with me in suffering hardship.' There are no comforts without corresponding afflictions. Citizenship has its benefits, but it has its obligations. So has every relationship. Even love is inexorable. It gives all, but it demands all. The blessings and the claims are commensurate.

'Be not ashamed of the testimony of our Lord,' writes the Apostle, and then adds: 'nor of me His prisoner.' The two go together. We are to suffer with the Evangel and also with the Evangelists. And so the call comes to each of us: 'Take thy share of the afflictions, take thy part in the hardships.' It is a fellowship which is as enriching as it is exacting. It is an inestimable privilege, but also a responsibility. It is a boundless joy, but none the less a duty. There would be no reluctance did we understand this.

What each man's share is to be God alone can and must determine. For some their share is in the battle. They are called to go. For others it is to stand by the stuff. For them it is to remain at home, but only to take their share in some other form of devotion. The Captain of the Lord's host gives His orders. These may vary, but the command comes to all alike: 'Take thy share in suffering hardship.'

The demands of the Gospel, like the demands of battle, may vary, but they are always unconditional. In times of persecution or in periods of peril they may be specially exacting. In times of peace and prosperity a soldier's lot may be more easy, but his obligations are the same. Conditions in China to-day are unquestionably difficult and at times even dangerous, but that is no discharge from the warfare. Economic distress at
home may make giving more sacrificial than in times of affluence, but that may indicate for some their share in the afflictions of the Gospel. The principle abides for all: 'Take thy share.'

And now one word as to the momentous consequences which hang upon our loyalty to this principle. There are consequences both to ourselves as well as to others. Our character as a soldier depends upon our response. 'As a good soldier' reads our English version. 'As a true soldier,' translates Bishop Moule. The same word is sometimes rendered 'honest' and sometimes 'worthy' in the New Testament. 'The hireling fleeth, because he is an hireling,' said our Lord with deep-felt emphasis as He Himself faced the Cross. The good Shepherd or the good Soldier—and it is the same adjective in the original—distinguish themselves from the counterfeit by the way they face the difficulties of their office.

But there are, mysterious as it must ever be, far-reaching consequences to others. 'Take thy part that they also may obtain the salvation which is in CHRIST JESUS,'

'Take thy share that they may obtain their share.' That God should have placed such a stewardship in the hands of men may be inexplicable, but there is no escaping the solemn fact. Life, physical, intellectual, moral and religious, abounds with proofs that it is so. No man can live to himself alone. It is an immeasurable responsibility, but it may also be an inexhaustible inspiration and an enduring incentive. What dangers have not men faced to save their fellow-men in times of peril! Few things more bespeak the true nobility of man than the records of our lifeboats or corresponding feats of heroism. It is a like sense of duty and of zeal that the Church needs in the things of the Spirit. What a privilege it is to have a lifeline to throw, and to have some part in throwing it to those about to perish. Our fellowship is with the Father and with His Son, and also with His servants in this great work. And so the word comes to us all: 'Take thy share in the hardships of the Gospel, that they may obtain their share in the salvation which is in CHRIST JESUS with eternal glory.'

The Swedish Holiness Union.

The following article by Mr. G. Fredberg is the third of a series on the work of our Associate Missions in China.

The very first beginning of this Union was in the year 1885. Some time before a few Christians had been painfully conscious of lack of spiritual power but through prayerful reading of some books by W. E. Boardman they received great blessing. Having been personally revived, they became greatly interested in the salvation of souls. The Lord answered their prayers and gave a powerful revival. Many souls were converted and Christians renewed.

As God blessed their testimonies in their home province, Närke, they soon felt led to send evangelists to spiritually dark places in other provinces. By and by workers were sent also to Finland, Aland and Denmark.

Interest in China.

At a powerful prayer meeting in a private home, the late Mr. August Carlsson—then vice-chairman of the Union—offered one of his sons for China, to which country the young man felt drawn. About the same time God moved another young man's heart, so that he became assured that the Lord wanted him to go to China. His name was Emanuel Olsson. He was then engaged in evangelistic work in Germany. The Union had been planning to begin missionary work in North Africa, as Emanuel Olsson previously felt called to that land.

During the annual meeting at Torp, Närke, Sweden, in June, 1890, much interest for China was stirred up, partly by Mr. Fredrik Franson's appeal for that needy land. Thus it came about that the Committee took a step of faith and decided to send Messrs. Emanuel Olsson and Nathanael Carlsson to China. (The thought of work in North Africa was accordingly given up. But a young man was sent to South Africa in accordance with the advice of some Swedish missionaries there.)

The First Workers.

Mr. Emanuel Olsson had received his call to China through an appeal for prayer that the Lord would send one thousand missionaries to China, and that appeal was issued by the honoured founder of the C.I.M. and others. Hence an agreement was made that our young brethren should work together with the C.I.M. They arrived in Shanghai on December 3rd, 1890, and proceeded to the Training Home at Anking. Without the kind help of the C.I.M. it would have been impossible for our mission to begin work in China.

Having finished their course at Anking, the brethren were sent to the C.I.M. in Paotowchen in the north of SHANSI.

In the year 1891 three sisters were sent out. After a period in the Training Home they were sent to SZECHWAN. (One of these sisters, Miss H. S. Johanson, is still in SZECHWAN, working at Sintientsi.) At the end of the year two brethren and two sisters were sent out. One of these was the late Mr. Aug. Karlsson.

The brethren in the north had great opportunities to come in contact with the people during the famine in 1892-93. Money was sent from England, Sweden, Germany, and America which enabled them to help many suffering people and at the same time to propagate the Gospel. Souls were saved as a result.

Sad to say, the life of Mr. Emanuel Olsson was very short. He passed away in January, 1894. Through an intense love for the Lord and the Chinese, he had unceasingly and fervently given himself to the work and also obtained fruit in the salvation of souls.

Mr. Aug. Karlsson now became leader of the work, and on the proposal of Mr. Hudson Taylor, the district between the double Wall in SHANSI was accepted as our field. In the month of May, 1895, Mr. Aug. Karlsson got a footing in the city of Siping. The Lord opened the heart of a Mohammedan and made him willing to let a house to the missionary. The same year in August a station was opened in Tsyuyen. Yingchow was opened in 1897 and Hunyuan in 1898. In the year 1900 we had ten missionaries working in this district, all of whom were martyred at Siping on June 28th. Still we had three missionaries on furlough in Sweden and Miss H. S. Johanson escaped from SZECHWAN.

APRIL, 1933.
After 1900.

By the grace of God the work was reopened in 1902. Aug. Karlsson together with two young men, arrived at Shanghai on the 5th March. They went straight on to the North. Two Chinese Christians in their joy walked as far as Tientsin to welcome Mr. Karlsson and the newcomers.

When the missionaries reached our field the few remaining Christians gathered round them and the Lord prospered the work. Two years later there were thirteen missionaries on the field. The blood-watered district began to give its harvest in the salvation of souls. In 1906 the China Inland Mission withdrew from its work in Tatung, and kindly let us have their property on favourable terms. From that time this city has been the centre of our work.

In August 1910 we held the annual meeting in a large newly erected chapel in Tatung. We had invited the superintendent of the province, Mr. A. Lutley, to hold meetings for the Chinese on that occasion. The Lord graciously poured out His Spirit and gave a powerful revival. Many were moved. Sins were confessed and restitutions made. We had indeed received answers to our prayers. Mr. Lutley stayed for some time on our field and that of the S.A.M. The Lord granted abundant blessing at every place where meetings were held, and the work as a whole was really lifted on to a higher plane. Glory to God.

The Lord has enabled us to open new stations from time to time. Tientschen was opened as a station in 1910, and since then seven more stations have been opened; Lingkin in 1913, Shohchow in 1914, Hwaijien in 1919, Yangkao in 1924, Kwangling, Yingchow and Taiyoh in 1925. Yingchow had been worked as a station in 1919, Yangkao in 1924, Kwangling, in 1913, Shohchow in 1914, Hwaijien stations have been opened; Lingkin in 1910, and since then seven more new stations from time to time. The field was really lifted on to a higher plane. Meetings were held, and the work as a whole was greatly refreshed and strengthened. The Lord is continuing His work, and to His glory it may be said that the churches have been lifted up to a higher standard with more whole-hearted devotion and more zeal for the salvation of their fellow-countrymen. But one regrets to say that there are still church-members who seem to be untouched by the spirit of revival.

The Present Position.

After all, one can say that the later years have been full of encouragements. The people as a rule are friendly and willing to hear the Gospel. But the students in the government schools have generally more or less been under communist influence, although blessed exceptions occur. The school and Sunday school work have been kept up as usual, no one hindering the Christian teaching. At the end of 1931 there were 574 pupils in our day schools and 2,258 in the Sunday schools.

At the same time the communicants were 1,084, of which 150 had been baptized during the year. Gradually the Chinese Christians have been put in more responsible places and they manage and support some evangelistic and tent work. They also have their own annual meetings. Still there is need of more Chinese workers and God-given leaders. The Chinese workers numbered 124 at the end of 1931.

We have great need of more missionaries. The number of missionaries was 39 at the end of 1931, including those on furlough. Alas, some of our more experienced missionaries cannot go back to China on account of failing health and strength. At the end of 1932 we had two stations vacant. The work at one of these, however, will be taken up by some of the missionaries who went back from furlough last autumn and arrived at Shanghai on the 24th of December last.

A subject for earnest prayer is that God may give more missionaries and Chinese workers, who could more than ever give themselves to evangelistic work, entering in through the many open doors. Our hearts wait upon the Lord. Without Him we can do nothing.

The Lord has during all these years graciously and faithfully supplied all our financial needs. Last year we had another token of His Fatherly care. A fervent-hearted Christian couple years ago made their will in favour of our mission. Last year the money came in after the death of the aged widow, and thus a greatly needed addition was made to our income. Our Heavenly Father knew that the money would be needed that very year and in His providence arranged all circumstances accordingly.

On reviewing the work during all the years gone by we praise God for the rich blessings received through our connection with the C.I.M. We owe very much to the prayers and loving kindness shown by the beloved leaders and workers of that Mission.
Our Shanghai Letter.

A letter from Mr. James Stark, dated January 19th, 1933.

Reinforcements and Losses.

You will, I think, be interested to learn that during the year 1932, we welcomed to China ninety-one new workers from the various homelands, of whom sixty-one were members and thirty were associates. The number was made up as follows:

Members, of whom 25 were men and 36 were women:
- From Great Britain ... ... ... 21
- North America ... ... ... 23
- Australia and New Zealand ... 16
- St. Chrischona ... ... ... 1

Associates, of whom 9 were men and 21 were women:
- From Swedish Mission in China ... 6
- Swedish Alliance Mission ... 2
- Alliance China Mission ... 5
- Liebenzeller Mission ... 4
- German Women's Missionary
  Union ... ... ... 2
- Friedenshort Deaconess Mission 2
- Vandsburger Mission ... ... 9

Total 91

In addition, five retired members were transferred to the active list.

By death we lost five members and five associates, whilst thirty-eight members and six associates retired because of age, or for health, family or other reasons. Thus the total number of members and associates in the fellowship of the Mission on the last day of the year was 1,327.

Since the date of my last letter to you, seven hundred and ninety-six baptisms have been recorded, bringing the number thus far reported for last year up to 5,201.

Peace Restored in Kweichow.

When last writing to you I referred to civil strife, with military action between the troops of the former and the present Governors of Kweichow. Letters recently received from the province report that differences have since been adjusted and peace made between the two contending factions.

At Tating, Sister Johanna Rabe and her fellow workers have witnessed terrible distress and suffering among the wounded soldiers, who came or were brought to the mission station there for medical attention. A battle raged inside and outside the city, and when after nine hours of rifle fire the city surrendered, the military leader begged for help for his men. That day, over one hundred wounded soldiers were dressed, and the two school houses were turned into an emergency hospital for the more serious cases. Sister Rabe writes:

'What shall I say more? The soldiers behave well and are grateful. Our Elder Noah spends much time with them; even late at night he sings with them and teaches them to pray. Will you, dear friends, pray that blessing to souls may come out of these days of pain and suffering? We have felt so much Gob's gracious hand over us for strength, for comfort and for help. You will also give thanks to Him, I know.'

News of the Two Hundred.

In Yunnan.

In this letter I purpose giving news about some of the young workers who came out in response to our appeal and prayers for the 'two hundred,' and the work they are doing. A few changes of location, due to special circumstances to which I need not refer in detail, have been necessary. Miss Ament and Miss March, who were to have gone to West YUNNAN after spending a few months in language study in the capital, have been placed at Chengkung, a populous and only partially evangelized city and district about thirteen miles down the railway line from Yunnanfu. Both ladies write very happily. Miss Ament, who expresses her desire above all things to do God's will and glorify Him in this Forward Movement, says:

'We have been here a week, and all along, at every step, we have realized the hand of our God upon us.'

Until she has completed the work for her second sectional language examination she plans to concentrate on study, visiting one day each week with the Biblewoman, and on Sundays taking a children's class before the regular worship service. Miss March, her fellow worker, writes:

'You cannot know what joy it gives me to be writing from an outstation and not from Yunnanfu. The Lord has so wonderfully provided for us in this place, and we are so happy in the prospects for work here and in the surrounding villages.'

She adds:

'A little did I imagine all the blessing this year would bring me in China.'

Miss Hayes reports her safe arrival at the recently opened station of Erhyian, where she has joined Miss DeWaard. She says:

'We had a very pleasant journey from the capital. The Lord was very gracious in giving us good weather all the way, except for one night when it rained, and we had to wade through mud the next day and a half. But we did enjoy the beautiful scenery which was all around us. The mountains and the rest of the scenery here in West Yunnan are so wonderful that one cannot but think of the great power of our God who created them in all their beauty.'

Premises have been secured at Yungping, five days' journey south-west of Tali, and Miss Kelly has joined Mr. and Mrs. Kuhn at this new centre. She writes:

'I have reached the end of my journey and can truly say the Lord has led every step of it. We travelled up hills and down dales all the way, viewing the most wonderful scenery—that of course is incidental, for the hills had to be climbed and were mostly too steep for one to be carried in a mountain chair. I tried riding Mr. Kuhn's horse, and the animal, being docile, did not object; at other times I hung on to its tail and made good progress too! The people seem most friendly and have been coming round in large numbers, some of them asking us to visit them in their homes. We pray that open doors may be an indication that hearts will be opened to receive the message we bring.'

April, 1933.
At Iu-uang, another new centre south-east of Yung-chang in the same province, a small house has been rented and Mr. Lapp and Mr. Peterson have taken up residence and work there. Mr. Lapp says:

'We rejoice that, as a whole, the people are friendly; but some are indifferent and probably suspicious. But our Lord has sent us to preach the Gospel and not to note and mind the people's opinions or whims.'

In Szechwan.

From the adjoining province of Szechwan, Mr. Simmonds writes, telling of an evangelistic mission among children he had, by invitation, taken at Liangshan. The following quotation from his letter will, I think, be of interest to you:

'We had meetings lasting eight days. At the morning meetings we spoke to the street children in the preaching chapel. This, though not so well attended as the other meetings, was a means of reaching this class of children.

'In the afternoons we spoke to the schoolchildren in the church school at Liangshan. They were let out of school specially early by the principal, Mr. Ch'ien, and so we had them regularly each afternoon. Here we were able to have a proper sequence of addresses.

'The evenings were specially for schoolboys from the outside schools. We sent out letters of invitation to five of the principal schools and though some of the letters were not announced in the school, a good number came each night. In fact four nights we had the Church pretty well packed. Here we spoke to him. Many of them had never heard of the Gospel before, though the name Jesus was familiar (but as a name only). I presented each boy with a gospel and three teachers with pocket testaments. It was a happy time and I have an invitation from teachers and scholars to go again whenever I so wish. Of course, I shall be off again at the first opportunity, when I hope to have a much longer stay.'

Mr. Purchas, writing of his first week's itinerary with Mr. Iang, a colporteur, in the district of Chowkow in the same province, says:

'I shall never forget the happy experiences which we had. The easiest way is to give you them in diary form, viz.:

'Monday, 5th December.—Left Chowkow for Ching-chia-ch'ang (30 li). Preached twice on street. Got into touch with a school teacher who invited us to spend the night at his school. 27 of his 45 boys boarded at the school, and it was my happy privilege to speak to them. Many of them had never heard of the Gospel before, though the name Jesus was familiar (but as a name only). I presented each boy with a gospel and three teachers with pocket testaments. It was a happy time and I have an invitation from teachers and scholars to go again whenever I so wish. Of course, I shall be off again at the first opportunity, when I hope to have a much longer stay.

'Tuesday, 6th December.—Left for Su-chia-ch'ang (30 li). Here preached twice on the streets. Met a man from Shansi province who was a Christian, calling himself a "Hsih in." He was very bright and cheery and so obviously knew the Saviour. I had a happy time with him.

'Wednesday, 7th December.—Left for Hsieh-ch'ang (30 li) Yütschan ch'ang). Preached in three places in this very large market. Ready sales of gospels.

'Thursday, 8th December.—Left for Hsieh ch'i (50 li back in Pengan Ch'ang). Here again were huge crowds who were willing to hear and buy the Word.

'Friday, 9th December.—Left for Cha'i-long-ch'ang (20 li) where we enjoyed a long day's preaching. Here an old man and the 'Lao-pan' at our inn both expressed a desire to believe, the old man boldly telling the crowd he was now going home to renounce his idols and begin to pray to the one living and true God.

'We returned just full of rejoicing and happily assured that the Lord had blessed us throughout and confidently expecting to see fruit from the much seed-sowing.'

In Shansi.

In the province of Shansi, Mr. Leslie T. Lyall sends us cheering news. He writes:

'Over the New Year I was in Pingyang for the Southern District Conference of missionaries. The Bethel Band were still there when we arrived, and we hurried back on Monday to attend the meetings at Yufenghsien. How I praise the Lord for that week! It has brought to me one of the biggest blessings of my life. As the meetings went on it seemed as if the love of God just melted hearts,
and I have never been in meetings like those at the end, when hearts were so touched that sobbing came from all over the hall and church; it was nothing but the work of the Holy Spirit, for the addresses at those two meetings, completely lacking in excitement, were just simple messages on "looking to Jesus" and "taking up the cross." I have never before felt the barriers between us and the Chinese go down as they did during those days, for we were of one heart and soul, full of joy and praise to God; it was a real breath of revival. It is early yet to speak of results, but there surely must be far reaching ones. There was marked blessing among the thirty or so schoolboys who remained for the meetings, and it was a privilege to pray with one or two as they wept their way to the Saviour. God bless the Bethel Band, and give us more like them!

"Praise the Lord, O my soul, and all that is within me praise His Holy Name."*

In Honan.

From Hsiangcheng in the province of Honan Mr. Henry Guinness writes:

'We went to Shantien to occupy the premises there until the arrival of the preaching band, the soldiers having evacuated the day before. There in company with our teacher we helped in the work, preaching to large crowds at the morning market every day, and taking it in turns to go out preaching in the villages every afternoon. We had Gospel services every evening, and so far as we know two men were definitely saved. But it is not easy to estimate results; so I will say no more than that there was blessing and much for which to thank God.'

In Anhwei.

From Fowyang, in the province of Anhwei, cheering news has been sent by Miss Rodgers, who tells of four days' special meetings, when the people flocked in from all quarters. Miss Rodgers says:

'Certainly it was "a new thing" in the history of the Fowyang Church, and a nine days' wonder to outsiders. On the third day we reckon there must have been a thousand people crammed into the building, and both Mr. Hsing of San-ho-chien and Miss Chiang felt definitely led to give evangelistic messages. These were simply, clearly and personally applied and at times the tense atmosphere made one conscious that silent decisions were being registered which might only be revealed in Eternity. At all events the speakers certainly delivered themselves from blood guiltiness. We did indeed wish that you could have been with us for the crowning event, when fifty-nine men and women were baptized. I do not believe even a pipe organ would have drowned the noise those people made, singing: "Happy day, happy day; when Jesus washed my sins away."'

Bright, cheery letters, revealing faith and courage, have been received from many others of the 'two hundred,' including members of the Sinkiang party. They speak of systematic language study, combined with contact with the people, providing opportunities for the distribution of tracts, the sale of Scripture portions and the preaching of the Gospel. Short journeys have been taken, bringing knowledge of the spiritual needs of the people, enlargement of vocabulary and facility in expressing the divine message. But these young workers need your prayers as they seek to take advantage of the openings for declaring the Gospel which the friendly attitude of the people generally furnishes; for they are not without their testings and temptations to discouragement, poor health or other circumstances in a few instances even challenging their sense of call and fitness for the work.

'A Remarkably Fertile Field.'

In closing I will give an extract from a letter from Mr. R. H. Glazier, written from Nanchang in the province of Kiangsi on December 30. Mr. Glazier says:

'Now I must tell you about my trip to Loh Hua. The name of the little village is Hoh T'eo Kang, 20 li from Loh Hua. What I found was a remarkably fertile field, already well prepared by a faithful, simple, country woman, Uan p'o-p'o. There were big crowds of interested friendly people. The second day was spent visiting in the homes of enquirers, and there are twenty men, women and boys who are praying to the true God and trusting in Christ, some brought in through answers to her prayers in times of sickness or demon possession. In the afternoon she took me to a place 8 li away, where two families are believing. The Saturday morning before I left I had the joy of leading them in their first real worship service and such a joy it was to see those dear people gather, all cleaned and combed up, to worship the true and living God.'

* Photo by C. W. Ellisom.

The Church at Kweifa, East Szechwan.

APRIL, 1933.
The most interesting part of the work out there is a little lad of seven years old. He seems to be the real leader. He is the dearest little bundle of life I have seen for a long time. He is a true disciple of Christ, and seems to be really filled with the Spirit. He has had two years of schooling and can read most of the characters in the New Testament, so he reads the Word and expounds the meaning to others, and helps them to read. His mother and father are opposed and try to hinder him, but he will not be shaken. He has led his old grandmother, over seventy years of age, to Christ and she is bright and quick to learn.

They are eager to have regular Sunday worship out there, and wish to be counted an outstation. As this Sunday is the first day of the New Year, we are sending a group of women out who will stay a few days. I have a strong urge to go myself; there are some sick people out there I feel I might be able to help, as well as have a little part in teaching them.

There has never been any work in this place of which the people now living there know. They had never heard.

From the Front Line.

Letters from districts all over China emphasizing various aspects of need and opportunity.

KANSU.

Miss H. E. Levermore (of Hweihsien) tells of a visit to the unoccupied city of Chenghsien:—

At the end of November a long-cherished desire to give the women of Chenghsien a chance of hearing the Gospel was consummated. A party of four, including Miss Dix, Mr. Ch'en, Mrs. Keng and I took up temporary residence in a Moslem inn, from which efforts were made to reach the women in the city and nearby villages. Being the first attempt for women's work not a few were diffident and others alarmed, but a large number have heard the Gospel and many were convinced that it was just what they needed.

One was much impressed with the natural situation of the city in the midst of a wide, fertile valley, at present almost entirely under opium crops. It would seem as though the city and neighbourhood should yield many opportunities of work.

Some of you will remember and have prayed for Postmaster Wang. He is now postmaster in Chenghsien. It was to our great grief that we learned that he had married a young secondary wife, who is now the mother of a little daughter. Humanly speaking the situation had been a forced one but Mr. Wang, with all his understanding of the Scriptures, knew that it was wrong and yet allowed the transaction to be made. Now, through the working of God's Spirit on his conscience and complications in the home-life, he deeply regrets the step taken. His question now is, how can the wrong be righted in the light of Scripture? It was no small part of Mr. Ch'en's work while in Chenghsien to reprove, instruct and exhort him, that he might realize whence he had fallen and be renewed in the Lord.

His first wife, mother of six children, also needs your prayers. Although still bound by an opium craving she is favourably impressed toward the Gospel and testifies to answered prayers. I think she is now bravely trying to face the situation and we hope that she will trust the Lord and be a help to her husband.

SHENSI.

Messrs. S. G. Frencham and F. G. Smith have opened Ningkiang, three days' journey from Hanchang. Mr. Smith writes:

It was the anniversary day of my arrival in Shanghai when we reached the goal of my designation for service in this land: Ningkiang, provincial border town, steeped in idolatry, churchless, Christless, hopeless, without doctor, minister, or foreigner. Soon we were aware of some of its need in that in the room adjoining ours half a dozen men were stretched out smoking opium, and we were informed that almost every shop and inn on our street was an opium den. Throughout the entire night men were jostling noisily as they rattled their coins on the gambling table thereby disturbing our nocturnal slumbers.

What a hotel it was! Six or seven rooms opened on to the snow covered courtyard into which all waste water was thrown, and where pigs and fowls, dogs and cats roamed at pleasure. Our domicile consisted of four mud walls and a floor of mother earth; the windows were glassless; the door was painless, the floor was boardless, whilst the tiling did duty for both roof and ceiling; but it was the best room of any inn in the town so what did that matter? Besides, we had much for which to be grateful; the innkeeper's two priceless chairs were kindly loaned to us, a charcoal fire helped to counteract the chilling winds which swept through the many ventilation holes, and we brightened the dingy walls by decorating them with gospel posters, whilst a few sheets of newspaper hid the thick grease on the flimsy table. How true it is that godliness with contentment is great gain. As for our meals, these were of rice three times daily, except when we were unfortunate enough to have only two. Most of the time a hundred soldiers were also billeted in this inn, and since the military take precedence in all things our programme was rather unconventional; sometimes we had breakfast as late as eleven and even twelve o'clock—but is not variety the spice of life?

And what of this town? Ningkiang probably approximates in size and population to the largest Australian country towns, and being encompassed by a wall has the status of a city. In the surrounding district are hundreds of thousands of inhabitants so that the opportunities for evangelizing are very great. This city has been a favourite target of brigand bands so that now much of the place is ruined. Houses have been burned and public buildings are dilapidated. The Roman Catholics had extensive property which has been despoiled, their work now is almost negligible and the priests have been withdrawn. Upon calling at the Post Office to ascertain the correct time, we were informed that the office possesses no clock now as this formed part of the booty of one of the bandit raids. Further enquiry elicited the fact that the town has no clock at all. Apparently I was the sole possessor of a timepiece! Heathen temples command the finest aspects in the town and evidences of idolatry are on every hand. So far we have only met one professing Christian and he does not seem to be very earnest. Is it not full time that Christ were brought to Ningkiang?

To open a mission station in this district is regarded by us as a very great honour, the nearest missionaries being three days' journey distant. Not that we are the first to preach here, a few others at isolated periods have visited this centre, but now a concentrated effort is being
made to plant the Evangel in Ningkiang. Mr. Frencham, my colleague, and I, together with three Chinese workers who voluntarily offered their services just for this special initial effort, have for about two weeks visited market squares and busy streets, preaching the Gospel daily to large, attentive, apparently interested crowds. The town has been placarded from end to end with large gospel posters on walls and gates and posts, around which we have frequently seen little knots of men gathered, while one who is better educated reads aloud the message of salvation contained thereon. Many thousands of tracts have also been distributed. So many hundreds of people bought gospels that our supply was soon exhausted, and thus the Word of God is making its way into the homes of the people. Evangelist Ho has just held the most interesting study as may be seen in a series of large, attentive, apparently interested meetings. It appears that for some months we shall have to live in the congested inn, but we hope that ere the hot summer weather returns we shall have a home of our own.

Mr. W. J. Michell, of Sisiang, spends much time in forward evangelistic work:

Some months ago armed bandits were encountered a short distance from the city. They relieved me of a little in the way of goods but as nothing of consequence was being carried the loss was not great. Chinese etiquette is a delightfully interesting study as may be seen by the fact that the thieves, after appropriating my property asked politely if they could retain the same, and then wished us well on our journey. The church colporteur proved to be a good companion, fearless, and faithful to his Lord.

Heavy rain on the morning of our departure prevented us from going as planned to the city of Chenpa in response to an invitation from the General. This response had come in acknowledgment of a Bible which we had sent to him during the summer. The many recent outrages which have been committed by the soldiers of that city make one realize that the protecting Hand of the Lord is ever round about us. During October, two Chinese brethren, also Mr. J. W. Beck and myself had a trip to the city of Tzeyang. The river had many hazards as we followed its circuitous course for 150 miles. One night we saw bandits heavily clothed and carrying iron walking sticks, who, after making a few cursory remarks, left us unmolested. Our destination was reached on the fourth day and we had an open door for the preaching of the Gospel. The city is not large, but the boys thronged to see the foreigners and to buy their books. As a large percentage of the people had not seen men from another country before, we had curious eyes peering in at us most of the time. Besides preaching on the streets we disposed of a large number of gospel portions and tracts. The Sunday service was held in a temple as no other place was available. How true one's message rings when contrasted with such an environment! The return journey on foot which occupied three and a half days was without untoward incident. Definite prayer is coveted that the seed sown may bear fruit and that the way may soon open for our brethren to take up residence there.

SZECHWAN:
Owing to the Communist invasion Kienchow must, we fear, remains unoccupied for some time. Danger was threatening when Miss G. E. Mitchell (Kwangyiban) wrote at the end of December:

Early in the month we received a telegram from Kienchow stating that the two men who were there working until Christmas time had been apprehended as Communists and were in the prison there. A messenger went out immediately to ascertain facts and was allowed an interview with them. Letters were sent from this place which resulted in their subsequent release. They were somewhat unnerved by the experience describing the prison as 'a living hell.' One of the reasons for their apprehension was that they were selling gospels and, it was stated, 'Communists also sell gospels and distribute tracts.' The men had reason to be fearful for a great many people were shot or executed there during those few days for having Communist tendencies. We trust it was all just and fair. We were glad to see our men back again and were specially thankful to hear Chao announce that he would go on the North Road for a fortnight or so as 'that is the only road clear of brigands.' The life of a colporteur is not without its dangers, especially in the light of this 'gospel and tract' story. We wrote the magistrate explaining what the men were doing there and stating that it was our own intention to have gone down almost immediately to inspect houses which had been offered to us for

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permanent residence. A letter came in reply saying that he believed Christianity was good, though he himself did not understand it, and that if these had been normal days he would have welcomed us, but that as the province was disturbed and there were dangers he hoped we would wait a while before going down and he would be able, when the district was more peaceful, to welcome us, etc. Just before this event the Kwangyuan, Chao- hwa and Kienchow magistrates had all met in this city to discuss the Communist menace, to the danger of which they appear to be quite awake, and various precautions were decided upon. Pacification Commissioners were elected, whose business it is to travel all round the country districts consoling the farmers who are groaning under heavy taxation, etc. The city wall was to be built again in places where it had been demolished. Anyone using fireworks would be punished lest the sound would not be distinguished and cause a scare. Miss Walton and I went up one day to see what progress the wall was making and found it had been thoroughly done, even to the putting of old dried grass along the top that it might present an ancient appearance. It is specially strengthened at the East and North gates.

YUNNAN.

A picture of the Blind School at Yunnanfu appears on the cover.

Sister Müller gives some interesting details of the work:

During the past year about twenty girls wanted to be taken in, but only six could be received because of 'no room.' We had to send away one because of her disobedience.

We had a time of great joy on July 14th when four girls graduated. About five hundred guests attended the graduation. How much these girls had to tell of the Lord's help, grace, and care in the past years! Surely, the Lord has done great things for them, therefore they were very glad. One of those who graduated is now a teacher in our school, two are knitting, and one has gone to Anning to help in the women's work. Thank God, He has helped her and used her among her small and big sisters. May she have the grace to lead those who are blind in soul to the true light and although she is blind bring many out of darkness. We also want to praise the Lord for the good health of our girls. Some had slight illnesses, but recovered quickly, and Selma, who had been given up by the doctor because of her serious heart trouble, has proved the Lord's goodness and is well again, and has been able to do a great deal of knitting.

Our knitting department has been prosperous throughout the whole year. Whenever we finished our orders others came. The children prayed for orders and had many answers to their prayers. We know that our friends everywhere have been praying that we might have a garden and even sent their donations for this. Now the Lord has answered our prayers. On December 10th the deeds were put in our hands for the new place, and now we have not only a garden but houses too. At present the workmen are busy repairing the houses. With the Lord's help we hope in two months' time to move into our new premises. You all can imagine how happy and thankful we and our girls are, and you will rejoice with us. Indeed, the Lord has done great things for us whereof we are glad.

The last evening of the year was spent with the children before the Lord, thinking over what has passed. Hearing their testimonies we were deeply touched by the experiences they have had during the year with the Lord. Some had victory over bad habits and many kinds of temptation, several had wonderful answers to prayer, when they opened their Christmas parcels. We all wish you could hear them too, and could have seen the happy faces.

CHEKIANG.

Miss C. F. Tippet has recently been holding a Mission in Shanghai in a Chinese church, seating 1,200 people. It was full each day, and as many as a hundred a day professed conversion. Below she describes a Bible School at Nan-ching, Chekiang:

Miss Chu, a gifted, spiritual, and charming young Chinese lady was in charge of the Bible School, and I was much impressed with the able way she managed things and people.

My part in the proceedings was a Bible class from 8-9 a.m. for all the teachers, and I had a most interesting time studying Romans (illustrated with some of my pictures). At this class I spoke in my northern language, but at my meeting in the afternoon when all were present, Miss Chu interpreted for me, so that those who could only understand the local dialect might get all. My heart rather sank when I arrived, and heard the Chekiang words, so we thought it best for Miss Chu to translate my words into the dialect they understood, and at the testimony meeting one of the things said many times was, 'We understood so well,' so I thanked Goo indeed.

We began the day at 6.15 a.m. and bed at 9 p.m. Every hour was full, with one or two intervals for rest, and of course meal times. I wish you could have been in some of those afternoon meetings and heard the broken confessions of sin, and some of their stories, the real sorrows of those present, yet the determination to follow the Lord, come what might. One woman had been an earnest Buddhist, and had even collected two thousand dollars to build a temple. Her husband was so
angry with her for spending so much money on idolatry (he wanted it for opium) that they had a quarrel, and she decided to leave him, and seek work in a city near by, and support herself. In the place she went to, she came across a man who said his sister wanted help, and on hearing this went to her home, only to be led into sin by the man who had befriended her. This man was a baptized Christian, but had wandered far away from the Lord. Nevertheless, he taught her, and persuaded her to give up Buddhism and believe in Christ, and told her to go to the Bible School at Nanking. She came, and there we believed was truly converted, and determined to cease living with this man for she knew now it was sin. It was touching to hear her pray for the man who had led her astray, and to hear her sobbing her own sin out.

We had a most interesting testimony meeting after the examinations were over; fifty-seven testified to blessing received, and it was touching to hear of some of the schoolgirls say things like this: 'I used to hit my little brother, but now I know it is wrong, and am not going to do it again,' or 'I have been lying, and want Jesus to forgive me,' again, 'I would not help my mother in the home, now I know I ought to, and I will.' And so on, till one's heart welled with thankfulness to God for so working in the hearts of those who came.

Now I want to ask your prayers for eight young Chinese ladies who came several times to the meetings. They belong to wealthy families in Nanching, but have given themselves over to study Buddhism. Not the crude thing we see on hearing this went to her home, only to befriend her. This man was a baptized man who said his sister wanted help, and so on, till one's heart welled with thankfulness to God for so working in the hearts of those who came.

We had a most interesting testimony meeting after the examinations were over; fifty-seven testified to blessing received, and it was touching to hear of some of the schoolgirls say things like this: 'I used to hit my little brother, but now I know it is wrong, and am not going to do it again,' or 'I have been lying, and want Jesus to forgive me,' again, 'I would not help my mother in the home, now I know I ought to, and I will.' And so on, till one's heart welled with thankfulness to God for so working in the hearts of those who came.

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were a great experience. On the Sunday morning I was able to speak for ten minutes or so to the Christians, who assured me afterwards—bless their kind hearts!—that they understood. This was only my second effort at giving a connected address in Chinese, the scene of the first being morning prayers at Sientientsi. After this, however, I did a little preaching almost every day, and found it easier each time. It is a real joy to be able to get something out at last, even though it may not be always understood. One is very conscious of God’s help on these occasions, indeed apart from that I think one would be tempted almost every day to pack up and go home. But He never fails, and so we can go on.

It was good to be able to get to know the few Christians there. First there is Mr. Chow, the evangelist, his wife and son and daughter. They live in the Mission premises, and his work is to act as leader of the little Church, and to preach and sell gospels there and in the neighbouring villages. He is a simple man without great natural gifts but a faithful worker who is sticking well to a difficult job. . . .

Old Mr. Kiang and his two sons live a few miles away in the country, but come in on Sundays to join with the others. He is a grey-headed patriarch with a radiant smile and an interesting story. He first heard the Gospel over twenty years ago in the province of Kewichow, but only believed when he heard it again at Tung-kwan-chang eighteen years later. Now his home is a centre of light in the surrounding country, and recently he came into the city of his own accord for a week’s Bible study. The first time I spoke to him I said, ‘How far is it from your home to Shunking?’ and he replied, ‘My worthless name is Kiang’; but now we understand each other a little better. His sons are keen, too, and are full of possibilities. Mr. Wu is the local barber, a cheery talkative man, whose spiritual development it is interesting to watch. He shows his friendliness by offering eagerly to cut my hair whenever I please. I’m afraid the lack of enthusiasm in my reply must seem like ingratitude to him, but I have watched Chinese barbers at work! His boy of about twelve also seems to be a true Christian.

Besides these, there is a Mr. Hsieh, who speaks so little that it’s difficult to get to know him, and a young man named Hsiang, whose little sister often came with him to join us at evening prayers. I hope to be able to tell you more about the last two men later. As you see, the Christians are few, but they show signs of life. What we pray for is an active missionary spirit in their midst, and the growth that will make them a Church instead of a collection of individuals dependent on the foreigner.

Mr. Chow, the boy and I, twice visited neighbouring villages on market day, when there are good opportunities of reaching those who crowd in from the scattered country farms. I think it would be a good idea for you to come with us as we set out, carrying tracts, books and concertinas, and followed by exhortations from some of our small friends to come back soon. We strike off on a very narrow paved path, where the danger of a false step landing us head first in the water of a rice field, makes it impossible to do more than glance at the little mud-walled farms, the huge water-buffaloes floundering patiently along before the plough, the women and children, who pause from their hoeing to stare curiously at the foreigner, and the gorgeous dragon-flies that dart and hover glistening in the sun.

As we near the village, people join the road from all directions, shouting greetings to each other, or discussing crops and prices. Here comes a huge pig, grunting and squealing, slung from a pole, and carried by two men. Here is a man carrying rice or bright red turnips; a small boy with a load of sweet potatoes on his back; and a dear old granny, hobbling along with amazing energy on her tiny bound feet, and carrying in a small basket a few eggs and the cloth soles which must have cost her old eyes and fingers many an ache to sew so neatly. Some greet us and ask our errand, or wonder idly what is in the concertina case, which the boy is carrying. Probably it’s foreign medicine, they say.

At last we reach the narrow village street, already half full of people, shouting, jesting, laughing, quarrelling and haggling, and turn into a tea shop to rest a little and wait for the market to get going at full swing. . . .

Now it’s about time to get going. We’ll make for the temple, where it’s a bit quieter. You couldn’t hear yourself speak on the street here. Soon we’ve found a spare corner and borrowed a bench or a table, and Mr. Chow is hanging up a poster while the crowd begins to collect. Now the concertina starts up. You’ll know the tune—‘What can wash away my stain? nothing but the blood of Jesus’—but you can’t do much with the words, so you’d better sing in English. I often do. And in the heathen temple, with the hideous staring idols all around, the hymn rings out—a challenge to the enemy’s power. By the end, we have a good crowd round us, gaping and wondering. With a prayer in my heart, I start my short talk, and try and speak of the one true God, Who loves all men, and sent His Son to die for them. After a few sentences, most of the crowd have discovered that it’s Chinese and not my own language that I’m trying to speak, and it’s encouraging to hear one bright gentleman repeating some of the phrases for the benefit of others. When I have stopped, Mr. Chow gets to work, and before long he is selling gospels right and left. We do what we can to help, and give out tracts to those who won’t buy.

After an hour or so it’s time for a rest and a meal. There is a good shop quite near the temple, and soon we are seated at the small square table, with bowls of dough-strings in front of us.

The meal over, we return to the temple for a further attack, with a fresh crowd. One man buys a number of gospels to give to his friends in the country, convinced that the doctrine is good; a simple old farmer tries to repeat what he has gathered of the message, and asks for tracts to take home to his son who can read; others, and too often they are the majority, listen with indifference and go their way. This is a foreign religion—what has it to do with them? Undoubtedly the foreigner has ulterior motives in coming so far just to urge them to believe in Him. And anyhow, surely good works are as safe a way of getting to heaven as belief in some foreign god. Probably their thoughts run along lines like this, and who can wonder at it? And so we make our way back, not entirely heavy hearted, because the Word of God has been sent out, and will reach many a scattered farm and homestead, but sobered by the thought of the superstition, ignorance and age-long custom which hold these people in fetters of iron, and from which so few break free. Also one longs for such a knowledge of the language as will make it possible to speak more worthily and intelligibly of the glories of the One we serve.

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Do you know where and what the Prep School is? The C.I.M. has three schools at this healthy north sea port, not for Chinese, but for the children of its own and some other missionaries, and when school is in session the Compound is a busy place with its nearly 250 boys and girls of ages from 6 to 17, together with the necessary staff of teachers as well as of Chinese servants. In the 'Prep' we have all the 'times', boys and girls from 6-10 years of age. Don't you long to come and 'mother' them? Have you a heart big enough for sixty of them—big enough to love them all the time? Have you a childlike heart to understand their wants and hopes and desires? For the teachers in these schools, there is not only the regular hours spent in the classroom but one day in every five or six is what we call 'duty', and a 'duty-day' is a day of testing patience and strength and love and of proving the Lord's all sufficiency. Will you come 'on duty' and then you'll understand more how to pray for the teachers in the Chefoo schools, and the 'Prep' school in particular, and for the children too.

The gong booms out along the verandah and down the huge big halls, at 6.15 a.m. as the time for Prepites to get up and the teacher to go on duty. The next half hour is spent in going from dormitory to dormitory super-intending 'Prepites' dressing. No, you don't always just look in the doorway and go on. There's a continuous accompaniment of their chatter to your 'Hurry up there. Everyone else is ready!' 'Can't find your stocking? Oh, there it is under the bed.' 'Your hair isn't done, back you go and do it!' 'What, haven't washed? No, you don't go downstairs, you wash!' 'Good, this "dorm" is the first ready.' Then as each child is ready, boys and girls clutter downstairs and by the end of the half-hour are supposed to be gathered in the schoolroom for 'quiet time.' Chatter ceases, and there is silence as they kneel down to pray. Then comes the Scripture Union portion for the day and then a verse is memorized. At the end of November then comes the Christmas story of the shepherds, and didn't forget it apparently, for one Sunday recently I had a 'very tiny' one near me and as Luke 2 was read his lips moved in perfect unison and I got a beaming smile of triumph from him.

But 'quiet time' over, a long crocodile of Prepites winds down the corridors to breakfast. Do you know the early morning feeling of 'walking on air' and brimming over with life? If you do, you'll understand what real self-control a Prepite exerts to walk in line to breakfast and the need to encourage that self-control.

Breakfast over, there comes nearly an hour of 'odds and ends'; dispensary—children sometimes have to be rounded up to go to nurse; boys and girls in turn are summoned for dailyinspection by the wardrobe-keeper, and there are all the other jobs necessary at the beginning of the day for the smooth running of the rest of it. Then the 'prayers bell' goes and all the children are seated in their places in the big schoolroom, Bibles and hymnbooks in hand. The Principal comes in to take morning prayers and the teaching day has got on its way.

There's 'duty' in lunch break and just before dinner, being on hand in case of any emergency and making sure they are behaving as children should. (Can you play for a whole day without squabbling? Do you always wash your hands for meals, even when they don't look dirty to you?): The dinner gong goes and there's another 'crocodile' making its way to the dining room and later another one coming out again that disappears among whoops and the noise of little tongues working hard, as they go out to make the best of play time before school begins again.

Then afteroon is spent in going from dormitory to dormitory super-intending 'Prepites' washing. No, you don't always just look in the doorway and go on. There's a continuous accompaniment of their chatter to your 'Good, this "dorm" is the first ready.' Then as each child is ready, boys and girls clutter downstairs and by the end of the half-hour are supposed to be gathered in the schoolroom for 'quiet time.' Chatter ceases, and there is silence as they kneel down to pray. Then comes the Scripture Union portion for the day and then a verse is memorized. At the end of November then comes the Christmas story of the shepherds, and didn't forget it apparently, for one Sunday recently I had a 'very tiny' one near me and as Luke 2 was read his lips moved in perfect unison and I got a beaming smile of triumph from him.

But 'quiet time' over, a long crocodile of Prepites winds down the corridors to breakfast. Do you know the early morning feeling of 'walking on air' and brimming school over, there comes an hour or more before their supper. In the summer we spend it on the beach; yes, just down the slope of the playground through the gate, across the road and you're on a fine sandy beach full of all sorts of possibilities for Prepites. In the winter there are the bare brown hills behind and we go for 'walks' to use a dignified term, 'scrambles' to be more truthful. I'm learning a good many new sympathies while I'm here. One is for a mother-chicken and a large brood of chicks; no wonder she goes 'cluck, cluck' all the time, when they are scattered all around. I have made futile attempts to count the children when we are out for a walk, but I'm sure even an Einstein couldn't keep count of 50 odd Prepites scattered on all sides of the road and picking flowers or finding 'treasures' as they go. I haven't lost one yet, which is comforting.

I've learned to sympathize with the 'Old woman who lived in a shoe' too; all her children weren't models of behaviour and she had her difficulties in discipline. And, too, these children are ordinary healthy mischievous boys and girls and no models of piety and sanctity; nor would I want them to be. But, missionaries' sons and daughters or not, they do need to accept the Lord Jesus.
for their own personal Saviour and we pray so often that they will. It is not for lack of 'knowing how' with them, but lack of desire or consciousness of the need. Oh, that we might be ever ready and on the alert to help them when they need help; and that they may feel free from fear and conscious of our love as they come. Love and discipline are not easy to administer in the right proportions.

At supper the teacher-on-duty is alone in charge of the meal and during that half-hour the Prepites night by night are read such favourites of old days as 'Nobody Loves Me,' 'Christie's Old Organ,' 'Alone in London,' and Amy Le Feuvre's children's stories. Evening prayers follow; some C.S.S.M. choruses, or old favourite hymns, a story, a prayer and then they scatter to their dormitories, and kneel down by their beds to say their prayers. But that only means silence for two or three minutes for they are soon up and getting ready for bed. It is always a matter for astonishment to hear them how they seem to be able to talk unceasingly, and even think of things to say at times when they are supposed to be silent. Again comes the round of the 'dorms' and a string of exhortations to hurry, to fold up clothes tidily, to wash clean, to brush teeth, ad infinitum. Then the gong for the teacher's supper goes and all is silent. One more round of the 'dorms' before going down; 'Everybody in bed?' 'You want to be kissed good-night? Do you think you've been good enough? All right, good or bad, here you are!' By the time the last bear-hug has been received and the last kiss given and the last light out and a last 'Good-night' called out, there's an urgent need for repairs before going into 'grown-up' company. Then later in the evening there's one more round, to tuck in bare arms, to pull a tiny thumb out of a wee mouth, to make sure all is well; and I seldom go that last round without thinking, 'Wouldn't their mothers love to be here!' for no matter how naughty they may be, just then—sweet, clean, sound asleep—they are very lovable.

That ends a day of duty, but you will have to fill in for yourselves the many 'duties' and calls of a duty-day that call for 'patience and longsuffering with joyfulness' for tact, for wisdom and love, and understanding, for strength and for sternness. And it is only when the day ends with the feeling that 'the government has been upon His shoulders' that I feel I have anywhere near done my duty.

The class I teach is the seven-to-eight-year-olds and they are charming. A fairly large percentage of them are day scholars from non-Christian homes of business people in the port and I know you'll take your part in making Scripture lesson each day a living, real matter to each one of them.

Though I enjoy and love the children and know the Lord has His lessons to teach me here, the work among the Chinese in Hwailu is still my first love and in His own good time I'm hoping to get back there again, into the villages, among the country women and children. I was called away from a visit to some villages to come up here. Mrs. Chao, the Biblewoman, and I had planned to go after the Sunday, to a village where the Gospel had just newly been preached and believed. We had met the four or five women, who had prepared for our coming all the things their hearts could possibly prompt them to, at a fair, and had told them we were coming and all we hoped to teach them when we came to stay. But that Monday morning, the cart outside the courtyard door was piled up with our bedding and ourselves and started rumbling down the narrow lane and on the way to the central station, away from the 'new village,' away from the women and children who knew so little of the LORD JESUS, who loves them, to obey another call for help.

But those simple, earnest women from the 'new' village had come all the way over to receive us and bring us to the room they had prepared for us. As our cart rumbled out, we heard shouts, and there trying to run on tiny bound feet was the oldest of the five, calling out 'You're going the wrong way. Come, we're all ready for you. Do come to us now. You're going the wrong way to our village.' The fruit trees were in the full glory of pink and white against the dull brown mud walls of the village homes; the trees were putting forth the first lovely green shoots; spring was in the air. Spring had come into those ignorant simple village women's hearts; flowers, the promise of fruit and maturity and summer. But can there be fruit without tending and care and water? Can there be fruit in their lives without the water of the Word, the love of CHRIST spread abroad in hearts, the teaching of His truth? I wonder if it could possibly ring in your ears the way it does in mine—'We're all ready for you. Won't you come?'

Through Chinese Eyes.

The Rev. A. K. Macpherson writes: A regulation of the Chinese Nationalist Government requires that in all registered schools a Sun Chung-shan Memorial service be held every Sunday morning. Attendance at this service is required of every student and teacher. Non-attendance lays the individual open to the suspicion of being an anti-revolutionary.

The students and teachers assemble before the portrait of Dr. Sun, and the service begins with the singing of the school song. All standing, Dr. Sun's so-called will is read by the school principal, after which all bow three times. Then comes a three-minutes* period of silent meditation. All meetings of public bodies are opened with a similar service of memorial.

Though probably most missionaries and Chinese Christian leaders look on this service, especially the bowing before Dr. Sun's portrait, as an act of worship in which Christians ought not to participate, there are those, both amongst missionaries and Chinese, who say that they see nothing of a religious nature in it, and therefore they can take part simply as an act of respect. The following is a translation of a communication recently sent to Dr. C. T. Wang, General Chang Chih-chung, General Niu Yung-chien and other Christians amongst the Nationalist leaders, by the Shanghai Chinese Pastors' Association, suggesting that those leaders should bring to the notice of the Third Plenary Session of the Fourth Central Executive Committee of the Nationalist Party, which was to be held in Nanking from the 15th to the 22nd of December, 1932, the difficulty that Christians were in, having to bow before Dr. Sun's portrait, as required by the present regulations.

We respectfully invite your attention to the following. The Republic of China has already been in existence for twenty-one years. Though in the matters of reform of the Constitution, change in the outlook of the people, and unity of the nation, we cannot but be far from satisfied, yet President Sun's Three Principles of the People—Nationalism, Democracy and Socialism—have been accepted by the people as a whole, and the Nationalist flag has had the public recognition of all other countries. Had it not been that President Sun was possessed of an indomitable spirit, and had super-human determination, 1cwc could he have been able to

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perform this fruitful service and accomplish this great work? Therefore after his decease his body was laid to rest in a great mausoleum, a statue was erected to his honour, and he was held up as an example to be followed. Who can say that all this was not fitting? Only we venture to think it ought not to be that at all public gatherings, large and small, we must bow three times before Dr. Sun's portrait, as is the practice now. For the President was but man, as we are; he was by no means the Creator. We may hold him in reverence as an example, but we cannot worship him as a god. To make three bows is the very highest form of veneration, equal to the adoration by kneeling in the days of the Empire. Therefore to make three bows before a portrait is really no different from worshipping an image. Our revolutionary comrades are, as a rule, to the forefront in promoting the abolition of superstitions and the destruction of idols. How can we Christians, on the other hand, approve of bowing down before a portrait? The first commandment in the Decalogue says, 'Thou shalt have no other gods before Me.' The second says, 'Thou shalt not bow down thine self unto... any graven image, nor any likeness.' The third says, 'Thou shalt not take the name of the Lord thy God in vain.' The Scriptures command us repeatedly and solemnly, 'Thou shalt not... thou shalt not... thou shalt not...'

The children of Israel were grievously punished—three thousand of them being slain in one day—because they worshipped the golden calf. After they had settled in Canaan their hearts were infatuated by the evil customs of neighbouring nations. They set up altars all over the land and knelt before hosts of images, thus incurring God's anger and being carried away captive into Babylon. After seventy years a devout section of the chosen people became convinced that the cause of their nation's downfall, the people's captivity, and the destruction of their capital city, was without doubt the radical sin manifested in the breach of the first, second, and third commandments.

In Queen Esther's time, Mordecai refused to bow before Haman even though it involved his people in threatened massacre. Shadrach and his two friends would rather enter a furnace heated seven times more than it was wont to be heated, than obey the king's command and fall down and worship the golden image. Daniel's knees were bent only in the presence of God, never before the head of the nation. Although his punishment was to be cast into the den of lions, that did not cause him the least concern.

In the days of the apostles, Peter would not allow Cornelius to worship him, thus showing that all men are equal, and not to be worshipped one by the other.

Paul and Barnabas restrained the people of Lystra from worshipping them, for mere men cannot be considered as gods. Even supernatural beings like angels refuse such homage. (Rev. xix. 10.)

Within recent years the calamities that have befallen our country have followed each other without ceasing. It may be that those calamities have been sent as warnings to our government and people that this bowing before a portrait, thereby encouraging the evil custom of worshipping images, cannot but incur the anger of the Supreme and Only God. President Sun was a Christian by conviction. During his lifetime he worshipped God. If we render to him the worship that ought to be rendered to God alone, how can his spirit possibly rest in peace?

Notwithstanding the fact that we and our words are of little account, and it may be asked, 'How can they gain the ear of the party leaders?'—yet, being mindful of our responsibilities as individuals, we dare not fall in with the majority and sit looking on while the hearts of the people are being led astray. We well know that you, sir, are not only devoted to the salvation of our country, but are also eager to defend the truth, therefore during the Third Plenary Session of the Fourth Central Executive Committee it will be possible for you to raise the question of correcting the above-mentioned error and abolishing this formal idol-worship. Thus a beginning can be made in the matter of a thorough break with superstition. In this way the four hundred thousand Christian believers in the land will be able to lead a quiet and tranquil life, and our four hundred million fellow-citizens will not only be encouraged to expel error and to honour the truth, but will also come to recognize that in the whole universe there is only One Who is to be worshipped.

If you will do as suggested, your merit will be not less than that of the Apostle Paul.

Aware of all that is involved, and apprehensive of the present situation, we dare to approach you, sir, sincerely hoping that you will consider this matter prayerfully. May you have Divine help in carrying it through to completion!

We respectfully send this with our good wishes.

The Shanghai Chinese Pastors' Association,
Chu Kwei-shan (Chairman).

Apparently the appeal bore fruit, for at a public meeting for prayer held on January 1st it was announced that a reply had been received from the Nanking Government to the effect that the ceremony of bowing to Dr. Sun's picture was entirely voluntary and that no constraint would be put upon anyone. This must surely be regarded as a definite answer to prayer.

Engagements for the Misses French and Misses Cable.

| April 3rd. | Chesterham. |
| April 4th and 5th. | Bristol. |
| April 6th. | Bath. |
| April 7th. | Exeter. |
| April 10th. | Llandeilo. |
| April 11th. | Aberdare. |
| April 28th. | Godmanchester. |

April, 1933.
China and the League of Nations.—The verdict of the League of Nations, by a vote that was unanimous apart from the dissent of Japan, has at length been delivered. Judged by post-war standards, a line of action which must have been conceded twenty years ago by all the Great Powers, because none of them was innocent in this regard, is now definitely branded as unjustifiable aggression. According to the solemn Covenant to which all the members of the League profess adherence, an aggrieved nation cannot resort to arms in defence of its rights, but must in the first instance make its appeal to the League. This Japan failed to do, and after eighteen months she still controls great areas of Chinese territory, and has recently extended that control to the province of Jehol. It is not for us to discuss the methods by which the judgment of the League can, or should, be made effective. But we need to pray that in the interval the Chinese Government may not in despair abandon its confidence in the League, and resort to alliances which would endanger the progress of the Gospel throughout the land.

The Red Menace in Szechwan.—Letters are beginning to reach us, explaining the cables received at the end of January and in early February. As no further news has been telegraphed, we conclude that Paoning was not captured by the Communist forces, and that although it was deemed advisable for lady missionaries to withdraw from Paoning, Nanpu, and Sintientsi, as well as Pachow, Mr. H. W. Funnell, Mr. Jackson, Dr. Beauchamp, and Dr. Gray may have been able to remain. The doctors were busy attending wounded soldiers in the hospital. Kwangyuan was undisturbed, and it was felt that the ladies there could retire towards Mienchow if necessary. Miss Culverwell and Miss Lloyd were prepared to retire on Tunchwan if Paoning or Nanpu fell, and the ladies at Tachu and Chuhsien were to make for Kwangian, if need arose, and then to Chungking, if the situation continued to grow more serious. Mr. and Mrs. Scott had left Tanishan for Nanpu. Mr. Scott is known to have been unwell, and their baby, alas, died on January 27th at Nanpu.

Apparentiy the first city to fall to the Reds was Tunkiang, two days east of Pachow, though Nankiang, two days north, was not captured. At Tunkiang some officials were killed, others held to ransom, and the Roman Catholic Church wrecked.

Troops arrived from the west just in time to save Pachow, but the strain of life in the city was very heavy. At length on January 12th Miss Wright, Miss Dix, and Miss Wallis left for Paoning, having been urged to withdraw by the British Consul in Chungking, and also by the Chinese Christian leaders. It was known that the Reds were threatening to destroy the Mission property and kill the Christians if the city fell. The ladies’ journey to Paoning took six days instead of three owing to heavy falls of snow. They were only able to bring one load each with them, but Miss Wright managed to include all Mission registers and deeds. Pachow was already half empty. Pastor Wang Kung-ai and other Christians left about ten days later when the troops evacuated. The city was left temporarily unoccupied, loyal troops and the Reds facing one another on the hills around. The prisons had all been opened. Only a few aged Christians remained behind. Nearly fifty Christians at an out-station (Tsingkiangtu) were suffering terribly from hunger and want, as the Reds had seized all the available stores of food. The loyal troops were at Ein-yang-ho, 70 km on the Paong side of Pachow on January 25th, and it was reported that Kiangkow, at the juncture of the Tunkiang and Nankiang rivers, had fallen.

It seems possible that with the establishment of peace in the west of the province, the troops of Tien Sung-yao and Yang Sen would be available to deal with the invasion, and their resistance may have gradually stiffened.

A cable dispatched from Shanghai on February 23rd by Miss Amy Wilson shows that she and Miss Gough had proceeded to Shanghai, as the latter was urgently requiring surgical treatment. An operation had been successfully performed.

Dr. R. H. Glover.—We are looking forward with special pleasure to the arrival in this country of the Rev. R. H. Glover, M.D., Home Director of the C.I.M. in North America. Some friends of the Mission had the privilege of meeting him on a previous visit, and all readers of China’s Millions have been stimulated by his occasional contributions to the magazine. Dr. Glover hopes to arrive towards the end of April, and to remain in England for about two months, covering the time of our Annual Meetings and also of the C.I.M. Conference at Swanwick.

Personalia.

1933.

ARRIVALS.

February 17th.—Miss E. A. White, from Kwangtung, Szechwan.
March 2nd.—Rev. and Mrs. C. B. Hannah, from Suiting, Szechwan, via Australia.
March 20th.—Miss W. M. Bunn, from Chefoo, Shantung.

MARRIAGE.

January 17th.—At Tientsin, Mr. C. G. Edwards to Miss E. W. Gorman.

1932.

BIRTHS.

December 25th.—At Sian, Susannah, to Mr. and Mrs. R. W. Middleton, a son, Ian Bruce.

1933.

January 9th.—At Singtze, Kiangsi, to Mr. and Mrs. O. Wüst, a son, Hans Otto.
Subjects for Praise and Prayer.

PRAISE.

For blessing and development in the work of the Swedish Mission at Chenghsien. p. 78

That the petition of the Shanghai Chinese Pastor’s Association in regard to the San Chuan ham memorial service has been favourably considered by the Nationalist Government. p. 76

For restored peace in Kweichow. p. 66

For the ministry of the Bethel Mission. p. 67

For help given to the workers in the Taichow area in their contact with the people. pp. 66-68

For blessing in village work. pp. 68, 69

PRAYER.

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For the work of the Swedish Mission Union. p. 65

For guidance concerning the designation of the new workers at the Language Schools. p. 66

For the work of the Union in all their new experiences and difficulties. pp. 64-69

For blessing on the distribution of tracts and gospel. pp. 66-67

For colporteurs in their dangerous and difficult work. p. 70

For the Blind Girls’ School at Yumants. p. 71

For Miss Tippett’s Bible School at Yangchow, Kiangsu, April 15-28.

For the eight Chinese ladies at Nanshiang, Chekiang. p. 76

For open doors in Sinkiang. p. 72

For work amongst Tibetans. p. 72

For the health of the missionsmen. p. 72

For the C.I.M. Schools at Chefoo. p. 74, 75

For Dr. and Mrs. Howard Taylor’s visit to China. p. 72

For the relief of Szechwan from the great flood. p. 77

For our London and Scottish Annual Meetings. p. 78

For Miss Carlstrom’s Evangelistic Mission in Honan: April 2-7, Shensi; April 13-18, Taikang; April 23-28, Li–Av; May 5, Tunga; May 10-15, Yenching.

In Memoriam:

MR. E. H. OWEN.

We have still only meagre details of the death of Mr. E. H. Owen, a member of the 1931 party of the ‘200,’ who was drowned on January 13th, at the steamer on which he was travelling from Haimen to Ningpo foundered and sank between Chusan Island and the mainland. Varying reports state that from four to seven hundred lives were lost in this shipwreck. Mr. Owen had left Sienku and was en route to Chenghsien to continue language study in preparation for work in the Ninghai area. Deep sympathy will be felt and earnest prayer offered for his relatives in Wales and for fellow-workers in Chekiang to whom, during his short time in their midst, he had endeared himself.

Mr. A. K. Macpherson, writing to Mr. Gibb on January 17th, pays Mr. Owen the following tribute:

‘I escorted Mr. Owen to Taichow last May. I saw him again at Sienku in November. He struck me as a promising young worker, eminently suitable for the Ninghai district. A favourite with his fellow-workers in the Taichow area, he was showing a keen and intelligent interest in the work and its difficulties. He was getting on well with the language, having recently done the written part of his first examination in the Ningpo vernacular. His examination papers were a model of neatness and the work admirable. He was to take the oral part of the examination at Chenghsien.

Mr. M. T. Shepherd writes from Anking:

‘It was with a real sense of shock that we read of the foundering of the ship on which our friend was travelling, and even more so when we finally realized that so soon had he entered higher service.

‘He was the only Welshman in the large group of last session and was known to all of us as “Bendy”—from “Bendigedig,” the Welsh for Hallelujah. Not that he was of a demonstrative temperament, on the contrary he was characterized by a calm serenity and a simple faith, but he came from a stock which has produced great prophets and preachers, and in his nature were possibilities of the same kind. He possessed a natural empathy for personal evangelism, his approach being human, sympathetic, and unsterotyped; and he held, a high view of preaching. I did not hear him preach in his native tongue, but his gift was apparent even when he spoke in English.’

Scottish Notes.


At 8 p.m. in Charlotte Chapel (kindly granted). Chairman: Rev. W. H. Aldis, Speakers: Rev. R. H. Glover, M.D., Home Director, North America, and Miss Mildred Cable.

The Annual Meetings of the Mission in Scotland will be held (D.V.) in Glasgow on Monday, May 15th, the afternoon gathering being as usual in the large hall of the Christian Institute and the evening meeting in Renfield Street Church, which has again been kindly granted. The meetings in Dundee will be held on Tuesday, May 16th, in the afternoon at the hall of the Y.W.C.A., South Tay Street, and in the evening in the large hall of the Y.M.C.A., Constitution Road. On Wednesday, May 17th, there will be a public meeting in the Burgh Hall of Perth, while the following week-end the speakers will be in Aberdeen where on Monday evening, May 22nd, there will be a public meeting in the West Church of St. Andrew, which Dr. Elleslom Adams has again kindly granted. On Tuesday, May 23rd, a public meeting will be held in the Old Church at Arbroath.

We shall publish fuller details of these gatherings in our next issue, but in the meantime we want to make it known that the special speakers at all the foregoing gatherings will be the Misses French and Miss Cable.

Again we would remind our readers of our second C.I.M. Scottish Conference and week-end house party at “Netherhall,” Largs, from Friday evening, April 21st, till Monday, luncheon, April 24th. The Conference Secretary, the Rev. Arthur Taylor, 16, Belmont Street, Glasgow, is still open to receive bookings. The full charge is 28s., which includes the registration fee of 2s. 6d. but not the railway fare. Friends can book direct to Largs, Ayrshire, for a fare and a third by taking a week-end ticket.

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 16, Belmont Street, Glasgow.

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

The Prayer Meeting in Belfast is held on the first Monday of each month at Cromwell House, Cromwell Road, at 8 p.m.

A Prayer Meeting will be held at the home of Mrs. W. S. Martin, Claremont, Broomhall Road, Woking, on the first Friday of each month at 11.30 a.m.

April, 1933.

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### Donations received in London for General Fund during February, 1933.

| Rec. | £ | t | d | Rec. | £ | t | d | Rec. | £ | t | d | Rec. | £ | t | d | Rec. | £ | t | d | Rec. | £ | t | d | Rec. | £ | t | d | Rec. | £ | t | d | Rec. | £ | t | d |
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| 334  | 0 | 2 | 0 | 3340 | 0 | 2 | 0 | 3345 | 0 | 2 | 0 | 3350 | 0 | 2 | 0 | 3355 | 0 | 2 | 0 | 3360 | 0 | 2 | 0 | 3365 | 0 | 2 | 0 | 3370 | 0 | 2 | 0 | 3375 | 0 | 2 | 0 |
| 334  | 0 | 2 | 0 | 3340 | 0 | 2 | 0 | 3345 | 0 | 2 | 0 | 3350 | 0 | 2 | 0 | 3355 | 0 | 2 | 0 | 3360 | 0 | 2 | 0 | 3365 | 0 | 2 | 0 | 3370 | 0 | 2 | 0 | 3375 | 0 | 2 | 0 |
| 334  | 0 | 2 | 0 | 3340 | 0 | 2 | 0 | 3345 | 0 | 2 | 0 | 3350 | 0 | 2 | 0 | 3355 | 0 | 2 | 0 | 3360 | 0 | 2 | 0 | 3365 | 0 | 2 | 0 | 3370 | 0 | 2 | 0 | 3375 | 0 | 2 | 0 |
| 334  | 0 | 2 | 0 | 3340 | 0 | 2 | 0 | 3345 | 0 | 2 | 0 | 3350 | 0 | 2 | 0 | 3355 | 0 | 2 | 0 | 3360 | 0 | 2 | 0 | 3365 | 0 | 2 | 0 | 3370 | 0 | 2 | 0 | 3375 | 0 | 2 | 0 |
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| 334  | 0 | 2 | 0 | 3340 | 0 | 2 | 0 | 3345 | 0 | 2 | 0 | 3350 | 0 | 2 | 0 | 3355 | 0 | 2 | 0 | 3360 | 0 | 2 | 0 | 3365 | 0 | 2 | 0 | 3370 | 0 | 2 | 0 | 3375 | 0 | 2 | 0 |

### SUMMARY.

- **Total for February**: £4,806 10 5
- **Brought forward**: £313,676 8 1
- **Total for February**: £313,681 8 16

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- **Total for February**: £4,806 10 5
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C. I. M. Swanwick Conference
June 9—17

Speakers: The Rev. R. H. Glover, M.D., Home Director of the China Inland Mission in North America, Miss Ruth Paxson, Miss Cable, the Misses French and others.

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

Annual Meetings at the Central Hall, Westminster
Tuesday, May 9, at 3 and 7 p.m.

Speakers: The Rev. R. H. Glover, M.D., Miss Cable, Miss Francesca French and others.


April, 1933.
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[Photo by] View of the Borden Memorial Hospital, Lanchow, Kansu, from across the Yellow River. The Hospital has been closed for several years through shortage of staff.
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SCOTTISH CENTRES:
Whence?

‘His disciples answered Him, From whence can a man satisfy these men with bread here in the wilderness?’
—St. Mark viii. 4.

WHAT were the thoughts which lay behind the disciples’ question? Perhaps it would be fair to summarize them as follows:

‘You say you are filled with compassion for the crowd? For that matter, so are we. Thousands of hungry men, women, and children, so eager to listen to your preaching that they have exhausted all their food supplies! It is, indeed, a remarkable tribute to the fascination of your message and your personality that they should stay here three days, and not give a thought to their physical needs until everything is gone. It is quite true that some of them have come from a long distance, and that they will not find it easy to return all that way with empty stomachs. But really we cannot see that there is any help for it. You are not responsible to feed them as well as teach them, and certainly we can accept no such responsibility. Do you realize the size of the crowd? We estimate it at no less than four thousand men, quite apart from their womenfolk and the children. They ought to have faced this difficulty yesterday. We are not unsympathetic. Who could help feeling sorry for them—especially for the older people and the women who have their little children with them? But you seem to suggest that we ought to do something about it. Have you forgotten that this is a desert place? There is no food to be procured for miles around, and even if there were, our treasurer, Judas, assures us that we cannot possibly foot the bill. You know how much we love and admire you, and how much we have given up in order to follow you. But you must not be unreasonable in your demands upon us. You are a prophet, a great teacher. Perhaps it is not to be expected that you should also be a practical man. But we pride ourselves on being just that—practical men. It has often seemed to us that you are inclined to be a visionary, and that you need us to be a check on you, to bring you down to earth. With all respect and affection we ask you, Where is the food to come from? In a desert spot like this where can we possibly get supplies to feed such an enormous crowd?‘

Arguing on the natural plane, it must be admitted that there was unanswerable logic behind their question. Yet the sequel showed how mistaken they were, and before we blame them for their lack of faith or understanding, let us consider why they blundered. What vital factors did the disciples overlook, factors of such importance that they rendered their conclusion entirely invalid?

Surely the main defect was a wholly inadequate conception of their Master’s power. The Sadducees erred because they knew neither the Scriptures nor the power of God. There were passages in the Old Testament which the disciples might have recalled, e.g., the provision of manna in the wilderness, the bread from Heaven which sustained a far larger multitude through all the years of their wandering. In theory they would have admitted that God could once again prepare a table in the wilderness. But they failed to recognize that the Master Whom they followed was indeed the Son of God, and that whatsoever the Father did, that the Son could do likewise.

What ought they to have answered Him when He set the facts before them, and showed the urgency of the need? Surely a true faith would have prompted them to say, ‘Tell us what to do, LORD. We cannot see how the need is to be met, but you would not speak to us of it unless you had a plan. Tell us your plan, and we will gladly follow it.’

Is not the simple statement of the disciples’ error our own condemnation? Have we an adequate conception of Christ’s power, the power that is at work in us who believe? Have we never argued on the purely physical plane, and so overlooked the most important factor in the whole calculation? Once we believe that Jesus Himself knows what He will do, we can never be worried by the question, ‘From whence?’ If in God’s providence, and through His ordering of our circumstances, we are facing a situation of urgent need, we should not be unduly disturbed that we have no apparent means to meet it. Let us believe that He has a plan, and simply yield ourselves to His obedience. When the difficulty arose at the Cana wedding feast, the mother of Jesus knew instinctively that this was all that was needed. She had had experience of her Son’s resourcefulness, she had never known Him a loss in an emergency, and so, although He did not immediately explain His intentions to her, she said to the servants, ‘Whatsoever He saith unto you, do it.’ She knew that He had a plan.

These are days when the continuance of such a Mission as the C.I.M. seems more evidently a miracle than in more prosperous times. The need does not diminish, for the workers continue to increase in numbers. Old friends of the work pass away, and others find it impossible to give as they desire. When the balance of a large legacy, paid (as sometimes happens) in instalments over a long period, is at length received, and no more can be expected from that quarter, how easy it would be to say, ‘From whence...?’ But so long as we place ourselves—and our seven loaves—at His disposal, we shall not lack any good thing.

The thing that surprises us about the disciples—and we say it very humbly, conscious of our own repeated failures to trust Him as He deserves—is the shortness of their memories. Their Master had, indeed, proved His power in many wonderful works, and they might have guessed that One Who trod the sea, Who healed anyone...
that touched but the border of His garment,' Who cast out unclean spirits, Who made both the deaf to hear and the dumb to speak,' was not dependent on the shops of Capernaum for an adequate food supply. But, even if they had overlooked all this, how could they forget the day—not so long ago—when they had faced an almost identical situation, and when the little lad's personal store of loaves and fishes had proved enough, in His dear Hands, to feed five thousand men, beside women and children? 'Do ye not remember?' He had to ask them. 'Do ye not yet understand?' Once more we search our own hearts. After some signal manifestation of God's power, when we have seen the folly of unbelief in view of the immutability of His promises, how long has it been before we have limited the Holy One of Israel? 'They soon forgot His works.' 'They remembered not His Hand, nor the day when He delivered them from the enemy.'

But how our faith should be quickened as we look back over the past, and remember all the way by which God has led us up to this point. What have we lacked? When has He failed us? It may be that in months to come the experiences of May, 1933, will be yet another glorious memory on which we may look back, and remind ourselves how, when our meagre resources were utterly inadequate to meet the need, He made all grace to abound towards us, so that having all sufficiency in all things, we were able to abound to every good work!

---

'The Day of God's Visitation.'

Mr. J. Gardiner tells of revival blessing at Kaifeng, Honan.

'This is the day of God's right hand in Honan.'
'Thii is the day of God's visitation for Kaifeng.'

The former quotation is from an address given this afternoon by one of the Kaifeng missionaries at the weekly united missionary prayer meeting. The latter he quoted from a man who is coming to take our Sunday morning public service to-morrow. This man, named Kong Lao-teh, is a member of the C.I.M. He drew a salary for six years from a Christian institution and afterwards he said that during that time he had not read his Bible. About two years ago he was in Shanghai at the Bethel Community and was thoroughly aroused.

He has experienced intimate dealings with God. He is the only manufacturer of a certain parcel wrapping tape in Honan. He lives by faith in the sense that he looks to God alone in times of crisis, and he has found Him wonderful. For example, having claims to meet on the morrow—wages to pay, it might be—and no money to pay out, after prayer a remarkable or outstanding sale of his goods would take place.

During the past six or more weeks he has been holding nightly preaching services in a room about thirty feet by fourteen, which was crowded night after night and many standing about the door. Power from on high is present in these meetings, and people are being turned from darkness to light.

Another similar work going on is in the home of a Biblewoman of the Canadian Church Mission. This woman is winning numbers of others for Christ and bringing them into the Church.

The son-in-law of the widely known Pastor Ting Li-mei is the head of a Government Tax Bureau in this city. He has started a service for his staff on Sunday mornings at 9.30 in the office. He is out to win these men. One of them is a devout Buddhist. The first two Sundays he invited Pastor Ding Bao-hsi to conduct. Mr. Ding is an old C.I.M. boy, one of Mr. Howard Bird's scholars. From a Baptist higher grade school he went across to America where he was ordained to the ministry. There he made good friends, who have so ministered to him financially that he is now able to support himself. He has built himself a home and a preaching hall away to the north of the city in a needy area, unworked by other churches. This followed a deep spiritual experience, which came to him while attending the meetings of Miss Monsen, the Norwegian evangelist. He preaches for us each second Sunday and recently told me how much it had cost him in 'loss of face' alone to get quite right with God.

Dr. Sung, the man who cast his diplomas into the Pacific when coming home to China lest he be tempted to forget God's call to him to preach, may be here at the beginning of March to conduct services in a school for three hundred boys. By the way, he preached for two years without a conversion. At last he made up his mind to find out the reason. He agonized in prayer about...
May as he told of Peter's complete obedience with force and dearness. This in David's life. The same sin was Pilate's rapid résumé of what he had just rise higher, take fire.* His powerful sermon was on Acts xii. After a rapid résumé of what he had just read of the chapter, his first division was:

Herod's sin consisted in his seeking to please the people and so imprisoned Peter, preparatory to putting him to death. The same sin was Pilate's when he allowed the crucifixion of the Son of God. This was enlarged with force and clearness.

2nd division. The sin of pleasing ourselves. The fearful results of this in David's life.

3rd division. The Chinese aptitude for allegory came into good use here as he told of Peter's complete obedience and applied to daily life the shoes, the girdle, and the outer gown Peter donned.

Lastly with tender voice he brought comfort and strength to the believer out of the fact of the Angel's presence with Peter from ward to ward, and finally through the iron gate.

Miss Christensen's Mission.

Mr. Kong's service was a fitting one to follow the mission of six days we have just concluded at the hospital. This was conducted by Miss A. Christensen, one of our missionaries from Shansi. Miss Christensen being Danish, was not kept back from the interior after the evacuation in 1927 as long as some of other nationalities. Being alone amongst the mountains of Shansi it was her privilege to conduct services and know that there was a special manifestation of the presence and power of the Holy Spirit. From that time her ministry has been signally blessed especially amongst women.

We have thankful hearts to-day as a result of her six days amongst us. Six sums of conscience money have been paid to me by the men's hospital staff, making good for medicines, etc., taken from ward supplies. One man brought back five calico overalls, which have been in his box since the evacuation. The two qualified nurses on the women's side have been joyfully saved. One of them had been a pupil of Miss Christensen's in Shansi. She had quite neglected her early training, was hardened and not inclined to return to God. It transpired that she had made up her mind to stay unsaved if Miss Christensen did not recognize her. But Miss Christensen said, 'Yes, I know you' and called her by name and surname. Miss Gregg had written from farther north telling Miss Christensen that this young woman was on our staff. The other nurse is the daughter of an evangelist in Shansi, an exceptionally capable nurse. Some of our household servants have confessed to thefts and have made restitution. Four of us Westerners have been asked forgiveness for hatred harboured against us by Chinese connected either with the hospital or Church. The most serious case of this kind is that of a gentle-spirited young woman on the dispensary staff. Two or three of the nurse-probationers have asked her forgiveness for the hatred that they had in their hearts. The deduction seems to be that her quiet goodness and inoffensiveness angered those who were not at all of that way of living.

Confessions were made in private, and rightly so, to those wronged, or in interviews with Miss Christensen; her time between meetings and till late at night was taken up in this way. Confession came from unexpected quarters. One favourite rough diamond servant got her conscience cleared, and then in the meetings started praying with tears for her husband, also on the staff. He was so angry that one night he took his bedding and slept outside the hospital grounds. A morning or two later at 6.30 he was on his knees waiting for an interview with the missioner.

A clever dispenser is now softened and forbearing with the slow one who had scant sympathy for her before. One probationer youth came to say that his plea to get an advance in wages was built on a tissue of lies, which raised the grave suspicion that he was on the broad road that leadeth to destruction. He and others might well express their experience in the words of the Psalmist, 'I intreated Thy favour with my whole heart; be merciful unto me according to Thy word. I thought on my ways, and turned my feet unto Thy testimonies.'
The Advance in Ningsia.

Mr. G. F. Ward tells of the opening of Pinglo, a new centre in Ningsia, north of the capital.

Had you been in Pinglo on the 30th October, 1932, you would have seen a crowd of people watching with interest three foreigners and as many Chinese busily engaged in erecting a large tent. Yes! the attack on Pinglo had begun, and on the following day Mr. Contento, the missionary from Chungwei, and his Chinese evangelist definitely commenced their Gospel Campaign in the city. From the very beginning the Lord 'confirmed the words with signs following,' and a marked feature of the campaign was the number of people who came along to the inn in which we were staying with a view to hearing more of the doctrine. The evangelist dealt very faithfully with these enquirers and we believe that several were definitely converted. When Mr. Contento left for Chungwei, there were about fifteen people who had made profession of salvation, and although some of these have subsequently fallen away, we are still in touch with the majority. A short meeting is held every evening for the Christians who during the Gospel Campaign said that he was willing to leave Pinglo and 'follow the foreigners,' as his wife was not willing.

We rejoice in the general friendliness of the people in these parts, and feel that there is much excellent material upon which the Spirit of God can work. However, as we consider future evangelistic work in the Pinglo area, we are faced with the following problems:

1. — The Extensive Growing, Selling, and Smoking of Opium.

One of the most common sights on the Pinglo streets, is to see a person walking along with a short blade of tough grass about ¼ in. wide, on which is smeared the black, sticky, opium juice, and were you to enter this man's home, you would be able to watch him lie down on his kang (the mud-brick bed used in North China), prepare his opium lamp, and then begin to puff away at his pipe, the mouth of which is kept over the flame. Several of our enquirers were in the grip of this vice: some have been able to break off the habit entirely, whilst others are gradually reducing the amount smoked. We believe that this victory will bear very real testimony to non-believers, and are praying that others may trust Christ to set them free from the life-destroying opium habit.

2. — The Illiteracy of the People.

In distributing tracts to a crowd, one invariably asks—'Are there any here who can read?' and it is quite a common experience to find that there are only two or three who can answer in the affirmative. The problem becomes vital when dealing with enquirers who should be reading the Bible, and we therefore find it necessary to hold a special class for such, in order that they may learn to read.

3. — Immorality, Gambling and Swearing.

These world-wide vices are very prevalent in and around Pinglo. Licensed houses are patronized, gambling is continued late into the night, and little children can often be heard using the oaths which they have learned from their parents.

4. — Idolatry and Superstition.

At the time of writing preparations are already being made for the Chinese New Year celebrations. The different coloured paper gods, such as those used in the kitchen, shop, and main door of the home, are being sold on the streets, and in two weeks' time the people will be burning paper money, and doing reverence to these gods as well as to their ancestral tablets. At this time crowds of people will also be flocking to the Taoist temple, where they will burn candles, let off crackers, and prostrate themselves before the various idols. It is during such celebrations as these that the Christians need our special help and prayers, and we have already arranged to hold a series of New Year meetings for the purpose of Bible study.

Superstition is also very rife in these parts, and even our landlord, who is a well-educated man, refused to build on the site we suggested, as he maintained it was not a lucky spot!

5. — Distrust of the Foreigners and Their Religion.

As is perhaps only natural, when foreigners first arrive in a Chinese city, their motives are not understood, and it is only by living with the people and entering into their joys and sorrows, that distrust can be disarmed. At the present time it is quite common to hear people talking about 'following the foreigners,' and in illustration of this one might mention the case of one of the Christians, who during the Gospel Campaign said that he was willing to believe in the true doctrine that was preached, but did not wish to leave Pinglo and 'follow the foreigners,' as his wife was not willing.

Photo by]

Raft on the Yellow River with 130 famine refugees seeking food in the Ningsia district.

May, 1933.
Naturally, we soon put his mind at ease regarding this fear, but the incident gave us an insight into the minds of the people.

6.—The Mixed Population.

The people of Ningsia may be divided into three classes, viz.—the local people, business men from other provinces, and Mohammedans. The local people, because of the deadening effect of opium, are generally to be found doing the menial tasks and odd jobs in a city, whilst nearly all the shops are owned by business men from Shansi, Honan, and other provinces. It is, however, of the Mohammedan population that I want particularly to speak, as the government of the district is now in their hands, and every year sees an increase in their number. It is this class of people that must also be taken into account when considering the evangelization of Ningsia Province, and in order to meet the challenge rightly, a knowledge of Arabic would seem to be required of the Christian missionary. Arabic literature is finding a ready sale amongst the Mohammedans, but if this people are to be won for CHRIST, the missionary must be prepared to sit where they sit. Please pray regarding this matter, that the men of GOD’S choice may be chosen for this needy work.

Before concluding, perhaps friends would like to have a brief description of the city which is to be the home of Mr. Rowe and myself. Pinglo is a walled city, with a drum tower in the centre, and north and south gates. Outside the north gate sand-dunes, some as high as the city wall, remind one of the Sahara desert, whilst a short distance away is to be seen an imposing Taoist temple, a constant reminder of the idolatry which is still widely practised. A market is held in Pinglo every five days, when people come in from the surrounding country. Other centres in the Pinglo district also hold markets, thus providing a splendid opportunity for the missionary to reach a large number of people by tract distribution and street preaching.

On the Chengtu Plain.

Mr. H. A. J. Lea, B.A., the writer of this letter, is hoping eventually to undertake work amongst young people in West Szechwan.

This summer while away at the hills, in order to escape the heat, we had the opportunity of visiting a very beautiful temple erected to the memory of the instigator of the famous irrigation system of the Chengtu plain. There on one of the walls is his great motto, and one, the carrying out of which during the past centuries, has made all the difference to the cultivation and fertility of this district. The people obeyed and prospered. "Dig the channels deep and keep them clean." Flowing past this temple and coming from the hills of Tibet is a swiftly-running river which from this point begins to divide and divide again until it finds its way into almost every field on the plain. From the hill resort it is possible to see on an occasional clear day the river winding away into the distance and the tributaries and little streams doing their good work; but usually there is little to be seen but a mass of haze that speaks of intense heat and rapid evaporation.

It is needless to say that with such facilities we have a rich ever-green plain, plenty of fruit, and what makes it hardest for the messenger of the gospel, innumerable scattered hamlets and farms. However, towns there are, too, and some of them fairly up-to-date and nearly all now joined by motor roads. Motor roads, so-called, for although in some places they are creditable, in others passable, they are for the most part indescribable.

Everywhere there are bridges, again some real good stone ones while others are merely wooden logs or planks. In very many cases one of these planks is missing and it needs all the skill of the driver to make sure that his wheel does not go over the hole. The bridges are narrow enough to start with, and although the Chinese seem to remain unperturbed, the foreigner, to say the least of it, is never sorry when one of these bridges has been successfully navigated. Sometimes the planks break while the bus goes over and on one occasion we felt a dreadful lurch and hearing the crash of timbers, looked back to see that the whole bridge had given way and that the back wheels of our bus had just slithered on to the near side. The driver went on quite unconcerned, save that he was happy to be on the home side of a broken bridge! Of the buses themselves it is difficult to give anything like an adequate description. To begin with there is a good engine and chassis, but on to this are built several hard narrow wooden seats, so close together that there is not nearly enough room for the knees and it is common before the end of a journey to have got to the place where the pain is worth crying out about. And on one occasion, due to a very rough road, I have preferred to hang on to the roof, thus suspending myself in mid-air rather than land once again on that dreadful wooden seat! Little, if any, care is taken of the engine, while one of the first things to go is the steering gear, and accordingly receives its quota of wire to keep it in place! Little wonder, then, that the course taken is not always of the straightest and on a recent occasion we had faced three ways within ten seconds. The friend with me was even more perturbed if possible than I, for he was certain that it was the same bus in which, three months previously, owing to a faulty steering gear, he with another family of missionaries was tipped bus and all into a rice field four feet deep in water. I could write even more on this most thrilling 'sport' of motor travel in China, but I fear that I may have already over-done it. However, perhaps you will remember when in a letter I say that I travelled from one place to another by bus that it was not quite like the London to Brighton run. Perhaps, too, you will make travelling a matter of prayer that God will protect and guide on the road.

‘Dig the channels deep and keep them clean,’ is a golden rule that is sadly needed in the spiritual life of this same Chengtu plain. Green and well watered though it is; spiritually it lacks in a marked way the Life-giving streams of the Holy Ghost. The channels are not deep, and certainly in many cases far from clean. Coming new to this province the spiritual outlook, to say the least of it, has not been encouraging.
From almost every side there come depressing stories of those who once ran well but now have slipped back, or of one or another, in a place of leadership, whose life does not ring true to his fellow Chinese and accordingly is keeping others away from the church and the Christ. The lives of the Chinese Christians need to be deepened, and as much so the lives of us missionaries, for here as everywhere it is painfully easy for the life to get shallow, unreal and prayerless. Please pray that in the lives of all there may be some digging deep and some keeping clean, for it makes all the difference as to whether the ‘water gets through to the thirsty ones around.’

And yet, the darker the night the more the stars show in contrast, and the bright cases of conversion, though few, certainly stand out to encourage. A young fellow of 22 with atheistic tendencies and an antagonistic attitude to the Gospel was converted as a result of the message heard in one of the C.I.M. preaching halls. Although having spent all of a very good salary that he had been getting in the military, he was at once anxious to leave his life of sin and train for a nurse. However, some months had to elapse between then and the time when a vacancy occurred, and during this time I was fortunate to have him as a language teacher. During these few months it has been wonderful to watch the rapid yet genuine growth. He has acquired a phenomenal—rather a Spirit-taught—knowledge of the Scriptures and the truths of Christ. This, combined with special gifts and a very real enthusiasm for witness should mean that, unless anything goes wrong, he should be a real power for the Lord in the days to come. Perhaps some would like to pray that he will be kept from the pitfalls and especially the sidetrackings of the devil. Kueh Th-min is his name, and he is now training as a nurse (we have male nurses, too, out here) at the C.M.S. hospital in Mienchu under Dr. Lechler. It is his great hope and intention that when he is finished here, he will be able to go into the tribes country to the west with the Gospel message. Certainly a bright case and I am glad to say that there are others, too, who are living testimonies to the saving power of Jesus Christ.

What is more, there seems to be a seeking spirit abroad, especially in the country districts, but little is going to happen unless first there is this necessary deepening and cleansing of the channels or instruments that the Lord would use. For many years the missionaries of this district have been waiting on God for a time of reviving and it seems that at last the province is on the verge of something special. However, it needs praying through!

Our Shanghai Letter.

A letter from Mr. James Stark, dated February 24th.

The Dark Side.

Since I last wrote to you there has been an invasion of north-east Szechwan, with the occupation of Pachow, by a communist army from Shensi, reinforced from Hupeh, making necessary the withdrawal of the lady workers from Pachow itself, as also from several stations in the contiguous area. Most of these workers have gone to Shunking, from which centre some of them hope to visit Kwangan, Iohchi, Kwanginkoh and other Churches in that region, holding short term Bible classes for women, whilst two of the ladies trust conditions will make it possible for them to go to Yingshan. Paoning was threatened, but large reinforcements of Government troops have arrived from Chengtu, and whilst it has been considered wise for the ladies and children to retire to Shunking, Mr. Funnell, Mr. Jackson, Dr. Beauchamp and Dr. Gray have remained in the city. Mr. Funnell, writing on February 10, reports that it has been difficult to prevent the military occupation of the Mission premises.

He says that some of the soldiers are quite polite and easy to deal with, but that others are very awkward, so that he has had to be firmly persistent in order to get them to leave. He finds that the presence of wounded soldiers in the hospital is a good argument to use, as they see their comrades being helped.

Mr. Funnell mentions that Pastor Tsai had arrived from Pachow, and had given a gloomy picture of the city. About a thousand ‘reds’ were in occupation. The place had been systematically looted, and the Mission premises had not escaped, even windows, doors and floors being removed. He adds:

‘Many large places have been burned, and at certain suitable spots they have built large heaps of inflammable materials, ready to fire the whole city should they be driven out. The countryside is in a bad way, and only the very poor dare remain. People who, at a distance, have been thinking communism a very good thing are now seeing it in its naked reality.’
Mr. Funnall was finding it impossible to plan for the opening of the school, and had, therefore, postponed it for a fortnight to see how things would go. The Chinese provincial authorities have declared their intention to suppress this communist rising, but their success in doing so will largely depend upon the loyalty of the Government troops. Much prayer is being offered to God, here and elsewhere, that widespread and prolonged interruption to the work may be prevented, and we hope the situation will soon improve.

In my last letter I referred to the reported adjustment of differences between the present and former governors of the province of Kweichow. News has since been received that there has been a revival of military activity between these two factions. The city of Anshun, we learn from Miss Bush, was attacked by Governor Wang's troops on the 13th January. Mr. Crapuchettes was absent at the time, visiting a Tribal outstation, but Mrs. Crapuchettes, Miss Campbell, Miss Thomas and Miss Bush were in the central station, and though the east gate, from the outside of which the attack was directed, is some distance from the Mission compound, the experience of these ladies has been very trying, though they do not make much of it; for, day and night for about a week, firing was continued and many people whose homes were within range of the guns were killed. There and at Kweiyang, the provincial capital, where there was a siege lasting a similar period, details of which have not reached us, it is alleged that at least 5,000 soldiers and civilians lost their lives. Mr. Crapuchettes, writing on January 27, tells us that on his return to Anshun he was forced to live outside for a week because of the fighting. He adds: "God wonderfully preserved our lives."

Miss L. E. Moody, writing from Kweiting on February 6, reports that a young doctor, a HUNAN Christian, belonging to the Red Cross, who called to see her and Miss Wright Hay, informed them that Governor Wang had given orders that the Mission stations were not to be used as quarters by the soldiers.

**Brighter Aspects.**

I think I have said enough about the dark side of things in China; so I will now turn to some of the brighter aspects as revealed in our correspondence from the field.

Since the date of my last letter 343 baptisms have been reported, 209 of which took place before the end of 1932, bringing the total thus far recorded for the year up to 5,410. We are still 197 short of last year's record, but as previously mentioned, disturbed conditions in not a few districts have prevented travel and made necessary the postponement of baptisms. We shall value prayer that this year will be marked by much greater spiritual increase in every department of the work.

Mr. L. E. Street, who, with Mr. H. H. E. Knight recently took up residence at Tatunghsien, KANSU, where effort will be made to reach Mohammedans as well as ordinary Chinese. Already these brethren have had a few Mohammedan visitors, and will probably have more as they become known. 'The main work,' Mr. Street says, 'will be to get out after them in their own villages.' He writes:—

'This month I have only been able to get some half dozen, but now that the work has been begun in the city I shall begin to get into itineration ways again. I have had some interesting times preaching to groups of villagers, talking with ahong and "divinity students," breakfast with a leading Mohammedan gentleman in these parts, and being invited to preach to some Mohammedan women by their men folk, the latter surely unique!'

From Yuncheng in the province of Shansi Mr. Carl Blom, writing on February 2nd, about the special week of evangelism which was then in progress, says:—

'It has been the best week ever experienced here, and we hear the same from other stations. There is an openness and readiness to receive the Gospel, that we have never before seen. In some villages the people simply kept the preachers from going on to other places, and with tears confessed their sins, and lamented over their old state of wickedness and ignorance. We pray that these impressions may be permanent, and that it may be possible to tend these young believers, so that the growth of the seed be not choked in any way.'

Miss Marianne Mower relates an interesting incident at a meeting in connection with a mission which she attended at Shunteh some time ago. She writes:—

'At this particular meeting I was watching Lu-deh, (Ruth), eight years of age, her little face buried in her hands when we knelt for prayer, she praying audibly asking the Lord to take away the stone out of her heart. We rose to go, singing the beautiful chorus, "Come, O Lord," but Lu-deh wanted to stay behind. She told her mother afterwards that she wanted the Lord to take away the stone out of her heart that night. The next day she

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*Photo by* G. T. Denham.

New library building of the Government Middle School, Pachow, Szechwan.

The building is said to have been destroyed during the Communist occupation of the city.

May, 1933.
asked to see Pastor Gi. She told him her desire, and he wondered what such a little girl wanted to confess. She thought a while, then looking up sweetly into the Pastor's face, she said: "I have often stolen some of my sister's silks and taken cakes without my mother knowing." She having knelt and prayed and confessed, came away radiant.

Miss Mower adds that many were helped at the meetings. Sins were confessed and restitutions made in money and materials. She writes: 'We rejoice that God is calling out men and women in China for this special work of bringing men and women and boys and girls into living relationship with Jesus Christ their Saviour.'

From the same province, Mr. R. E. Thompson, referring to a visit paid to one centre, where in connection with a tent Mission, mostly young people, had recorded their names, says:—

'There in the month's class work, the evangelist had taught the whole of the book we use as a primer for inquirers; it was such a treat to sit and listen to these young people sing all the hymns in that little book and repeat all the Scriptures.'

Mr. Thompson also tells of work in another village where, out of those who put down their names during the tent mission, there was no one who could be looked to as a leader; but during the month of class work in that place five leading men of the village came boldly out and now they are the leaders in the new little group.
this year baptized the wives of three of them. Early in
the year, when a Bible school was held in Tali one man
from this village went up to it, and upon his return began
services in the village, also taking up an offering. No
foreigner had been there before, and on Christmas Day
it was my privilege there, in the straw thatched hut,
nestling under the overhung bamboos, to take the service.
Around the walls, posters and tracts had been substituted
for idols, and a small table and narrow forms were the
primitive pulpit and pews. There, in that small room
under a grass roof, services had been held every Sunday
for almost a year, and from two to twelve had been meeting
regularly for worship.'

Mrs. J. B. Kuhn, who, with her husband and Miss
Kelly, recently began work at the newly opened station
of Yungping, five days' journey south of Tali, in the same
province, tells of encouragement. In a letter dated January
2, she writes:—

'It was thrilling to pass the first day of the new period
of opportunity for Christ in carrying His message to the
people of this district. Yesterday, we three left the house
in the morning and made our way north, pushing through
the gap at the end of the plain. As we walked, we fell
in with a fine little school boy, who chatted most affably
and told us he was going to Ih-peh, which lies just through
the ravine to the north of us. As we were wishing to
explore that part of the country, too, we went with him
and received an invitation to accompany him to his home,
or grandmother's home, which lies in that valley. We
were given a warm welcome by his people and a nice lunch
was hastily prepared for us to eat. My husband preached
to the villagers who collected about us. We sang hymns
and left tracts, and they told us we might come and stay
with them any time in the future when we wished to work
their plain. It was a most happy New Year's day to all
of us, I think.'

Mr. Fairclough reports that nearly forty students, mostly
voluntary helpers in the Churches connected with the
work of the late Pastor Ren, are attending a short term
Bible School at Hangchow, in the province of Chekiang.
He says: 'They seem a keen lot, and are nearly all young.'
Pastor Ren's widow died recently.

You will be interested to learn that, in the Bible Institute
at Hungtung in the province of Shanxi, there are ninety
students in residence. Including twelve men and eight
women from the Tsin Kung Hiei district, there are thirty-
three from C.I.M. stations, and forty-five from stations
of our associate Missions, whilst there are twelve sent by
other Missions.

In the Hoste Schools, also at Hungtung, there are twenty-
nine Middle School students, all from Christian homes,
or Mission schools, whilst there are twenty-three scholars
in the Higher Primary Department, of whom only two
are reckoned as outsiders, and in the Lower Primary
Department there are nine scholars, making a total of sixty-
one. It is cause for thanksgiving to God that so many
young people are thus under regular Christian instruction
and influence in that provincial school.

We are glad to learn from Miss E. M. Sanderson that
in the Girls' School at Suiting, in Eastern Szechwan,
there were twenty-one Primary scholars and forty-one Lower Primary pupils during the last term,
and no trouble was caused by the educational authorities.
Miss Sanderson writes:—

'The spirit among the scholars was a very happy one
last term, and we realized the Lord's presence with us.
All the Higher Primary girls were members of the C.E.
Society. In connection with this society we still owe a
great deal to the continued interest and work of Miss
Chen and Miss Hsu.

'In November the Lord led us to have a week of special
evangelism in the school—no special speakers or meetings,
but all the messages at morning and evening prayers,
school scripture lessons, etc., were on the Way of Life
and Salvation. In all, eight of us took part in this, and at
the close we were able to rejoice together that the Lord
had indeed been with us in blessing. At the closing
meeting for boarders, when asked who was willing to follow
the Lord, all of them (twenty-four girls and children)
rose as one to signify their willingness. And in a meeting
we had for the day-scholars, at the end of the week, many
of the children decided for the Lord. In connection
with these younger children, an interesting thing happened
a week or two later on a Saturday afternoon, when three
little girls went out "preaching" on one of the streets! They
sang choruses, each one spoke, and then they gave
away some gospel magazines of their own. None of us
knew anything about it until afterwards.

'It has been the greatest help and inspiration to have an
entirely Christian teaching staff, and the influence this has
had upon the atmosphere of the school has, I am sure,
been very great.'

Photo by] [L. Keeble.
Tibetan lepers arriving at the Borden Memorial Hospital,
Lanchow, Kansu.
Note the silver box round the neck of one of them, said to contain a photo of
Buddha and therefore to act as a charm. Dr. Rees and Dr. Pearce are expect-
ing to reopen the Hospital this year.

May, 1933.
From the Front Line.

Extracts from recent letters emphasizing various aspects of need and opportunity all over China. It will be noted that the first five letters are from members of the Two Hundred.

CHINGHAI.
Mr. L. A. Street and Mr. H. H. E. Knight have occupied Tatung, Chinghai.

THE Chinese city of Tatung is 110 li from Sining, being situated in the large northern valley on the border of Tibet. North and south lie foothills leading to high mountain ranges, while to the westward are the Tibetan grasslands about 30 li away. Among the hills and valleys are many villages, peopled by Chinese, Mohammedans, Aboriginals, and sedentary Tibetans. The city is a very wicked one, immorality, opium, and fear of demons having a strong hold on the people. In our work amongst the city folk Mr. Knight and I share alike, but I continue to give myself to the working of the Mohammedan villages, while he is reaching the remaining mixed races who form two-thirds of our district population, the vast majority of whom are Chinese speaking. There are several Chinese folk who have entered their names as enquirers, and who attend the services on Sunday. After a time of prayer, followed by a message from the Word, the men come with us to preach on the street or to a near-by village for an open air meeting, by their presence identifying themselves with the cause of Christ. We are praying and trying to teach them to witness to their fellow countrymen from the very beginning. The preaching shop is open each week-day, for his service every Wednesday and get crowds of amateur medicos. We have our children's service every Wednesday and get crowds of boys who sing 'Joy, joy, joy,' and other C.S.S.M. choruses with great zest.

During the closing weeks of the last year I was able to get around to the villages to the south with specially prepared calendars containing selected passages from the Word. This gave opportunities of talks with groups of folk, while in one or two villages special interest was shewn in the Message. To one man who was quite an Arabic scholar, I gave an Arabic gospel, and later he visited the guest room for a talk and some more gospels! In Situ an old man invited me in to preach to his womenfolk! The ahong of whom I wrote in the last letter has been in several times. He has read several gospels and knows enough to face up to things. Yesterday a man was in with whom I took St. John's teaching on The Word and the story of the Incarnation. While Mohammedan guests are few, one finds souls who are seeking for truth and wisdom is needed to bring them face to face with Him Who is the Truth. I suppose arguments on the Essence of God have their place, but it is the true LORD JESUS we must make known to them; they have only that awful travesty of Him found in the Koran and Traditions. Telling them of His life, His miracles, His teaching, His attributes, leading to the fact of His Death and Resurrection, and the spiritual significance thereof, will do infinitely more to reveal to them God's Christ.

HONAN.
Miss E. E. Miles, S.R.N., gives some early impressions of the Kaifeng Hospital.

Perhaps the most impressive impression is the wonderful way in which the material and spiritual sides of the work are blended. The nurse, who is busy all the morning carrying dressing trays and doing dressings, just as naturally carries her Bible and bundle of tracts into the ward in the afternoon; the girl who has been busy dispensing medicines comes to lead evening prayers; when thanked for all that she has done and for the wonderful recovery, the doctor tells the patient that it is God Who has healed her, 'won't she trust in Him and tell her home folk about Him?'; the Bible-woman fills in odd moments by cutting out nurses' uniforms and making pneumonia jackets, and so it is all the way through.

The medical proficiency impresses one, though not among the nurses, I find that there is much that they do not know, or knowing, do not see the necessity for. Our doctor keeps up-to-date as far as possible by constantly reading, and by visiting other hospitals whenever the opportunity occurs, and thus we have many of the latest treatments. On the other hand, it is sometimes amusing how we have to give in to old Chinese customs; for example, a patient vomits and in spite of treatment continues to do so, declaring that she will never be better until she is needled under the tongue. We give in at last and do it and sure enough she is cured! We find that the local tradespeople are quite good at making medical appliances, forceps, etc.

Our nurses are really very good but very human! and they are a miscellaneous crowd; Miss Wang is clever, Miss Chia stupid, Miss Liu keen to learn new things, Miss Nieh finding it terribly difficult to learn old ways, Miss Chi always trying to be right even in the details and extremely sad about her failings, Miss Wang (No. 2) not caring an atom about details and thinking she is about perfect, and so on, every one being a little different from the rest. But with it all it is lovely to see the homely spirit which usually prevails and the way in which they look up to Miss Soltau for help and guidance. Some of the girls have had such sad backgrounds and with these we feel that no matter if they are dull and stupid we do our best to turn them into nurses so that they will have something with which to support themselves later on. More important than that, while they are here they are in a Christian atmosphere, and we pray that they may grow in grace and in the knowledge of their LORD. We want our girls to put first things first and while being extremely careful in attending to bodies, to be even more careful in seeking to save souls.

The coming and going of our patients is not decided by the doctor, as at home, but rather by the patient. If she decides that she will not come in and the doctor would like her to do so, a nurse has to spend half an hour or so telling the advantages and persuading her not to be afraid, sometimes with success. If on the other hand she has decided that she has come to stay, the same amount of talking is needed to persuade her to return home. On the whole, once they are in they lose their fears, and settle down quite happily, but still the element of uncertainty prevails. We never know how soon they will be saying that they have urgent business at home, their children are needing them, or they are requiring something. Sometimes after a few days' treatment they will decide that they are better and need no more treatment and so go off with a little packet of dressings and a bottle of medicine. Others love to go on staying with us, as they are so much more comfortable than at home. Just now we have an old lady of 70 here, whose disease is just about cured, but the other day she said 'I don't want to go home, the nurses are so good to me and it is so peaceful here; at home it

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is noisy and disturbing.' Some of the patients are very willing to listen to the Gospel and quite eager to learn hymns and verses of Scripture, and we trust that a few at any rate get to know the Lord Jesus.

Mr. R. W. Frame is a North American worker stationed with Mr. A. C. Crane at Yehsien, Honan.

Since Miss Marie Monsen's Spirit-fired ministry in these parts last spring there has been a special work of the Spirit going on in various Chinese Churches here in West Honan. Baptized and communicant church members, even old pastors and evangelists of long service have been smitten by a phenomenal conviction of their sins—and their sins are legion. These men, in their distress of soul, would either get away alone and make a clean breast to God of every sin committed during their entire life, or else, if they could not get peace that way, they would have to swallow their pride and 'lose face' and seek out a true Christian and confess all their sins to the Lord in the presence of this other person. When, as it were, they had emptied out all their sins before the Lord and had received Christ into their hearts, they entered into such peace and joy such as they had never before known. One could see the transformation, stolen goods were fully restored, apologies were made and there was a new love and humility clothing their every action, and word, that clearly bespoke a New Master dwelling within.

I could write a whole letter about this one theme alone, but will mention only one beautiful case of which I heard to-day. A young Chinese lad of 17 was born again at one of our out-stations in the south of the province. After the Annual Conference in November he became very concerned about the Church in his own town because none of its members were saved during the Annual Conference. With burning zeal he exhorted the leader in his own Church as well as the other old members (some of them twice or thrice his own age) to confess their sins and get saved. These old veterans quite naturally felt that they were not in need of the exhortation of any mere lad such as he was and by the end of three days they were about 'fed up' with him. He, utterly discouraged, left the town, but on the road he was arrested by the verse, 'Quench not the Spirit,' coming sharply to his mind. He saw as he was leaving the very work that God had for him, so he turned round and went back. The day after he returned, God did things. Those people whom he had been exhorting were laid low by an awful and inescapable sense of their guilt before God. The boy continued to advise them to confess their sins. The leader, although in utter misery of soul, said defiantly that he would not confess his sin to a child such as he to help him but would wait until the Chinese Pastor came and then would confess and get saved. However, the conviction grew worse and no longer able to bear the torment of his sins, the leader sought out the young fellow and going to a private place opened out his lifetime of concealed sin before God in humble confession. He got saved and with him nine others. When the Pastor came he found a small community of rejoicing souls.

The preaching of these newly saved Chinese workers has one feature that is outstanding both for its unusualness and because of the results that come as fruits of it, and that is their almost unmerciful denunciation of all sin and the use of the names of particular sins in preaching and not just a general reference to 'sin.' Listening to the Chinese speakers at the Annual Conference my eyes were opened as to just what sinful sinners these polite, lovable Chinese really are. Their homes are, to a large extent, hotbeds of vice. The children are born in these homes and grow up in surroundings where gross sins are as commonplace in their daily lives as food and drink, and yet despite the great sinfulness of the Chinese, they are, strangely enough, a most proud, self-righteous people. They strive, above everything else almost, to hold up a good face for the world to see—whatever they may do in the dark. There is only one method whereby a person may daily drink his fill of sin and yet appear innocent and respectable in the eyes of his neighbours and that is to keep his sin covered up—'Nothing is sin unless it be found out' seems to be the principle on which home and social life is run in China; so woe betide the person who exposes his neighbour's sin. Perhaps it is for this reason that the Lord especially insists upon some of the Chinese losing face before men, by making them confess their sins where some human being can hear it, before they can get saved.

SZECHWAN.

Mr. F. Skinner tells of some successful experiments in the work near Tungsiang.

During October we held our first school mission. We had for long been praying that God would open a way whereby we might get into closer touch with schoolboys. The obvious place to go to was the school, but the difficulty of gaining an entrance seemed insurmountable. Religious education is not allowed in the curriculum of government schools, nor indeed is...
it to be taught in mission schools that are registered. It is possible, however, for such instruction to be given as an extra subject outside the usual school hours, so long as it is made optional for the scholars. In the majority of schools no religious or moral education is given.

Our minds turned with our prayers to a country school in a district known as the Great Fishpond. We were well known there, it being the home of a number of Christian families. Then the suggestion was made to the headmaster, and almost to our surprise we were invited to go at once. Two days were spent in preparation, and a message sent to Mr. Simmonds (who has been appointed as a missionaries to children) to come and join us. We had no previous experience of this work to help us, but we arranged to give four talks on the Life of our Lord. We took with us a simple history to use as a text book, numerous pictures, and attractive picture-text cards supplied by the Comradeship for China.

The Great Fish Pond derives its name from a ricefield of huge proportions situated on a plateau some fifteen hundred feet above Tungsiang. We took up our lodging in a comfortable farmhouse — the home of a Christian. Facing it is the Fishpond on the farther side of which is the school prettily situated on a rise of ground and surrounded by trees. Like most country schools it is in actuality a temple. The interior walls are lined with idols, though I did not observe that the scholars — who numbered fifty or more — appeared conscious of them. We had been given an afternoon hour for our work which we began by teaching the boys choruses. Words of Scripture have been set to Chinese tunes, and these we find are much more appreciated than our western tunes. They were quick to learn and sang with great vigour. Then followed the study of the textbook with simple explanation of difficult parts.

For the most part they listened open eyed and open mouthed. On the last day we held an examination for the senior boys. Ten simple questions were set on the Life of our Lord to which they had to write answers. The papers greatly cheered us, for it was apparent in all that they had grasped the great facts of our Lord's life. To the two top boys we gave copies of the New Testament. Imagine how the story must have appealed to boys the majority of whom knew nothing more than the Name of Jesus. Particularly in the older boys did we see a deep interest, and we expect to see abiding results from this short mission. A few days later some of the boys came down to the city to visit us.

An important development has taken place in our work during the last few months. Mr. Chao with others have been the instruments in God's hands to bring this about. It began in August, when the Shuang Ho Chang church was so greatly blessed through a Bible School and Opium Breaking Campaign. At this church's invitation these voluntary workers went again in November to hold another campaign but this time for outside people. About sixty attended, coming in some cases from distant markets. They were a mixture of farmers, artisans and scholars. A larger farmhouse about two miles from the market was the centre, and it proved a good one. Each man had to provide his own medicine, and they themselves appointed a cook to prepare their meals. Thus the workers were relieved of the ordinary running of such a campaign, and were able to apply themselves to the spiritual side of the work. Three meetings were held daily, but the singing of hymns and choruses hardly ever stopped, all of which doubtless helped the men to forget their aches and pains. It was made evident to the men that the question of breaking off opium was a moral one, and that unless they desired a better life the effort would be useless. The victory of Christ over sin was the predominant message, and the men were left in no doubt as to how they themselves might obtain like victory — not by a struggle to reform, but by a simple act of trust in taking Christ to be their Saviour. I spent ten days with them, and it was interesting to be there at the time when most of them were at the crossroads of decision. One man, whose forbears had for generations obtained degrees under the Manchu dynasty, and whose own scholarship was held in repute throughout the district came as a hard, convinced Confucianist. When I arrived I found him with a great admiration for one of the teachers, Mr. Chen, but still in a state of indecision. But towards the end of the campaign he bought a Bible, and on the flyleaf wrote an epigrammatic phrase which literally means 'changed affections.' In other words he has been converted, and his desire now is to learn of Christ and to follow Him. There were many difficulties in the work, but each were brought before God in prayer, and they were overcome. As is often the case in work done in new districts or under new conditions, God's Spirit worked in ways that are not usually seen in older and established churches. They were given to strengthen faith in these men, the majority of whom professed faith in Christ at the end of the campaign. Lantern lectures proved a help, and brought many of the country people to hear. So great was the interest aroused by this work that a number came from neighbouring markets in order to break off the opium habit, and a new campaign commenced in December which is still running. A letter yesterday told of the break that had come, and how both men and women had gained spiritual blessing as well as broken off the habit. There has been a real spiritual movement in the district, and in some cases whole families have burnt their idols and turned to God.

We are at present considering the future of this work. Already we have proved it to be of a dangerous character. It is making a frontal attack on the Enemy's lines. It is in reality a wrestling with the powers of darkness in an attempt to rescue men from the hand of the Enemy. They are not easily won out of such a hand, and in the fight the workers themselves are subject to fierce struggles. If the victory is to be won there must be the 'praying always.' And so I am appealing to you to share in this work. It needs a band of men and women who will take upon themselves the daily duty of praying for victory in these campaigns, and who will not stop praying when the temptation comes (and it certainly will to those who take it up) to forget it or to regard it as unimportant.

**KWEICHOW.**

Mr. and Mrs. A. Hayman had a long and difficult journey by river from Changteh, Hunan, to the new centre of Kiuchow, Kweichow.

A week later we reached Kienki, in Kweichow, and were delighted to find Mr. G. K. Smith there to meet us. Mr. Smith hails from Queensland, Australia, and is one of the '200.' We are looking forward to Mr. Smith joining us in the Kiuchow work in a few weeks' time. Meanwhile he is studying Chinese at Chenyuan.

As we neared Chenyuan on November 26th we were met by groups of Chinese Christians who came out to meet us, and two days later they kindly gave us a feast. We had happy fellowship with Mr. and Mrs. Boshardt and Mr. G. K. Smith during our 18 days' stay at Chenyuan, and were able to help in the services in church, prison, and street-chapel. It was a joy to meet those whom the Lord had added to the Church since we left for furlough early last year. A great sorrow in the work just now at Chenyuan is the attitude of Mr. Liu, who has resigned from the post of evangelist and is opposing the work of the missionaries. Taking several of the church members with him,
he has now started services on his own, reminding us of Paul's words to the Philippians, 'Some indeed preach Christ even of envy and strife,' and we can also add, 'What then? Notwithstanding every way, whether in pretence, or in truth, Christ is preached.' At Chenyuan we had to collect the household things, books, etc., we had left there, and hired two smaller boats than we had from Changteh. We would have got away earlier had not the Chenyuan magistrate suggested our waiting owing to the movement of troops in that part of the province. Civil war is not an uncommon experience of the inland provinces of China, and of the neighbouring province of Szechwan it is reported that it has had 477 civil wars since the Revolution—a period of twenty-two years!!

Kiangsi.
Mr. C. A. Bunting continues to hold the fort at Kanchow, in South Kiangsi. Conditions have been somewhat more peaceful in recent months.

There is great encouragement in teaching our school children the Scriptures, and the way they memorise the verses selected every morning makes one rejoice. This week I have had the pleasure of listening to more than twenty of them repeat one hundred of these texts and when I say that up to the present there have been twenty-one who have repeated these with one hundred per cent., you will understand the amount of preparation it has taken. Pray for this memorizing.

I would ask special prayer for our highest class of eight boys and girls who will be leaving school in the summer. They all have their peculiar difficulties, and requests are made for them. We are glad to hear that some have been able to repeat up to 600 verses. The leaders in Church life in this district are mostly of this order of age, and their example is of great importance. The missionary in the district is much interested in the new converts and has always been disposed to help the work, but the war has made it difficult to see him, and it is of help to have heard from such men as these as to the progress of the work.

Mr. G. A. Birch describes a visit to Kiangsi. Mr. Hsiou-fah, who has been a vendor of bean curd (who, it is interesting to know, heard the Gospel first in Kwang-chow, Honan, thus providing another link between Kwangchow and Kiangsi), was transferred to Wuhu, and left the morning after we arrived.

The other candidates were Chang K'o-pin, a farmer, Chiang Hsiou-fah, a vendor of bean curd (who, it is interesting to know, heard the Gospel first in Kwang-chow, Honan, thus providing another link between Kwangchow and Kiangsi), and Chang K'o-pin answered very definitely that he could not be saved if he did not believe in the Lord Jesus—could he be saved? Chiang K'o-pin answered very definitely that he could not be saved if he did not believe in the Lord Jesus—could he be saved? Chiang Hsiou-fah thought for a minute, and then answered, 'Yes,' I smiled, and asked him who this person was. He, very slowly and deliberately, answered, 'Jesus.' He won! Pastor Ho said that they were the most encouraging candidates for baptism that he had ever known.

Previous to the baptisms, we had a Bible Class with the candidates for baptism. Pastor Ho and I asked them questions to ascertain their faith. They were very clear about the way of salvation. I asked, 'If a man were morally upright, lived according to his conscience, did good works, but did not believe in the Lord Jesus—could he be saved?' Chiang Hsiou-fah answered very definitely that he could not be saved if he did not believe in the Lord Jesus. Then I asked, 'If, after all, there was anyone who really lived according to his conscience.' Chiang Hsiou-fah thought for a minute, and then answered, 'Yes,' I smiled, and asked him who this person was. He, very slowly and deliberately, answered, 'Jesus.' He won! Pastor Ho said that they were the most encouraging candidates for baptism that he had ever known.
Famine Again!—We are distressed to hear from the Rev. C. H. Stevens at Fenshiang, Shensi, that famine conditions are once again being experienced in that area. In a private letter dated March 4th, Mr. Stevens writes as follows:

'The strain of living amid such conditions needs no emphasis. Let us pray that the efforts being made by various organizations, both Chinese and foreign, to relieve the sufferers may not be rendered ineffectual by delay or mismanagement. Our hearts go out especially to the Chinese Christians, many of whom have been compelled to leave their homes. Mr. Stevens asks us to pray that they may be witnesses to Christ in the places to which they have gone.

The Rev. G. Cecil-Smith.—On his journey back to Kweiyang from Chungking the Rev. G. Cecil-Smith met with a serious accident. At a market two days' journey from Tsunyi, he fell and dislocated his right shoulder. At Tsunyi Mr. and Mrs. Crofts administered an anaesthetic and reduced the dislocation, but on May 20th he was still unable to write. Mr. Cecil-Smith tells of a further trying experience between Tsunyi and Kweiyang:

'At Tsunyi we heard some rumours of General Mao's defeated soldiers holding the road, but the magistrates assured me all was quiet. On Thursday afternoon about 100 li from Kweiyang we were held up by these men and robbed. Owing to the state of my arm, Mr. Crofts thought I should have escort, and Mr. Holland kindly came with me. He, as well as I, lost things at the hands of the robbers, but the leader on learning that we were missionaries ordered that our loads should be restored to us (for they had been taken to the hills) so we did not lose so much as otherwise we should have done. We were held up three times and at the third time it looked as though our lives might be taken, but God intervened and we were allowed to come on. How thankful we were to see Kweiyang the following day!'

Illness Amongst Missionaries.—The number of missionaries requiring medical and surgical attention does not seem to diminish. We hear that Miss J. S. Williams is ill with diphtheria at Kaifeng. Mr. J. G. Fee has fully recovered from his operation, and he has been appointed to Hsiangcheng, Honan. Miss H. A. Gough and Mrs. Cliff continue to make good progress towards recovery. Mr. F. A. Skinner (Szechwan) has been compelled to travel to the coast for medical examination and treatment. As we go to press we grieve to hear of the death of Mr. A. B. Wilson at Shanghai.

Amongst Kansu Moslems.—Our cover illustration shows the Borden Memorial Hospital at Lanchow, Kansu, which Dr. Rees and Dr. Pearce are hoping to re-open this year. Meanwhile Dr. Rees has been visiting Hwalung and Hsunhwa. He writes from Hwalung:

'The opportunity has been so wonderful that we are staying here only a few days more and then going back to Hsunhwa—it is wonderful to have this privilege. As soon as we go on the street the Moslems crowd round and the chapel is soon full; the sick ones are seen at various intervals and the ones for operations have their times appointed.

Annual Meetings.—The 68th Annual Meetings of the Mission will be held, God willing, in the Central Hall, Westminster, on Tuesday, May 9th, 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 that gathering.

Tickets for reserved seats may be obtained free of charge, and applications will be dealt with in rotation, 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 is. 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. The missionary speakers include the Misses A. R. Allen (from Szechwan), F. L. French and Mildred Cable (from Central Asia), S. Römcke (from Shansi and Messrs. M. L. Griffith (from Hopei), C. B. Hannah (from Szechwan) and W. H. Webb (from Shansi). The closing address in the evening will be given by Dr. R. H. Glover, C.I.M. Home Director in North America, who is expected to arrive in England on May 2nd.

We have learned to expect great things at these gatherings and therefore all the more we ask the prayers of our readers, that once again we may see the glory of God, that the risen Christ may show Himself alive to the eyes of our faith, as we rejoice together over His great goodness and His mighty acts in connection with the C.I.M.

On the day of the Annual Meetings we hope to publish the review of the year, entitled 'The Glory of Thy Kingdom,' a booklet of forty-eight demy octavo pages with a frontispiece illustration, bound in a tasteful light blue paper cover, price sixpence. The booklet may be obtained from the C.I.M., Newington Green, N.16, after May 9th, as well as at the meetings.

The Swanwick Conference.—The C.I.M. Swanwick Conference will be held (D.V.) from Monday, June 12th, to Saturday, June 17th. We regret that the opening date was incorrectly given as June 9th in our last issue. A very interesting programme has been arranged, including studies by Dr. R. H. Glover on 'The Bible Basis of Missions,' and devotional addresses by Miss Ruth Paxson, of Shanghai. There will be a good number of our missionaries present, representing many aspects of the work as well as many different parts of the field. The Rev. and Mrs. T. Bragg have kindly promised to act as host and hostess.
A New C.I.M. Book.


HERE is a book which will greatly rejoice the hearts of all lovers of, and workers for, the China Inland Mission. As a matter of fact it is specially dedicated to them. That Dedication, in the Author's handwriting, reproduced in facsimile, appears at the front of the book.

The genesis of this little volume is as follows. Originally it had been intended to publish what it was hoped would be a sequel to The Jubilee Story of the China Inland Mission. The intervening years 'since that book was published had been full of momentous events,' and it was felt that 'their record would be another seal to the faithfulness of God.' The original scheme, however, was abandoned for a smaller one, and, instead, one section of the larger book contemplated, which 'would have contained the story of the financial mercies during those eventful years' was somewhat amplified, with other material, and converted into this present volume.

We have read every word of it, and truly it is a remarkable story, most stimulating to faith, severely tested as it is by the exceptionally difficult circumstances of our day and generation. The Author records how that nearly two hundred years ago John Wesley wrote, 'Never deny, never conceal, never speak doubtfully of what God hath wrought, but declare it before the children of God with all plainness and simplicity,' and he says 'This is what we have sought to do.'

The book is divided into three parts. Part I., entitled The Grace wherein we stand, consists of four chapters as follows: (1) 'Our Seal'; (2) 'God the Builder'; (3) 'Rock Foundations'; (4) 'The Building.' Part II., styled The Tribulation that worketh patience, comprises seven 'Test' chapters named, respectively, (1) 'The Test of Time'; (2) 'The Test of Emergencies'; (3) 'Tests extraordinary in Great Britain'; (4) 'Tests extraordinary in North America'; (5) 'Tests extraordinary in China'; (6) 'The Test of Exchange'; (7) 'The Test of War.' Part III. is entitled The Experience that worketh Hope. The four chapters in this section are (1) 'Some Personal Testimonies'; (2) 'The Half not told'; (3) 'Nothing Impossible'; (4) 'Appendix.' The 'Appendix,' by the way, sets out in tabular form the Income of the Mission, received year by year, from January, 1864, to the end of 1931 (the last year for which complete statistics were available at the time of publication) in Great Britain, North America, Australasia, and China. Eight excellent art paper illustrations adorn the pages of the book, a particularly interesting one being the Frontispiece, a delicate reproduction from a contemporary drawing, of the Lammermuir, the vessel in which Hudson Taylor and the first C.I.M. party sailed for China. As indicated in the inscription underneath the illustration, this vessel may be regarded as a symbol of the Mission: Always in jeopardy, but forever safe, if Christ be on board.'

The book is admirably printed, and elegantly bound in cloth boards, appropriately coloured to appear as much like parchment as possible, with a red seal and ribbon adornment. It is a joy to handle as well as to read. Oh, yes, you will like this book. Get it. Don't forget it, and you'll regret it. T. W. GOODALL.

Scottish Annual Meetings.

The Annual Meetings of the Mission in Scotland will be held, D.V., on Monday, May 15th, both gatherings, afternoon and evening, will be in Renfield Street Church, which has again been kindly granted. The speakers will be Miss Cable and Miss Francesca French, the Rev. Robert H. Glover, M.D., and the Rev. J. S. Orr, while the Home Director, the Rev. W. H. Aldis will preside at both meetings, and at the evening gathering will give the closing address. We would specially draw the attention of our friends to the fact that the afternoon meeting this year is being held in Renfield Street Church and not, as formerly, in the Christian Institute. This meeting will be at 3 p.m. and the evening meeting at 7.30. At the latter gathering the doors will open at 7 p.m. and there will be the usual Organ Recital by Mr. W. H. Blakey, M.A., B.Sc., from 7.15 till 7.30. No tickets are required for admission and all friends are welcome, but if those who, owing to deafness, would appreciate a front seat, will communicate with the Rev. Arthur Taylor, at our offices at 16, Belmont Street, Glasgow, W.2., arrangements will be made to reserve one.

The Annual Meetings in Dundee will be held on Tuesday, May 16th, the afternoon meeting, by kind invitation of Miss Scott, being held in the large hall of the Y.W.C.A., 33, South Tay Street, and the evening meeting in the large hall of the Y.M.C.A., Constitution Road. We should like to mention that while the afternoon meeting is more in the nature of a drawing-room meeting and, therefore, by invitation, all friends of the Mission and those interested will be cordially welcomed. The afternoon meeting commences at 3, and the evening meeting at 8, the special speakers being the Misses French and Miss Cable.

The Annual Meeting in Perth is to be held in the Burgh Hall, the Lord Provost of Perth presiding, on Wednesday evening, May 17th, at 7.30. Again the special speakers will be the Misses French and Miss Cable.

The Annual Meetings in Aberdeen are to be held on Monday, May 22nd. The afternoon meeting is at 3 o'clock and the evening meeting at 8 p.m. This latter is held in the West Church of St. Andrew, which has again been kindly granted and will be presided over by the Very Rev. Principal Cairns, D.D., and the special speakers will be the Misses French and Miss Cable.

Many of our friends in Glasgow and the vicinity will be interested to know that a Public Valedictory Meeting is being planned for Mr. and Mrs. Orr on Tuesday, the 30th of May, to wish them God-speed as they set sail for China to commence their fourth period of service for the Lord out there. The meeting will be held in the Tabernacle, St. George's Cross, and Pastor D. J. Findlay, J.P. will preside. Their Farewell Meeting in

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Motherwell will be in the Christian Institute on the previous night, Monday, May 29th. Further particulars of these gatherings can be had from 16, Belmont Street, Glasgow, W.2.

The Annual Meetings in Edinburgh will be held as usual on Thursday, 12th May. We have again taken the Freemason’s Hall, George Street, for the meeting at 3 o’clock, and by the kindness of the friends in Charlotte Chapel, the meeting at 8 o’clock will be held there.

The chairman in the afternoon will be Dr. D. Duncan Main, C.M.S., late of Hangchow, and our Home Director, the Rev. W. H. Aldis, will take the chair in the evening, and give the closing address.

This year we have the unusual privilege of having two Home Directors with us, as the Rev. Robert Glover, M.D., Home Director for America, will come with Mr. Aldis, and from his wide knowledge of China, as well as the present position of foreign mission affairs in America, his message should be one of special force and value.

There is very general regret that Miss Mildred Cable, who is still suffering from the exceptional strain through which the party passed, does not feel able to travel and speak immediately after the Annual Meetings in London. We are to welcome in her place Miss A. Rose Allen, who has recently arrived from Western China after 29 years of work there, and will be able to speak, not only of the progress of the Church, but also of the persecution which it has been enduring at the hands of the Communists.

Programmes and fuller information can be had from Mr. G. Graham Brown, Secretary, 19, Mayfield Gardens, Edinburgh, 9.

In Memoriam:

MISS F. COLE.

The following appreciation is from the pen of Miss E. B. Griffith, who has for many years been associated with Miss Cole on the staff at the Yangchow Training Home.

MISS COLE sailed from England in September, 1894, travelling under the escort of Miss Murray, with whom she was privileged to work for many years.

Although she had a deep love for the Chinese people, yet the Lord had not called her to China for a direct work among them. She came to Yangchow for some months of language study, at the end of which time she was asked to remain on in the Training Home as one of the staff. Surprised and, for the moment, disappointed, yet she said ‘Amen,’ and a short time after added ‘Hallelujah.’ Since that day these two words sum up her life and service. She often used them and when, a short time before her home-going, she was asked to give a message at the Ladies’ Meeting in the Mission Home, Shanghai, it was, as at the beginning, though with deeper acquiescence and deeper praise, ‘Amen,’ ‘Hallelujah.’

She was not altogether out of touch with the Chinese, for as she had opportunity she visited in their homes, and until very recent years had a Sunday class in the Pi-shi-kiai church—her church home.

As one looks over Miss Cole’s life, one characteristic stands out above others—her faithfulness. Hidden in a sense behind Miss Murray for twenty-eight-years, yet she was faithful in things great and small. There are diversities of ministries in the Yangchow Training Home.

At one time or another during her long term of service—thirty-seven years—she performed them all, and when Miss Murray, feeling no longer able for the work, retired, Miss Cole was invited to take charge of the Training Home.

After thirty-seven years of service, she was forced to give up through an illness which continued for one and a half years. Everything that loving care and skill could do for her was done, but on Wednesday, February 15th, at two-thirty in the morning she gently fell asleep and passed quietly into the presence of her Lord and Saviour Whom she truly adored.

‘Well done, thou good and faithful servant.’

Miss Cole’s life, one characteristic stands out above others—her faithfulness. Hidden in a sense behind Miss Murray for twenty-eight-years, yet she was faithful in things great and small.

The late Miss F. Cole.

For greater spiritual increase this year.

PRAISE.

DEPARTURES.

May 11th.—Per P. & O. s.s. “Rawalpindi”: Mr. and Mrs. F. S. Barling; Mrs. A. Strange and child; Miss E. R. White.

BIRTHS.

March 2nd.—At Kaifeng, Honan, to Dr. and Mrs. T. R. Murray, a son.

April 1st.—At Luchow, Shensi, to Mr. and Mrs. A. S. Kerry, a son, Brian Arthur.

DRATHS.

March 27th.—Mrs. Harold Schofield (retired).

April 18th.—At Shanghai, Mr. A. B. Wilson, from cancer.

Subjects for Praise and Prayer.

For revival blessing in Honan, Shensi, Hopei.

For the opening of Pinfu, Ningxia.

For the preserving of missionaries and property in Kweichow.

For the success of test examinations.

Formanifest keenness to study the Bible.

For blessing amongst school children.

PRAYER.

For new converts.

For difficulties in new centres may be surmounted.

For protection and travelling mercies for all Chinese and foreign workers.

For revival in West Szechwan and Kweichow.

For the Christians in East Szechwan.

For greater spiritual increase this year.

For work amongst Mohammedans.

For students at the Bible Schools.

For medical work.

For work amongst school children.

For opium breaking campaigns.

For the famine stricken area in Shansi.

For the health of the missionaries.

For Messina amongst school children.

For the opening of Tangho, Ningsia.

For the people amongst the missionaries.

For the Sunday School Meetings.

For the London and Scottish Annual Meetings.

For the Edinburgh Conference.

For the work amongst the Chinese.

For the work amongst the Chinese.
‘ They Offered Williegly. 5
*To their power . . . yea, and beyond their power they were Killing o f themselves.’— 2 Cor. viii. 3.
( With such sacrifices God is well pleased.’— Hebrews xiii. 16.

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§ Readers of ‘ The Christian.1

||Two Sisters.

* Naomi.’

All donations should be addressed to the Secretary, C h in a I n la n d M is s io n , Newington Green, London, N.16.
Money
Orders (payable at G.P.O.) and Cheques, which should be crossed, payable to the C h in a I n la n d M is s io n .
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Money to be transmitted to missionaries for their private use
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OUR SEAL

By MARSHALL BROOKHALL.

A study of the financial experiences of the China Inland Mission from its inception, showing how, despite the tests of time, of emergencies, of war, of exchange and of other extraordinary demands, the good Hand of God has been stretched out to supply every need.

Crown 8vo. 176 + xvi pages, with 8 art illustrations and several diagrams. Cloth, 2s. 6d.

C.I.M. SWANWICK CONFERENCE

JUNE 12—17

Speakers:

The REV. R. H. GLOVER, M.D., Home Director of the China Inland Mission in North America,
Miss RUTH PAXSON, Miss CABLE, the Misses FRENCH and others.

Total cost, including booking fee, 50s. Reduced railway fares.

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

ANNUAL MEETINGS at the Central Hall, Westminster

Tuesday, May 9, at 3 and 7 p.m.


Gems of Thought from Hudson Taylor.

A booklet containing a quotation for each day in the month from the writings of Hudson Taylor.

Price 3d.

Cover in four colours.

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

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The Prayer Meeting in Belfast is held on the first Monday of each month at Cromwell House, Cromwell Road, at 8 p.m.


May, 1933.
One hundred tickets were issued at Fengxiang, Shensi, for a bowl of maize porridge. The children who received them are not all of the poorest class, but famine conditions are so serious that many of them are in dire need.
CHINA INLAND MISSION.

NEWINGTON GREEN, LONDON, N.16.

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.
‘The Glory of Thy Kingdom.’

‘They shall speak of the glory of Thy kingdom, and talk of Thy power: to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.’—Psalm cxlv. 11, 12.

‘The Glory of Thy Kingdom’ is the title of the Annual Report for 1932, which has just been published.† We print below only the introductory paragraphs and a bare outline of the remainder.

A MONGST the many scourges which afflicted the people of China during 1932 was a virulent epidemic of cholera. Missionaries did not altogether escape the disease, but within the circle of the China Inland Mission there was only one fatal case. Mrs. N. J. Amos was staying for a few days in Chengtu, the capital of Szechwan, en route to her home in Kiung-chow. Soon after midday on September 2nd she began to feel unwell, and before dawn of the next day she was with Christ, after only thirteen hours’ illness. In a brief appreciation which was printed in CHINA’S MILLIONS for North America, Mr. J. R. Sinton mentions some of the features which characterized her life in China, and among them was the fact that ‘she loved to speak of the glory of God’s Kingdom, and talk of His power, either with fellow-missionaries or with the Chinese women who mourn her loss, perhaps more especially with the latter.’

What a subject!—‘the glory of Thy Kingdom.’ One pictures the little companies of Chinese women—their minds working always in the same narrow grooves, engrossed for the most part in practical and sometimes petty details concerning their husbands, their children, their clothing, their livelihood—led by God’s servant to lift their eyes above the earthly plane to the spacious splendours of His Kingdom, and even to see themselves as seated together with Christ in the heavenly places.

At the House Beautiful we are told of Christian and his hosts that ‘all their talk at the table was about the Lord of the hill; as, namely, about that He had done, and whereof He did what He did, and why He had builded that house.’ And it would be the desire of every member of the C.I.M. that this Annual Report should follow the lines of that conversation. ‘How very futile,’ says one worker, ‘are our efforts in the Gospel unless the Holy Spirit works with us. It is what He does that counts.’ If through the efforts of some thirteen hundred missionaries and some thousands of Chinese workers anything effective has been accomplished, He has been the Doer of it. No one who has seen Him at work will ever be satisfied with anything less than a manifestation of His power. The Gospel may be preached, meetings may be satisfied with anything less than a manifestation of His hand.

An Unshaken Kingdom.

The Sino-Japanese conflict, the menace of Communism, civil war in certain areas, banditry, the cholera epidemic—these are part of the general background of the work. But over against them more and more clearly stands out the conception of a Kingdom which cannot be shaken.

‘Seek ... First the Kingdom.’

If conditions in China were not altogether favourable to the extension of the Kingdom, conditions in the home countries made it appear more than ever a miracle that our financial needs were met. The income from all sources amounted to £164,384 135. 6d.*

Heralds of the Kingdom.

Ninety-one new recruits reached China in 1932. Twenty-three were from North America, twenty-one from Great Britain, sixteen from Australia and New Zealand, while thirty were members of Associate Missions in Europe and North America. The total number of missionaries on the active list at the end of the year was 1,326.**

*The full figures are as follows:

Received in Great Britain £65,976 11 2 G. $230,983.94
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" " China ... 7,600 9 6 26,609.26

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**Eleven C.I.M. Missionaries were called Home during 1932.

Their names are as follows:

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Miss F. G. Houghton 10 months
'Translated into the Kingdom.'

Rescued from the power of darkness souls were translated into the Kingdom of God's dear Son during 1932. The actual number of baptisms was 5,673.* Many of these were added to Churches already founded, but many others were the firstfruits unto God in new centres.

* Slightly more than the figure given at the Annual Meetings.

'A Chinese Preacher's Testimony.'

The following letter was written to Dr. Kia Yuming, one of China's gifted Bible teachers and the editor of the Chinese periodical named Spiritual Light. The writer, Mr. Wang Shang-chi, is a Hotsin Christian, who was brought to the Lord some twenty years ago. As a youth he was a somewhat wild character, and much given to gambling. He ran away from home and found himself in Chieh-hsien, South Shansi. Here he heard the Gospel and turned to the Lord. Returning to his home, he was found by Deacon Li, of Hotsin, a true 'son of consolation,' who brought him along to the Mission station. Strange to say, Mr. Wang's family, though glad to see him reformed, were bitterly opposed to his becoming a Christian, and they finally drove him away from home—a very extreme course to take in China, where the sons mean so much to the family and every son has an inalienable birthright to share in the property of the family. Mr. Wang meekly accepted his position and came to us as a servant. He followed on eagerly to know the Lord, and was an almost perfect servant—a great comfort to Mrs. Lewis in the work of the house and station. Later on he went to the Bible Institute in Hungtung and went into the work of preaching the Gospel. This letter relates his experiences during the past few years and was printed in the December number of Spiritual Light. The translation of the letter is as follows:

My dear Pastor Kia,

Peace to you. I received of the Lord your cheque for $45.00, and Miss Jorgensen has already given me the cash for it. I do not know how I can adequately thank the Lord for His grace. Since it is His money, I can only thank God from a full heart and praise Him for His love. His grace is exceedingly great and most abundant. Words fail to express it. Continually He bestows it upon His weak children. For a long time I have had it on my heart to write and testify of the Lord's goodness to me. I am one of His weak and useless servants. In the eighteenth year of the Republic, I finished my course at the Hungtung Bible Institute, and was engaged as a preacher by the Church in Hotsin, and have continued until now, for fourteen years. Alas! the first ten years I preached for the sake of a livelihood. [N.B.—This sounds rather harsh self-judgment to those of us who have known him.—A.B.L.] I was driven from home because of my faith in the Lord, and came out absolutely empty-handed. I was driven from home because of my faith in the Lord, and came out absolutely empty-handed. I am one of His weak and useless servants. In the eighteenth year of the Republic, I finished my course at the Hungtung Bible Institute, and was engaged as a preacher by the Church in Hotsin, and have continued until now, for fourteen years. Alas! the first ten years I preached for the sake of a livelihood. [N.B.—This sounds rather harsh self-judgment to those of us who have known him.—A.B.L.] I was driven from home because of my faith in the Lord, and came out absolutely empty-handed.

A Chinese Preacher's Testimony.

(Contributed by the Rev. A. B. Lewis.)

No Stated Salary.

For my preaching I received a salary of $8.00 per month, but my conscience was not fully at rest about the matter. I felt that I should not be preaching for the sake of a salary. Later on, I saw in a copy of The Christian [a Chinese publication] an article in which the writer said that preachers ought to live by faith and should not depend upon a stated salary lest they become mere hirelings. I also read Mr. Leland Wang's testimony entitled: 'Two Difficulties in Coming to the Lord,' and was much impressed by it. What helped me most, however, was your own book entitled, 'Experiences of a Preacher.' I forget the original words, but it was to the effect that we should not receive a stated salary for our service, but that a box should be put in the church for contributions towards the Pastor's salary, and the church members should make their offerings to the Lord and put them in the box. Thus the money given would be received as from the Lord. Upon reading this, I had a great desire to walk in this way of faith, and prayed to the Lord about the matter, asking Him that He would make me to be a man of great faith, so that I could be a preacher who entirely trusted Him for means of livelihood and not receive a stated salary from the Church. Praise be unto God, that He was willing to hear my prayer and did so, giving me faith, so that I could entirely trust Him for my support. In the eighteenth year of the Republic, I accordingly gave up my stated salary, and immediately the Lord manifested His wonder-working power on my behalf and bestowed His grace upon me continually, so that my witness was more abundantly fruitful. At that time He also moved the heart of my wife, Meo-Ling, so that she was also willing to walk with me in this way of faith and let the Lord send to us what He would of joy or sorrow. Praise the Lord, He enabled us in the midst of difficulties not to look upon our circumstances, but to look only to Him and overcome our circumstances.

The Lord Provided.

As concerning our physical needs, although we passed through times of famine, when many people were going hungry, our family of six mouths lacked nothing. The Lord provided for us bountifully and beautifully. We settled that we would not make known our difficulties or mention to anyone our needs, but look to the Lord only. At that time I had a sum of $40.00, and the Lord spoke amongst Tibetans, Moslems and aboriginal tribes, through the columns of the newspaper, through hospitals and medical itinerations, through our Mission schools and other agencies for reaching young people, has not been without fruit. God has used some of His missionary servants and independent Chinese workers, such as the members of the Bethel Band, to bring revival blessing to stations in Shansi, Hopei, and Honan. But multitudes unreached by the Gospel, as well as Churches which have lost their first love, call to us by the depth of their need for our prayerful, sacrificial service, lest when the King comes in His glory our joy in His return may be mingled with the shameful consciousness that we have not fully obeyed His royal command.

June, 1933.
to me in a vision saying that I should buy with it two piculs of wheat (at that time wheat stood at $2.00 a picul), for the price of wheat was going to rise high. Alas! being weak and doubting, I thought it was just a dream and not to be trusted, therefore I delayed a few days, during which time the price of wheat rose $3.00 a picul. I immediately regretted my disobedience to the heavenly vision and quickly bought in a picul and a half of wheat. After that wheat rose in price to $48.00 a picul. Praise the LORD, during that time of famine, when very many people were suffering hunger, having nothing to eat, our whole family lacked nothing.

This year, the C.I.M. Evangelistic Board for South Shansi, through their Chairman, Pastor Yang Shao-Tang, invited me to be their tent evangelist, with a salary of $12.00 a month. I desired not to have a stated salary and refused it, but one of our dear missionaries said to me that the workman was worthy of his hire, and that it was not necessarily backsliding to accept a salary, so I thought to myself: 'My business is to work for the LORD; money is the LORD's matter. Let them do as they please, for my part I only look to the LORD. Whatever I receive I shall regard as from the LORD and receive it from Him.'

God's Goodness.

But what I want to tell you of is God's goodness to us during the last few months. We are seven in family, having three boys and two girls. Our eldest child is now fourteen years of age, and has lately finished his higher primary grade at school. He desired to go on with his education, but because of our financial circumstances it was impossible. We talked it over and thought to teach him some trade; however, we found it impossible to get another, and thus waited on for four months. We prayed again about the matter, asking the LORD to undertake. After prayer, my wife, Meo-Ling, said: 'We had better buy a machine for combing out cotton and go in for weaving at home. Seeing that we are a family who belong to the LORD, we should act according to the Scriptures, and all of us should do work and witness for Him.' But our monthly income was just sufficient for one month's use, so where was the money to come from to buy a machine? We made this also a matter of prayer. We were not willing to embark rashly on anything. After repeatedly praying over the matter, we felt that this was what we ought to do, and it was no good waiting until we had a sum of money in hand, with our child standing idle all the time; therefore we thought we would buy an old machine and thus economize a little. A new machine would cost $70.00; but later on we were able to buy an old one for $37.00; carriage and repairs brought it up to $45.00. I made request to Mr. Gillies that he would advance us two months' salary. The remainder of the money, friends who loved the LORD helped us with, and we were to return it at our convenience, so we bought the machine. We expected to be able to comb out ten lbs. of cotton in a day, which would bring in one thousand cash, by which means we would be able to get along. Unfortunately, there were many machines in the neighbourhood, and we could not always get the cotton to comb. For three days we might have some and for two days we would be without. Food is a matter of daily need. You cannot eat for three days and go hungry for two! However, we had determined before the LORD that we would not mention our difficulties to others, but look only to the LORD that He would have mercy upon us. Praise the LORD's wonderful grace, in the midst of this extreme poverty I was much helped by my wife.

When the time came for me to go off to the preaching tent to do the LORD's work, there was nothing in my home but five lbs. of sorghum flour. No other food remained to us. I felt that I could not leave them in such circumstances, but my wife greatly comforted me, saying, 'You go along; don't be anxious about us and the affairs of the family. We have only to trust in the LORD. I fully believe that the LORD has some way for us. Seeing that He has brought us to this pass, He has some good in it which we do not at present understand.' When I heard her speak like this, my heart was full of joy, and though, as far as physical needs were concerned, I was poor in the extreme, my heart overflowed with the peace which the LORD gives, so that I forgot even my poverty. We prayed and praised the LORD together, knowing that the LORD had some means of providing for us. Then I committed everything into the LORD's hands and went off. Two days after I had gone, the flour in our barrel was finished. Our second child, seven years of age, said to his mother: 'We will kneel and pray to the LORD Jesus, and ask Jesus to help us'; so they prayed and asked the LORD to give them this day their necessary food. When they had finished praying the child went to the flour barrel, took off the lid and looked inside. It was empty. They went and prayed again, and after a while he went once more and lifted the lid and saw inside a silver dollar! He quickly gave it to his mother, crying: 'The LORD in His grace has given us this silver dollar,' and they rejoiced and gave thanks to the LORD. Praise the LORD, on the second day, a letter arrived from Nanking and in it was the cheque and the words which said: 'This is the LORD's money and the LORD's children can thank Him and make use of it.' After eight days I returned from the preaching tent and they told me the experiences of these past few days. I felt how unworthy I was to receive such grace as this, but I can only accept it with thanksgiving and do my best to make recompense to Him for it. Hallelujah! Praise to Jesus! I thank the LORD that He knew of my need of $45.00 and that He gave accordingly. I praise Him more that He has taught me this secret of trusting in Him. The LORD also has taught me in all circumstances to be content. Formerly I did not understand why it was the LORD had brought me to such a pitch of poverty, but I praise the LORD Jesus Who loves me that now I understand. He desired in my poverty to manifest His fulness and His power.

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.

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JUNE, 1933.
The 'Butter God' Festival.

By the Rev. F. D. Learner, Sining.

It can be truly said that ‘all roads lead to Kumbum,’ the few days previous to the great festival which is held there year after year on the fifteenth day of the first Chinese moon. This festival is commonly known as the ‘Feast of Flowers,’ or to the general public as the great ‘Butter God Festival.’

Accompanied by two of my co-workers, Mr. L. A. Street and Mr. H. H. E. Knight, and my Tibetan Evangelist of the Tibetan Gospel Inn, Tong-fuh-tang, we made our way to Kumbum two days before the great day itself, as we wished to be sure of getting a place to stay in, for we had been told previously that this year a huge crowd was expected to be there.

We were fortunate enough to be able to get into the private home of one of my Tibetan friends at Kumbum, and this was no other than the head steward of the lamasery. This man welcomed us royally and was most kind to us all the time we stayed with him, ministering to our needs in every way. He fed us and our horses and would not take a cash in return. It is very handy having such friends as this in many of the lamaseries round Sining, for, to say the least, it is a great opening for the Gospel in every direction. These friends come down and stay with us in return at the Tibetan Gospel Inn when they are visiting Sining.

We were glad to find great crowds gathered together this year. In fact, I have never seen bigger ones at Kumbum. In order to keep order, the Mohammedan General of Sining sent up 3,000 of his soldiers, and these camped out in tents on the slopes of the hills round about Kumbum.

We saw the people pouring into Kumbum the day before the festival, some mounted on horses, mules, and donkeys, some on camels, these for the most part being Mongols, some in carts, and great numbers on foot. What a kaleidoscope of colour—for Tibetans and Mongols dress in the brightest colours possible, to say nothing of the aboriginals in their dresses of orange, emerald green, royal blue, and scarlet. Even the Chinese women seem to compare very favourably, as far as colours are concerned, at this festival.

Wireless in Tibet.

This year, in order to make the festival more attractive than ever, the Mohammedan General sent up his motor-car, which is fitted up with a cinema, a radio, and loudspeakers. What crowds this drew! The Tibetans and Mongols, who had never seen moving pictures before, were glued to the spot with admiration and wonder. Even we foreigners appreciated such pictures as scenes from the bombardment of Shanghai by the Japanese, and a display of cowboys rough riding.

That evening we had music from England and America, and how wonderfully clear it was! I had never heard the radio before and I would not like to tell you my thoughts as I was taken home that evening.

We went up to Kumbum well supplied with ‘ammunition,’ and this in four languages, namely, Tibetan, Mongol, Arabic, and Chinese, and this we distributed in great style, it being readily accepted by all. In all we distributed some 10,000 portions going in and out among the crowds. We did manage to get in one or two open-air meetings, but the crowds were far too huge to manage, so we found that better work could be done by distributing literature here, there and everywhere all over the lamasery. I am glad to say we had no opposition, and this was perhaps strange, for the Tang-pu people were doing their utmost to cause opposition by distributing their anti-foreign and anti-Japanese literature in great quantities. They also gave away many thousands of copies of the Three Principles, by Dr. Sun Yat Sen, in Tibetan.

The butter Display.

The butter display is to be seen only on the evening of the last day of the festival. As I have seen this many times, the novelty has worn off, but I must confess that this year was one of the best I have seen. There would be about twenty pieces, and these were displayed at set distances all over the lamasery. It would take about an hour to go the round with the crowd, for soldiers kept more or less perfect order, keeping the masses all moving in the same direction. Let me remark on the biggest and gayest butter masterpiece, and that must suffice for this time.

A huge pavilion of silks is erected for this huge butter image, and this by means of very long logs of wood is bound together by ropes in such a way as to make an enclosure of about fifty feet square. The silks were nothing less than embroidered Tibetan gods, and most beautifully embroidered at that. The colours were simply gorgeous. Several hundred of these are hanging from the framework of the enclosure and all made to face inwards. On the south side of the enclosure a high platform is erected, about forty to fifty feet in height by
about the same in width. In the centre of this high platform is the massive coloured butter image, the centre of attraction to these tens of thousands of people who come expressly to worship it. It would be about three times the size of life, and the colours used are most artistic. The image represents Buddha himself. He is in a sitting position with one foot resting on the knee. His left hand holds some Buddhist emblem, while his right hand is held up high as if pronouncing his benediction on his multitude of worshippers. He has a placid smile indicating pleasure at the homage being done to him by his admirers. A wonderful crown is placed on his head and this crown is possibly the most remarkable piece of work of all, for every colour of the rainbow can be seen in it and all so wonderfully blended, without any clashing of colours.

His gown, too, is gorgeous and every fold of it stands out so clearly that as one gazes upon it one wonders and asks, 'Is it really butter?' All around this central figure hundreds of smaller figures are arranged. I counted several hundred altogether—gods, demons, old men, young men, children, horses, deer, pigs, rabbits, mice, flowers of all descriptions, and so forth, until one almost loses count. Dragons are seen winding their way in and out among the figures, every scale of the slimy bodies standing out in a most realistic way. The lotus flower is in great prominence. Beautifully coloured roses are thrown in here and there, all adding to the beauty of the whole. A figure standing well above the rest is even made to move, every now and again nodding his head vigorously, evidently showing his appreciation to worshipping devotees.

Hundreds of little butter lamps are arrayed at the foot of the platform. Little lama lads are on duty during the evening and they keep the lamps well filled. A band is playing all the time. It is made up of drums, cymbals, horns, bells, bugles, flutes and other instruments that have no name in the western world.

As we stand at the side, let us look at that huge crowd of people. What a cosmopolitan crowd—Chinese, Tibetans, Aboriginals, Mohammedans, English, Germans, Russians, all mixed up together! The Mongolian Prince with his train of pretty Princesses, the Incarnate Buddha with his many followers, the Aboriginal Chief with his retinue of servants were all there. The rich and poor were all on the same level that evening. Many had prayers on their lips, and what earnestness was written across their faces! It truly was a sad sight and one longed to tell them of the Saviour's love. We have been told of the heathen bowing down to wood and stone. We have been told of gods of gold, silver, brass, and even paper. But how many ever heard of homage being done to idols of butter?

I was told that a whole three months previous to this evening, over thirty lamas had been at work day and night on these precious butter images. What labour for just one single evening! And yet they evidently thought it worth while.

As the evening wears on, the heat of the butter lamps begins to do its worst. The images begin to melt and their beauty vanishes. By midnight the crowds have dispersed, and several lamas start hacking down the butter images. This is all thrown into a confused heap and is carried away to some of the dark recesses of the lamasery and held over for the base of the images for another year.

I feel sure these few days up there this year have been well spent. We realize how little we can do and how helpless we really are, but as we think of all these portions of God's Word being distributed among that cosmopolitan crowd, some of them being carried to places in the far interior of Tibet where the missionary cannot go, filtering through even to such strongholds of Satan as Lhasa, Sera, and Daebo, shall not our prayer be that God will bless His own Word?
Chinese, not only by the officials but by the people generally, and has created much bitter feeling throughout the country.

**Progress and Blessing.**

Since I last wrote to you 499 baptisms have been reported. Of these 261 took place before the end of 1932, bringing the total for the year up to 5,671. This year, thus far, including those reported in my previous letter, our record stands at 371. Much earnest prayer is being offered to God for greater spiritual increase as the result of our widespread preaching of the Gospel. There are, at the present time, so many indications that He is working in our midst that I think we may reasonably expect in the near future to see a large ingathering of souls to His Kingdom.

Miss Sharp reports blessing at Chowkiakow, in the province of Honan, as the result of meetings conducted by Miss Christensen. She says that in the girls’ school ‘all things have become new,’ not the buildings, but the girls and their lives. Every teacher has been definitely blessed. All but one were definitely converted before, but there have been many confessions and in some cases restitutions, with the result that, she tells us, hearts are overjoyed and faces are shining. Miss Sharp writes: ‘The one unconverted teacher, who is new this term, an ex-pupil and daughter of Evangelist Wang at Taikang, has been converted; so now the staff are “all one in Christ Jesus.” Then the girls, one after another, were convicted, and only yesterday, after the meetings were all over, I had the joy of leading the last pupil in our Higher Primary school to Jesus Christ. After her decision she went into the schoolroom and confessed Christ, and we had a praise meeting there and then! The work is so easy these days—no strain, and sometimes a class finishes in a prayer and praise meeting. It is not emotion, but just God’s deep joy which has to burst forth. I wish there was time to write fully, but indeed “the half cannot be told.” There have been many wonderful conversions amongst both men and women.’

Mr. E. G. Bevis, in reporting twenty-four baptisms, informs us that for six days from March 7th to 12th, special revival meetings were held by Miss Christensen at Chenchow, in the same province. They were attended by audiences numbering from 400 to 500, which filled the large chapel. ‘Miss Christensen’s messages,’ he says, ‘delivered with searching power, gripped men and women alike, and a deep work of the Spirit was evidently done in their hearts as their confessions and testimonies showed.’

Miss Eynon reports that in spite of rumours of soldiers being at Pingyang, 100 women enrolled for the Bible school held there in February, twenty-one Churches being represented. Six professed to accept Christ as their Saviour. Miss Eynon writes: ‘One of them might be called “a woman of Samaria.” We have known her for a long time. Her husband, who is a Christian, is overjoyed by his wife’s conversion. It will be no easy thing for this woman to take her stand as their Christ among the class of neighbours where she lives. She has bought a Testament and is working diligently to learn to read it.’

Mr. Leslie T. Lyall sends cheering news of special meetings held in a wealthy Christian home in Shansi. He says: ‘Since I last wrote I have held meetings at a Christian home up in the mountains; the expected speaker did not arrive, and at very short notice and with no preparation I was led to take his place. Unexpectedly large numbers of heathen gathered at this wealthy home and the Lord wonderfully undertook. I took the two main meetings of the day, seeking to present the Gospel to these people; had the liberty of the Spirit Whose power was manifestly present; at the close some fifteen made a public decision for Christ. I pray this may lead to a real experience of salvation. Those were some of the happiest days of my time in China, and with Deacon Chin, who accompanied me from Hwochow (he was saved only last summer), I had delightful spiritual fellowship. Naturally weak though he is, he now has a real experience of a love for Christ and I believe his testimony is going to be made a blessing in Hwochow.’

Mr. J. H. Mellow, in a letter dated Siaoyi, Shansi, March 15th, writes: ‘I had a very good time with my class of men. Only about a dozen attended, among them one young man. When I saw him, I thought what is the use of you being here, you have no interest and no brains; but the Lord saved him, and he is a new creature in Christ Jesus. Praise His Name!’

**In New Centres.**

The following extracts from a letter received from Mr. J. A. Dunachie about the work at Licheng, a station in the same province, opened in 1930, will be read with interest. Mr. Dunachie writes: ‘Thus already about three years have been occupied in ploughing, sowing and cultivating this comparatively new field; the sowing has been widespread and bountiful and we are now addressing ourselves to the task of more intensive and concentrated work. We have a new Gospel Tent and it is our intention to use it in evangelistic efforts in the central villages. We have a vision of little companies of believers in each of these villages who will build their own meeting hall and maintain regular services. At present there is not one in the whole area. Will you help to pray many into existence? Please pray for all who will take part in this Tent drive.

‘A few weeks ago at our Sunday morning service, we all had a great and pleasant surprise when in walked our next-door neighbour, one of the city’s most notorious characters. He looked an entirely changed man. His face was radiant, and under his arm were his hymn-book and Testament, and the whole bearing of the man indicated that a radical change had taken place in his life. An explanation was soon forthcoming. Lately he had been up to the provincial capital and while there was gloriously saved. While there he had got in amongst a very fervent set of Chinese believers who had helped him a great deal and this was his first Sunday back in his own native city and very naturally he had come to identify himself with us. We warmly welcomed him into our midst. Alas, his home is under the curse of opium and kindred evils, and since he returned, while he has kept bright he has had a strong pull to keep straight. His wife and members of his family, while not opposing him, are still living in open sin and cause him grave concern. Please pray for this young Christian, who desires to be free of his family, while we pray without and our hope is in Christ Jesus. Pray that he may get constant victory all along the line. Pray that his life in the home may cause conviction, followed by conversion, amongst the members of his family.’
From the recently opened station of Yungping-Laokai, in the west of the province of Yunnan, Mr. J. B. Kuhn sends an account of his first trip in the northern part of the district. He says:

'I crossed over the Mekong river about a day and a half's journey from this city, and then ten miles further north I made my way over the great mountain on that side of the river. I reached Tasochien in a little over three days' travelling. This city is governed by the Yuin-long district, and has a population of approximately one thousand homes, the entire district having about 2,700 homes. The people of the city speak Chinese, but generally I think that Minchia is spoken. On one occasion when I preached on the street I got good attention, but as my visit was of exceedingly short duration there is little definite to report.

'Thence I went further north one day's journey, and recrossed the river to the Mekong valley. I found that most of the residents were Szechwanese who had been settled there for scores of years and still retain their distinct native accent. There are also some tribes scattered among them up on the hills. These include Lisu, Miao, Penti and Minchia. The city of Chinchow is the most thickly populated centre on that length of the river, having in the city itself about three hundred families. These places have seldom been visited by a missionary, so it was a peculiar joy to me to do so.'

'A group of Christians, including Chinese and tribespeople, at Sio, Yunnan.'

In closing this very hurried letter, I will quote from one recently received from Mr. R. W. Middleton, who had just returned to Chowchih, Shensi, after a period of absence in the provincial capital. He writes:

'We have been back now nearly three weeks and busy weeks they have been. It was encouraging to come back and see how well the Christians had been carrying on; not only had they maintained the work, but considerable progress had been made and several genuine enquirers added. The openings are wonderful, whole villages are opening their doors and inviting the preachers of the Gospel, and not for any ulterior motive as far as we have been able to ascertain. Since the Chinese New Year the chapel has been packed with most attentive audiences. By pulling down walls, we have been able to make the building at least a third larger and it is now able to seat three hundred people comfortably. Yesterday it was packed and at the close of the service some two hundred gave in their names.'

A Chinese Women's Evangelistic Journey.

The following letter is of deep interest. It was written to Mrs. Funnell by Miss Hwang, of Suiting, Szechwan, and describes an evangelistic journey undertaken in January by herself and three other Chinese lady teachers of the Suiting Girls' School.

A WEEK before last Christmas I wrote you a letter saying that in the winter holidays members of the Christian Endeavour Society were going to the country to witness for the Lord. This has now been accomplished.

On the 10th of the 12th moon last year, Miss Cheng, with Grace Wang, Lo Wen-shu, and myself, we four, went out to the north-east. After 30 li we came to Lo-chiang-keo. There was no market that day, but there were very many engaged in business on the street. After dinner we four with two coolies, took books, posters, and tracts, and a concertina, and went out on the street. When we got to a spacious place I played the concertina, and very many gathered around. We then sang a hymn and began to preach. We three younger ones were a little timid and rather shy, so Miss Cheng spoke first. After that we three in order also spoke. At the end we gave out tracts and small Gospels, both given free to those who would listen to the Gospel. In this way we preached three times on the streets, then as the sun was setting we returned to the inn for supper. At 7 p.m. we preached the Gospel to the people in the inn. During that half day about seven or eight hundred people, including men and women, heard the Gospel.

The next day, the 11th, we started very early on our journey from Lo-chiang-keo to Tung-hsiang. That day we did 60 li. On the way, where we had our dinner, we spent an hour preaching the Word. It was six o'clock when we got into Tung-hsiang, and met the Christians, men
and women, there. We had an exceptionally happy meeting that evening.

On the third day, the 12th, it was not market day at Tung-hsiang, so old Mrs. Ch'en and Mrs. Chao took us to various homes they knew, and also on the street, and we preached to men and women, young and old, who had not heard much of the Gospel before.

The fourth day, the 13th, was market day, and also Sunday. The Church leaders (Mr. Skinner, a foreigner, and Mr. Chao, a Chinese) were not at home. Realizing we were young women teachers, and knowing we were coming, they had already left the place vacant for us, and had gone out to the country preaching. We four youthful people took the service, and were on the platform. We read the prayers, the Scripture, and preached. In the afternoon there was another service. We truly praise the Lord for His grace to us, His unworthy servants, for enabling us to open our mouths, and make His saving grace known. But in the midst of this delightful time, suddenly we heard a piece of bad news.

A Communist Scare.

At Ch'ing-ch'i-ch'ang, two days before, on the 11th, some Communists had come on to the market, and had shot the head men of the market, and looted the possessions of the well-to-do, dividing them up to the poor. Our previous plan had been to go to Ch'ing-ch'i-ch'ang on the 14th. It is only 45 li from Tung-hsiang. But the Tung-hsiang believers exhorted us not to go and run into danger. We prayed, however, that we might know what the Lord's will was, that we might do that. Although we fully understood that one of the chief characteristics of the Communists is hatred of us believers in Jesus, both Chinese and foreigners, nevertheless according to faith, trusting in the Lord and not in man, we were willing to go to Ch'ing-ch'i-ch'ang according to the date fixed, lest we should break faith with the believers there; for before we had started out we had written to notify each Church when we were coming. Therefore, early on the morning of the 14th, we packed our belongings, and our coolie accompanying us, we went off happily to Ch'ing-ch'i-ch'ang. That day we met on the road some men quite different from ordinary travellers, and our hearts were fearful and nervous, but the Lord used His precious Word to comfort us, as King David said in the Psalms, 'Though an host should encamp against me, my heart shall not fear.' And the Lord Jesus Christ Himself said, 'Fear not them that kill the body, but are not able to kill the soul; but fear Him Which is able to destroy both soul and body in hell.'

We stayed in Ch'ing-ch'i-ch'ang two days, and the parents of Chu Ch'uen-cheng entertained us well. Although the market is small, yet the people are sincere and easy to influence, and over twenty people there professed a desire to believe.

On the 16th we started for Pu-kwang-shi. There was no 'Gospel Hall' there and not one believer in the Lord, and so we stayed at an inn. On arrival at the market we had dinner, and then went on the street to witness. As it was snowing heavily that day, people could not stand on the street, so we got permission to use the militia headquarters in the middle of the market, where many could stand. We sang hymns, pinned up posters, and preached, and very many people listened quietly. On this market there are very many educated people, and truly it is not easy for them to listen humbly to the Word. But praise our Father, He knows our earnest desire and hope for men to repent and believe the Gospel, and to trust the Saviour that they may not perish. There were some who listened to the end, and seemed to show a disposition to believe. Towards evening we returned to our inn. There were some who were willing to send their girls to our 'Gospel Girls' School.'

Hardship turned into Joy.

On the 17th we left Pu-kwang-shi for Hwang-kin-keo. Snow lay thick on the road, and there was a strong wind that almost blew our ears off. You know, too, we had had no breakfast. Such a cold and hungry day we had never all our lives experienced before. We thought much of the love of our Lord Jesus Christ, Who for us suffered on the Cross. How bitter indeed that must have been! And we thought also of the foreign pastors and ladies, who, as we have so constantly seen, have not avoided hardships, have not feared difficulties, and have borne persecution, in coming to preach the Gospel to us Chinese—yes, us Chinese; ought we not much rather not fear any difficulties, but preach the Truth everywhere? When we thought upon all these things, then our hardship was turned into joy.

We were at Hwang-kin-keo two days and had meetings with the women. The country believers, as usual, were keen to come, but few came from the street.

On the 21st we started on our homeward journey. Owing to heavy snow that day we could not go far, and only did forty li. In the afternoon we went on the street and preached.

At the Education Office.

On the 22nd we went eighty li and got to Tung-hsiang, and there we had an invitation to go and preach at the Education Board Office. So we stayed there a day, the 23rd, and accepted the invitation. We discussed the doctrine for about five hours with these educated people, and answered many questions. To begin with it was Miss Cheng who spoke, and we made the most of the opportunity. We taught them first of all that in coming to preach the Gospel we should break faith with the believers according to the date fixed, lest we do, dividing them up to the poor.

The four Chinese ladies at Suiting on their return from their evangelistic tour.
afterwards helped. When we left there were several who gave their names as willing to come to the ‘Gospel Hall’ to enquire into the Scriptures.

On the 24th we left Tung-hsiang, and that same day arrived back at Suting.

And now a few words in conclusion.

We heartily praise the Lord Who cared for us and preserved us in peace in our going out, and Who also preserved us in peace in our coming in. We went at our own expense and walked the whole way. We did not ride in chairs or go by boat, and we ate the ordinary rice of the inns. We stayed mostly at inns lest we should inconvenience people, and we did no entertaining.

I write and respectfully submit to you this general account of our journey. Next time I will tell you the subjects and texts we preached about. Please do not despise what I have written.

These days I am helping with the women’s Bible school here, and am very busy.

Reinforcements for Inland China.

Fifty-four new workers—eighteen men and thirty-six women—have now “hived off” from the Training Homes, and are scattered throughout China. The list of designations is given below. G.B.=Great Britain, N.A.=North America, Aust.=Australia, N.Z.=New Zealand, and Tas.=Tasmania.

Kansu
- Wutai (Liangchow) Tienhsiai (Tsinchow): Miss N. E. Tucker (N.Z.)
- Kanku: Miss K. M. Barry (N.Z.)
- Fungshien: Miss M. A. R. Artibey (N.A.)
- Ningal: Miss D. Jupp (G.B.)
- Tashing: Miss W. Sellar, S.R.N. (G.B.)

Shansi
- Yanghsien: Miss E. Orvis (N.A.)
- Shansi: Mr. A. M. Nelson (N.A.)
- Hwai: Miss O. Fynney (N.A.)
- Kansu: Miss H. R. Tewskbour (N.A.)
- Linchung (For Tent Evangelism): Mr. P. L. Bromley (G.B.)
- Shantung: Miss L. E. Fitcher, S.R.N. (Aust.)
- Preparatory School: Miss C. M. Knight (N.A.)

Honan
- Kaifeng Hospital: Miss E. D. E. Silver, S.R.N. (G.B.)
- Tungshu: Miss A. K. Carr (G.B.)
- Kiangsu
  - Shanghai: Miss I. F. Cockayne (Tas.)
  - Hospital: Miss M. Young, S.R.N. (G.B.)

Shensi
- Yanghsien: Miss E. M. Dodd, R.N. (NA)

Hunan
- Tientsai: Miss M. M. Meyer (N.A.)
- Chuhisien: Miss H. Wilson (G.B.)
- Chowkow (for Faoting Hospital): Miss K. M. Barry (N.A.)
- Tunghsiai: Miss M. A. R. Artibey (N.A.)
- Chuhisien: Miss H. Wilson (G.B.)
- Kwangtuann: Miss K. M. Barry (N.A.)
- Kiangsu: Miss W. Sellars, S.R.N. (G.B.)
- Shantung: Miss W. Sellar, S.R.N. (G.B.)

The 1932-33 Party at the Anking Training Home.


Second Row: J. T. Etherland, F. W. M. Taylor, Miss Nelsl, Mrs. & Mr. Shep, W. G. Searle, S. O. H. Hadr


JUNE, 1933.

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From the Front Line.

Extracts from letters emphasizing various aspects of need and opportunity in many parts of China.

Banditry in Shensi.

SOME time ago the Meihsien Church arranged to have several days of social meetings and sent up a deputation to ask us to go down and help them. We could not well both leave just then so one of our evangelists and myself went. The meetings were well attended chiefly by Christians from the outstations in addition to those of the local Church, and those who gathered were, I believe, greatly refreshed and encouraged. Elder Ts’u from Langtien had previously mentioned to me his wish to have some meetings at Tangtipn after the conclusion of the Meihsien gatherings. Seeing that so many of the Christians from that district had already been forced to migrate from lack of food, and so few left I urged him not to go to the trouble and expense of separate meetings there, but to arrange for the remaining few to come over and join in the Meihsien gatherings. He did not fall in with my suggestion, but at the close of the Meihsien services urged several of the leaders there to accompany him to Langtien. Also, the night following the first day’s gatherings there a number of bandits, part of a large band under a notorious leader, raided the place and carried off ten men as well as food and bedding. Four of these were released almost immediately as not being worth keeping, the other six were taken away to a place in the northern hills and held for ransom. Afterwards one of these also was released to go for some one to come and arrange terms of ransom. A heavy ransom in rice was demanded (food being their great need) but before friends could send a smaller amount even, the captives becoming desperate saw a chance of escape. The armed guard one evening mysteriously went off leaving the captives in charge of an old man. Two of the prisoners were chained together while the others had their hands fastened securely behind their backs. One of the men managed to break the chain by twisting and they ventured to make the attempt. Also, two of the older ones already weakened by hunger and cold had not gone far when they stumbled on the side of a hill and fell to the bottom, but life was not extinct when they were discovered and beaten to death. A third was recaptured and badly beaten but not long afterwards got another opportunity of escape as the bandits moved away owing to the approach of soldiers. I hear he was more like a dying man than a living one when he finally reached home. Two of the younger men had managed to evade being recaptured. Please pray for the Meihsien Church in this trial of faith that they have been called to pass through. I hear the meetings were still carried on after the above had taken place, not much ‘rice Christianity’ about that, surely.

Deacon Fu relates a most impressive incident in view of what has taken place. He had prepared his address for the first day’s meetings, and while sitting in a room beforehand some men came in and he turned to have a gospel talk. On turning again to his Bible he found the breeze had blown over some of the leaves and also caused his pen to tumble over and soiled the page at 1st Peter, chap. 4, ver. 12. He could not get away from that and felt compelled to leave his prepared address and speak on these words. Such occurrences cannot be called coincidences. He is convinced it was of the Lord, and who would question it except those ‘wise in their own conceits’? — C. H. Stevens, Fengsiang, Shensi.

‘Good Opportunities.’

On our return from Kaifeng at the end of the summer, a month was spent at Hiangcheng, during which time three of us managed to write off our Second Language Exam. One incident stands out in my memory, and that was the conversion of a fellow called Song, who, though one of the bigger boys, was comparatively new to the School. We walked home together after a village open-air trusting one Sunday evening, and he told me of how he longed to give up his sin, and of his fear of eternity and judgment to come. The ground was prepared for the seed that was sown in his heart that night. I was up early next morning preparing for my oral exam, which consisted in conducting Chinese morning prayers. Before breakfast
there was a knock at my door, and this boy Song burst in, overjoyed that the Lord had saved him. That is five months ago, and he has been going on well since. A man from his village said to one of the schoolmasters the other day, 'What's happened to Song that there is such a change in him? If your school can do as much for my boy as it has done for him, then I'll send him along.' Another boy whose home I visited not long ago is witnessing brightly for the Lord. When the evangelist is unable to take the service in his district church, he leads the meeting himself. A keen Christian girl has opened her home for a nightly Gospel meeting which has been the means of much blessing to those in her village. Thus the Lord is using the witness of these boys and girls. Do continue to pray for them.

Wuyang, about 40 miles from Hiangcheng, is a large and prosperous city, the capital of a district comprising 2,000 villages and small market towns. This is the place to which Gauussen and I have been designated, and it was here we came in the beginning of October. New premises were being erected for us, and the building work under the supervision of Mr. Davis, from Yencheng, was in progress when we arrived. Here there are an unusual number of schools, and it was not long before news got round that two foreigners had arrived, and the students came to visit us. Two or three Sundays we had special meetings for these boys, but as the novelty wore off interest waned and they stopped coming. The younger children, however, were only too pleased to come, and a meeting that was later arranged for them on Saturday afternoons proved quite popular. After the building was over and the workmen had left, we had more opportunity of getting out preaching in the villages.

In the beginning of November we went into Hiangcheng for the Autumn Conference. This was led by a Chinese Pastor from the Lutheran Mission, and was a real time of blessing in which souls were saved. The Conference at Yencheng followed the next week-end, the big Church being crowded to the door as Mr. Joyce gave the message, which we believe was blessed to many. On returning from Yencheng, both our teacher and our boy got ill—the one developing dysentery and the other flu. Thus for ten days we were kept busy with cooking and washing for ourselves, as well as looking after them. We had hoped and prayed that the Conference meetings would be a means of blessing to our teacher, but it was not the Lord's way. As he was laid aside, he had leisure to read his Bible, and there he saw a vision of his own unbelieving heart. In simple trust he laid hold of the Word of God and found peace. The change was apparent when he rejoined us at Shangtien and now he is a real help to us in the work. The boy, too, is a Christian and is gradually gaining experience. We do thank God for giving us these two.

Shangtien is a small walled town lying in a broad valley, in the south of our district. The mountains around have in recent years been the abode of brigands, and few foreigners have been able to visit this place; consequently when Mr. Weller, Gauussen and I turned up, we caused quite a stir. Soldiers had been in occupation of the premises, and it was with reluctance that they were forced to leave and find accommodation elsewhere. We came the day after they left, and the place was in a pretty good mess. Our room was a small one opening into the Chapel, with a window at one end looking out into a courtyard which was accessible to the public, the front gate having been destroyed. It was not long before the paper had been stripped from the window—protest was useless—eager heads pushed their way through, some climbing on the backs of others, to gain a better vantage point. Sometimes during supper the door would open, and before one had hardly time to look round half-a-dozen would be standing inside. Then there were the evening meetings, which were crowded—children struggling for a place round the table in the front, schoolboys, soldiers, men and women, some sitting, some standing, all listened intently to the message. The concertina and cornet were a great attraction, and if the meeting was short there would be cries of 'Play, play' and 'Blow, blow,' and the crowd would refuse to leave. When our teacher arrived a few days later, we found it was the best plan to preach them out. Sometimes the meeting would go on for two hours or more, and one by one they would creep off home. Do you remember my writing in my last circular about a little boy who was running away from home and followed us on the road down to Shekichen? I came across him at Shangtien, and it was some time before it dawned on me.
where I had seen him before. He told me how he had found his way there, and how that he was now selling bread not far from the hall. I wonder if any of you have been praying for him. On alternate days there were large crowds on the market just outside the south Gate and we had good opportunities for preaching the Gospel. Then in the afternoons we would take it in turn to visit the villages, one going out with a Chinese helper and the other staying at home to study. Thus a fortnight was spent, and an impetus was given to the work which has been dormant for some time. We are returning to this place to-morrow, to work for a month there in connection with a preaching Band.

PS.—Just back from Shangtien, where there was real blessing and souls were saved.—H. W. Guinnesse, Wuyang, Honan.

**Fruit after Barrenness.**

After about two years of faithful preaching and eventually more prevailing prayer, the barrenness of Kiumchow was brought to an end in April of 1932, when some four or five persons were very decisively born again. Two of these were servant women employed by the missionary's wife, one of them having been an opium smoker for twenty years, but now happily delivered from the power of the awful habit. She joyfully witnesses for her Saviour and Lord and earnestly looks for His return. The other servant woman had firmly refused to listen to the Gospel for nearly three years until one day she went to her mistress and said she desired to be saved. The great transaction took place then and there, and the joy and power of God's salvation were graciously manifested in her devoted service in the household and her fruitful efforts in witnessing for the Lord Jesus Christ. She continues faithfully. Her son seeing the change wrought in his mother was also converted.

A young man who was drill instructor in the army at Kiumchow spent much of his time ridiculing the preaching of the Gospel in the street chapel, and more of his $4.00 wages per month in gambling and drink. Responding to an invitation from the missionary for a personal talk, he agreed and eventually received the Lord Jesus Christ as his Saviour. Since that day he has bought up every opportunity to pass on the Glad Tidings, caring little for the opinion of those who would laugh at him. He has now been engaged as a nurse in the C.M.S. Hospital at Mienchih, having as a result of reading 'A Retrospect,' by J. Hudson Taylor, a desire to become a medical evangelist. He is quite a gifted speaker and gives promise of great usefulness in Christian service.

Towards the end of the year, an ex-Biblewoman who had lapsed into open sin, was through the serious illness of her son broken down and compelled to confess her sin, which she has now forsaken. About a fortnight later she was found speaking with great joy and clearness concerning the New Birth, etc., to more than a dozen women whom she has gathered together. One missionary had said that formerly her very presence in the services hindered him in his preaching.—Mr. E. E. Beatty, Kwanhsien, Szechwan.

**The First Baptisms at Chowkow.**

You will rejoice to hear of our first baptisms in this place, four men confessing Christ in this way on New Year's Day. One old man, Mr. Beh (White) took as his baptismal names 'As Snow.' White As Snow is to be baptized to-day in the presence of the Heavenly Father. From now I forsake idols, repent and reform. May the precious Blood of the Lord cleanse all my sins, and may the Holy Spirit fill my heart. May the Lord pity me and open my eyes, turning me from darkness to light, and may the Lord help my weakness. After baptism may Thy servant die to sin and live to righteousness, that there may be no more death or sorrow or crying or pain, and may all former things pass away. From now may I be a new man, and being born again witness for the Lord. In the Name of the Lord Jesus Christ, Amen.' Another man, Djang, is a young scholar who studied at the Government University, Chengtu. He was one of the workers of the anti-Christian agitation there, but we trust that now he has truly accepted Christ. He has now read the New Testament twice and the Old Testament once, and says that the more he reads it the more there seems to be in it. Please pray much for these four men, Beh, Djang, Lew and Dzen and their families. Djang is a widower. And pray that many may be added to their number.—G. T. Denham, Chowkow, Szechwan.

**The Nanchang Bible School.**

Some of the women students who have come this term are very keen. One hears of them going without meals in order to have more time for quiet waiting on God. Some weaned and left her precious baby boy in the care of some relatives to get the help and teaching of God's precious Word. Pray that they may each be fitted and prepared for effective service. We hope during Mr. Wang's Mission in May (the closing month of study) so to arrange the classes that the students may be able to assist in dealing with any anxious souls, thus gaining further practical experience in personal work.

Those of you who have been faithfully remembering Pastor and Mrs. Bo-lang and all the work and workers...
in our beloved Yuanchow and district, will rejoice to know that at a recent Conference held at one of the N.E. outstations, over one hundred delegates attended. During the conference, which was attended with much joy and blessing, they had twenty baptisms, and sixteen men volunteered to give their time for special evangelistic work during the year. The Pastor writes that nineteen of the churches contributed $255.00 (Mex.) for the work of the Lord last year. This year they have thirty-two enrolled in the Church School; Mrs. Eo-Iang is teacher. These are all items for praise and thanksgiving, though I am sure you will not omit to surround the Pastor and Mrs. Eo-Iang with their colleagues, the twenty baptized and these thirty-two scholars, with your prayers. They are most of them, I understand, the children of Christians.—Mr. and Mrs. R. W. Porteous, Nanchang Bible School, Kiangsi.

God at Work.

Another striking feature has been the way the Lord has worked by dreams and visions during the past few months. Dr. Lin, who has been living a life of sin and pleasure since he left the Lord and has caused much sorrow and many tears, had a wonderful dream, saw himself naked and filthy before the Lord, came to Him in contrition of heart, left his sin, and gathered with us for Christmas, the first time after ten years. Pray, oh pray that he may remain victorious in Christ, and that the years the canker-worm has eaten, may be restored!

Another indifferent member who, we have felt, had not truly been born again, was told in a dream that attending services was not enough, if he did not truly pray to God. He acknowledged when he awoke it was true, he had not held communion with God, but had trusted in his going to Church. He now asked for prayer.

A relative of 'Everlasting Pearl,' who has been much prayed for, knew the way of salvation, but had been too taken up with the things of this world, also had a dream, and decided to take the Lord for his Helper and Saviour. A number of new enquirers have also come to the Lord. How came these things to be? May I tell you what I think?

Many of you at home have been specially praying for us. Here, too, the Lord has stirred up a spirit of prayer. We have prayed with some of the erring ones, and they have confessed their sins with tears. When I was at one of the outstations, we spent most of that Sunday together in prayer, and the Christians prayed in a choked voice that God would enable them to save others, and to be fishers of men. A Church leader here shuts himself in a quiet room every morning, where he can, undisturbed by his wife and children, give himself to prayer. An old, simple Christian in the country, has for a long time felt himself compelled to leave the din of his heathen home in the morning, and betake himself to the hill near his village to spend a time in prayer. And so I could go on, but space forbids. At an outstation, where we cannot go often just now, the Lord has used some simple Christians to bring others by prayer for healing during a time of sickness, and other troubles. Some women in another place have had the most wonderful answers to prayer.—Miss A. M. Johannsen, Yushan, Kiangsi.

The Annual Meetings.

Is it possible in cold print to convey to the reader anything of the glow, the warmth, the enthusiasm, the deep, solemn sense of God's presence, which characterized our Annual Meetings? Comparison with previous years is difficult, for year by year God has met with us in power, but it is safe to say that prayer was never more overwhelmingly answered than on May 9th, 1933. Testimonies of blessing received have already reached us from many of the large audience gathered in the afternoon, and of the great crowd which packed the Central Hall at night. We shall not be surprised if later years show that not a few, too young to respond immediately, heard God's clear call to service in China.

Our Home Director, the Rev. W. H. Aldis, presided at both meetings, and we were privileged to have with us Dr. R. H. Glover, the Home Director in North America. In the afternoon, after the singing of the opening hymn, Dr. Glover read Psalm 145—a psalm which is often termed the C.I.M. Anthem, and on which the Annual Report, 'The Glory of Thy Kingdom,' is based—and offered prayer. In his opening address Mr. Aldis referred to the sacrificial service rendered by so many friends of the Mission, service which expressed itself 'primarily and most valuably' in intercessory prayer. There were now 5,000 members of the Prayer Union and 1,660 Prayer Companions. The C.I.M. might rightly be termed a living miracle. There was the miracle of its international and interdenominational fellowship. The miracle of financial supplies has been continued through a year of economic distress. Then there was the miracle of grace, some instances a long course, in others a very short one—Christians to bring others by praying for healing during a time of sickness, and other troubles. Some women in another place have had the most wonderful answers to prayer.—Miss A. M. Johannsen, Yushan, Kiangsi.
service in the district, and he told us of individual men and women who were brought to Christ during each of those periods, from the era of widespread itineration to the time (1929) when the control of the church could be handed over to the Chinese Christians. During the last few years the anti-foreign agitation has caused serious difficulties but there was much blessing at the recent meetings conducted by the Bethel Band and by Miss Christensen.

Miss Francesca French's subject was 'Fortified Farms and Barricaded Minds.' After giving a graphic word picture of the fortified farms of north-west KANSU, guarded by the fiercest dogs, and utterly inaccessible without a special invitation, Miss French showed that 'much greater obstruction and difficulty is the barricaded mind,' in which ignorance, superstition and prejudice are entrenched. But sometimes amongst the curious and critical faces of those who listen to the message, the herald of the Gospel sees one with a different expression. A ray of Light has entered. From these fortified farms have come beloved fellow-workers, who go far and wide taking the Gospel to their own people, and there are many who though they know very little have grasped the truth that Christ died to save them. 'My sight is dim,' said an old man, 'my hearing is bad, my memory is pitiable but "Jesus loves me, this I know, For the Bible tells me so."'

The Rev. C. B. Hannah, Assistant C.I.M. Superintendent in east Szechwan, told of the Forward Movement in that district. When he returned after the evacuation of 1927 the outlook was so dark and threatening that advance seemed impossible. Then came the appeal for the Two Hundred, twenty-one of whom were sent to east Szechwan. In conjunction with older workers they have occupied eight forward movement centres, the seed of the Gospel has been broadcast in hitherto unreached areas, and souls have been won. Mr. Hannah went on to tell of Chinese fellow-workers in the advance, some of whom are worthy to rank with the heroes of faith mentioned in Hebrews xi.

Miss S. Römcke, a Norwegian member of the Mission, told of the working of God's Spirit in Chaocheng, SHANSI, a centre associated with the work of Pastor Hsi. Though it was the largest church in south SHANSI, yet up to the time of the evacuation it was in a spiritually cold condition. While away from the station, Miss Römcke spent much time in prayer and in Peking had opportunities of seeing how God was using Miss Monsen in revival blessing. On her return to Chaocheng she began to see the answer to the prayers of many years. The story has been told in CHINA'S MILLIONS, but we were deeply moved to hear it from Miss Römcke's own lips.

The Evening Meeting.

The two hours between the meetings gave opportunity for tea and much happy fellowship. Punctually at 7 o'clock the evening meeting began with the singing of the hymn, 'Lord of the living Harvest.' The Rev. F. Houghton read from Acts i. 8 and other passages showing how the commission given in that verse was obeyed, and then the Rev. T. Bragg led us in prayer.

Mr. Aldis suggested that this meeting would follow the lines of the first missionary meeting at Antioch, when Paul and Barnabas 'rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.' After briefly summarizing the Report for the year, he spoke of the tremendous issues of this crowded gathering. We had come together not merely to be interested, but to face a challenge. There might be parents who would yield their children to the Lord that night for service abroad, and of some God was asking other forms of sacrificial service, while others, 'young, strong, and free,' might themselves hear the age-long call from the very Throne of God, 'Whom shall I send and who will go for us?'

The first of three missionary addresses, all intensely interesting though very different from one another, was delivered by the Rev. W. H. Webb, who has spent the last few years in the fruitful work of tent evangelism in SHANSI. From the autumn of 1930, when he and Mr. Liberty set out with a little band of Chinese workers, not one tent mission has been held without souls being born again. The usual plan is to select a market town where there are no Christians, and remain there for an indefinite period, until God has called out a people for His Name, and there is a little group of Christians meeting in the house of one of their number. Mr. Webb's experience—sometimes in very difficult places, where Satan's seat is—has been that 'Christ breaks the power of cancelled sin, He sets the prisoner free.'

In the last place visited about forty men were converted, and with the exception of four they were all young men under the age of twenty-six.

After the singing of the hymn, 'Hills of the North, rejoice,' to Martin Shaw's vigorous tune, Miss A. R. Allen spoke on 'Wayside Evangelism in Szechwan.' She told a vivid story of a day's work. From the moment that she and her friends leave the house the work of telling the Good News begins. No one is passed by. Women on their way to market, working in the fields, in the inn for the midday meal, or in the villages, hear the message, and are taught to pray by means of a small tract. Many instances were given of women who were clearly hungering for the Bread of Life, and responded eagerly to the Gospel which they had never before heard.

Miss Cable's address on 'Pegging out Claims in the Far North-west' and the closing address of Dr. R. H. Glover will, we trust, be printed in our next issue. Both were solemn messages, and brought us sharply up against the main issue, 'What does God want me to do in view of His amazing love and the vastness of the need?'

F.H.

Personalia.

ARRIVALS.

May 3rd.—Dr. and Mrs. R. H. Glover, from North America. Due on Per P. and O. s.s. Chitral.—

May 26th. — Miss C. McFarlane, from Kinhsua, Chekiang.
Miss M. C. Brown, from Kinhsua, Chekiang.
Miss H. Withers, from Chefoo.
Mr. and Mrs. G. A. Scott and child, from Tianshan, Szechwan.

DEPARTURE.

June 28th.—Per s.s. Transylvania, ex Belfast.
Miss N. K. Getgood.

DEATH.

May 14th.—Mrs. T. A. S. Robinson, from Angou pectoris.
ANING is a beautifully situated little place, completely encircled by mountains, most of which are high, though on one side—across the valley up which the road comes—they are mere hills. Along the city front flows a small but very useful river, and on the opposite bank rises a sheer precipice, crowned by a pagoda. The whole scene has left a very pleasant impression indeed on my mind; I could not ask for better scenery in which to work. The city itself is really quite tiny, just two long streets and a number of smaller alleys squeezed into a cup among the mountains. My rough estimate of the population is 10,000 (as there is nobody to contradict this, you may as well accept the figure) and of course you will understand that the Chinese pack in considerably more closely than we do.

We spent two and a half days here, preaching in the streets, and also keeping a look out for a suitable house for me to rent in due course. We soon found Mr. T'ang and Mr. Wei, the two old Christians we knew to be still in the place (both men of good standing), but when Mr. T'ang produced his list of others of whom he had heard, intending to visit them all Mr. T'ang quickly disposed of each as his name was read out: 'Dead,' 'Gone to Kaisien,' 'Dead,' and so on, till we had got rid of the whole lot except two who, though they have never been baptized, are at any rate interested. Later on the recently appointed postmaster, Mr. Wang, paid us a visit and we found that he and his wife were both Christians and that he had at one time been a teacher in a C.I.M. school, so I have hopes that he will prove a great help in the work. One night a young man named Teng, who had heard us preaching and had bought some Gospels, came with a few friends and sought us out in our inn, wanting to have some difficulties cleared up and to find out more about our message. He seemed very intelligent and was certainly keenly interested. After a long talk he went away leaving us his address and we have since sent him some books which should be helpful to him. Pray for him and for all the others who heard the Word.

After this very pleasant time in Taning we went on by boat about ten miles up the river to Taning Ch'ang, a place which is quite famous for its salt (Ch'ang means 'market,' so in future when I have cause to refer to it I shall call it the Market).

... There are no Christians at all in the Market, with its population of perhaps 10,000, and the same applies to the various villages under the jurisdiction of Taning, and therefore in my district.

... Taning has its half-dozen, but I am afraid their testimony has not been very bright. Please pray about these things—for this handful of Christians, with their small but apparently untaken opportunities, and for all the future work to be done up there.

The New Workers.—Nearly all the new workers whose names and designations are recorded on page 111 will ere this have reached their stations. We were glad to receive on May 15th a cable intimating that the KANSU party, escorted by the Rev. E. J. Mann, had reached Lanchow in safety. The Rev. and Mrs. T. Cook were escorting a company of recruits to the west in April, and the Rev. C. H. Parsons, restored after his recent illness, was hoping to travel by the same boat. Still another passage was booked on this Yangtse steamer for the Rev. G. W. Gibb, who was to start on a long journey to the western provinces, entailing an absence from Shanghai which may extend to the end of the year. Dr. and Mrs. Howard Taylor had been asked to escort the YUNNAN party, who were travelling by steamer to Hainan, and thence by the YUNNAN railway. May the Lord preserve the going out and the coming in of all the various parties!
Our Publications.—Not the least cause for thanksgiving at our Annual Meetings was the large sale of books, especially ‘Our Seal’ and ‘Through Jade Gate.’ The story of 1932 is told in ‘The Glory of Thib Kingdom,’ a booklet of forty-eight demy octavo pages, bound in a tasteful light blue paper cover with frontispiece illustration, price sixpence net. Over a thousand copies were sold at the Central Hall, and some hundreds at the Scottish Annual Meetings, but copies are still available and may be obtained from the C.I.M., Newington Green, N.16.

The Swanwick Conference.—It is not too late to register for the C.I.M. Swanwick Conference, which is to be held, God willing, from Monday, June 12th, to Saturday, June 17th. The Rev. and Mrs. T. Bragg have kindly consented to act as host and hostess. Dr. Glover is giving a series of Bible Readings on ‘The Bible Basis of Missions,’ and Miss Ruth Paxson is conducting the evening devotional hour, her subject being ‘Four Great Words of Spiritual Experience.’ The missionary sessions will be full of interest. Amongst those who hope to be present and take part are the Misses French and Miss Cable (KANSU and Turkestan), Miss Rose Allen (Szechwan), the Rev. W. H. Webb (Shansi), and many others.

Miss Cable will be speaking at the Luthian Christian Medical College meeting on Thursday, June 22nd, at 3.30 p.m., at Livingstone Hall, Broadway, Westminster, S.W.

The Missionary Sermon at the 61st Mildmay Conference, to be held from June 13th to 20th, at the Mildmay Conference Centre, Newington Green, will be preached (D.V.) at 3.30 p.m. on Saturday, June 17th, by the Rev. K. H. Glover, M.D., Home Director of the C.I.M. in North America.

Subjects for Praise and Prayer.

PRAISE.

For the 91 new recruits in 1932. p. 103
For financial supplies during 1932. p. 103
For the 5,673 baptisms recorded during 1932. p. 104
For definite advance in Forward Movement Areas. p. 104
For China’s gifted Bible teachers. p. 104
For the return of the workers to East Szechwan. p. 107
For blessing resulting from Miss Christensen’s meetings. p. 108
For progress in Chowchih, Shensi. p. 109
For the evangelistic tour of the Chinese ladies. pp. 109, 110
For blessing among the boys and girls. pp. 112, 113
For fruit in new centres. p. 114
For God’s presence and blessing at the Annual Meetings. pp. 115, 116

PRAYER.

For the Swanwick Conference. p. 118
For Mr. Wang and for all who, like him, go forth with the Gospel depending on the Lord alone. pp. 104, 105
For blessing on the literature distributed at Kumbum. p. 106
For Mr. Gibson on his long journey inland. p. 107
That the Communist forces may be driven back from East Kiangsi. p. 107
For the people suffering in famine districts. p. 107
For Gospel Tent Campaigns. p. 108
For the fifty-four new workers in their new spheres. p. 111
For the Meihsien Church in its trial of faith. p. 112
For Mr. Leland Wang. p. 114
For converts in new centres. p. 115
For all pastors and workers in Kiangsi. p. 115
For peace to be restored in Sinkiang. p. 117
For travelling mercies to be granted to new workers and others. p. 117

June, 1932
Donations received in London for the General Fund during April, 1933.

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SCOTTISH CENTRES:


A MAP OF CHINA.

SHOWING THE MAJORITY OF THE PLACES MENTIONED IN THIS ISSUE.
Loaves—Disciples—Multitude.

We are glad to make available to a wider circle the closing address delivered to 3,000 people in the Central Hall, Westminster, at our Annual Meeting on May 9th, by Dr. R. H. Glover, the Home Director of the C.I.M. in North America.

THERE is always to me a deep solemnity about the closing moments of a gathering such as this, and I find questions like these arising in my mind: Has our coming together been worth while? Will the results of the meetings justify the effort put forth? Will this gathering really make a difference? Will things follow that would otherwise not have taken place? Shall we be able truthfully to say that these meetings have been a success?

Do I mean, in entertaining these thoughts, to disparage what I have seen and heard here to-day? No, indeed, far from it. This has been to me a wonderful day, in the great numbers that have gathered, in the splendid enthusiasm manifested, in the delightful Christian fellowship enjoyed, and in the clear strong, compelling messages to which we have listened. Our hearts have been strangely moved; our deepest emotions have been stirred. I believe that we have heard God speaking to us in His Word and concerning His work in that distant land of China. I believe that some have caught a new vision of His Will and plan for their lives. And yet let me remind you, my dear friends, that all of these things do not necessarily spell success. The truth is that the criterion of success, as related to these meetings is not what takes place here to-day but what will follow after the meetings are over. And will you suffer me to say this further word—that in the last analysis the question whether these meetings will prove a success or not lies with you and me. Do I mean to leave God out of account? By no means; but let us understand that these meetings will not change God. God will not be different because we have met together; He will be just the same—in His love and longing for a lost world, in His willingness and power to bless and to save. It is a question of what you and I will do, of whether these meetings will make an enduring difference in our hearts and lives.

I know no truth that is at once more heart-searching and more inspiring than the truth that God has made us humans necessary to Himself. That statement may astonish you, but let me repeat it. God has made you and me necessary to Himself in the carrying out of His purposes in the world. I do not mean that we are inherently necessary to God, as He is to us. God need not have made us necessary, but the fact is that He has done so, that He has chosen to use human beings for the carrying out of His Will. 'Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.' Christ the Vine has made us the branches upon which His fruit must be borne; Christ the great Head has made us the members of His Body, through which alone His Will can be carried out. The Lord Jesus has chosen to make Himself dependent upon you and me for the carrying out of His great missionary purpose.

A Parable of World Evangelization.

I want to give you one among many Bible illustrations of this tremendous fact, and the illustration I choose is our Lord's feeding of the five thousand. We call that incident a miracle, and such it was. But it was more; it was a parable as well as a miracle. A parable of what? A parable of missions. I have come firmly to the conviction that when our Lord Jesus broke that material bread on the shores of Galilee to satisfy the hunger of the crowd, He had in vision earth's greater multitude of souls starving for the Bread of Life, and that He brought that miracle not merely with the object of appeasing the hunger of those Galileans, but also with the larger purpose in mind of unfolding to His disciples His great abiding principles of feeding earth's millions with the Bread of Life. In other words, I believe this incident was designed to be an inspired parable of world evangelization.

I want you to get that picture of the Lord Jesus with His disciples around Him, facing the hungry multitude. We read that as He lifted up His eyes and saw the multitude He was moved with compassion. He saw them as sheep having no shepherd, as sick ones needing healing, as hungry folk needing to be fed, and His great heart went out toward them in love and longing. But please observe how He made no move toward feeding them except in association with His disciples. He sought to bring His disciples into line with Himself, and so we read: 'He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him; for He Himself knew what He would do.' Alas, how disappointed the Master must have been in His disciple! Poor Philip seems completely to have forgotten the fact that by his side stood the omnipotent Son of God, the Lord of life and power, and leaving Jesus altogether out of the calculation, he laboured to figure out on a purely human basis of reckoning how that crowd was to be fed. As a result he made the remarkable discovery that two hundred pennyworth of bread would not be sufficient—and would be sufficient he never seems to have discovered—that everyone should have a 'morsel'—just enough to tantalize their appetites and make bad matters worse! Jesus was disappointed for Philip had missed the way.

Thank God, Hudson Taylor did not begin by making a budget; he did not think and act in terms of human resources, but rather in terms of God's character, and promises, and infinite resources. He took God into account and reckoning on Him as his great asset brought the China Inland Mission into being.
‘Jesus and the Little Lad.’

Then the little lad came on the scene and saved the situation. He offered his little lunch to the Master and—blessed be His Name—Jesus took the loaves, without the slightest disposition to disparage the gift because of its littleness. True, Andrew almost spoiled things by saying, ‘But what are these among so many?’ But Jesus’ prompt rejoinder was: ‘Make the men sit down.’ In effect, He said: ‘This is what I have been waiting for; now let us get down to business,’ and so Jesus and the little lad fed the multitude. Do you object? Do you think me irreverent for putting it in that way? Do you say, ‘But Jesus could have done it without the little lad?’ Yes, but I reply that Jesus did not do it without the little lad, and my fact is worth ten of your hypotheses. I know that the power was that of the Lord Jesus, but it is equally true that the loaves were the lad’s. And Jesus waited for the little lad to act first, and then made the lad’s proffered gift the means, through His almighty power, of feeding that hungry multitude. Nor was this an exception to the Lord’s rule of working, but rather an illustration of the method He constantly employs. Christ is still seeking the counterpart of that little lad to help Him in the carrying out of His missionary purpose. He does not need great folk; He Himself is great; He has the power. He says: ‘All power is given unto Me in heaven and in earth. Go ye therefore . . . . and, lo, I (the Omnipotent One) am with you alway.’ That is all that is necessary.

In Person—By Prayer—By Purse.

How one thanks God to-night for those who have yielded to Him, like the little lad, and who have constituted the ranks of the China Inland Mission through the years of its blessed ministry! One sees again the little lad in Hudson Taylor himself, as, sixty-eight years ago, he placed his ‘loaves and fishes’ in the hands of the Lord Jesus yonder on Brighton beach and said, ‘Here am I, Lord. Do with me what you will.’ As of yore, Jesus took the loaves, and multiplied them, so that the little one literally became a thousand. Once more the little lad with his loaves reappears as young Hudson Taylor walked into the Bank in London and opened an account with £10 in the name of the China Inland Mission. A £10 deposit to evangelize 400,000,000! But again Jesus took the loaves, and multiplied them, so that those ten pounds have become millions of pounds already used for the evangelization of China.

Then one thanks God for all those who have followed in the train of that noble leader, for the men and women who have gone forth, in conscious weakness and insufficiency but who in the hands of Christ have been multiplied and used to the opening up of province after province of that dark, unspilled land, and to the reaching of millions of its benighted souls with the blessed tidings of salvation. To-night, because of these ‘little lads’ and their ‘loaves and fishes’ put at Jesus’ disposal, there are tens of thousands of Chinese in that throng of redeemed ones who surround the Saviour’s throne in heaven and sing His praises, while there are other tens of thousands who are trusting and worshipping and serving Him in China on their way to glory.

Again, one thanks God for those who could not go in person, but who have gone by prayer, for those who have laid hold upon that mighty power which God has entrusted to us His children by which we are enabled to ‘move the arm that holds the world, to bring salvation down.’ Prayer has ever been the mightiest factor in missions. The China Inland Mission was born in prayer; it has been maintained by prayer; prayer is its very vital breath. If the volume of prayer that is at the back of our missionary work in China should ever cease that work would immediately collapse. How we do thank God for the many who ‘labour fervently in prayer’ for China and the Mission!

Yet again, one thanks God for those who have gone to China by purse, who have caught a new vision of stewardship, who have been led to put a new value upon money as not something which merely ministers to self indulgence and gratification, but as something with which we may help the Lord carry out His great world-wide missionary plan. One thanks God for the men and women who have learned to think of silver and gold not in terms of palaces and adornments, and luxuries, and comforts, but rather in terms of missionaries sent out, of fields opened, of souls saved, of Christ’s Kingdom extended and His coming hastened.

Does someone here to-night regard all this expenditure of life and treasure as a big sacrifice? Let me tell you that those who have made such expenditure look upon it as a splendid investment. These men and women have got out of this business of missions infinitely more than they ever put into it, and their lives have been immeasurably enlarged and enriched. Ask these veterans of thirty and forty years’ service in China who are with us to-night if they regret the time spent out there, and you will find that every one of them longs to go back. Go to our missionaries in the field who are even now facing hardship, danger and deprivation of many kinds, and suggest some post of affluence or advantage in the homeland, and they will promptly turn down the offer and assure you that theirs is the happiest lot and grandest investment in the world. And from a long and glad personal experience let me testify that they are right. There is no other joy or satisfaction like that of helping the Lord Jesus feed hungry souls with the Bread of eternal life.

The Unreached Multitudes.

But there are still multitudes that have not been reached and ministered unto. There yet remain millions in every province of China who have never had a single chance of hearing of the only Saviour, and Jesus is looking down from heaven upon these millions, His heart still moved with compassion towards them. He longs to feed them, to save them, but He cannot do it alone. He paid the full price of their redemption on Calvary’s cruel tree, but he has committed the carrying of the glorious message to His disciples. Thus He has made you and me necessary to Himself. The great Head must have the response and co-operation of the members of His Body. Have you thought of this, my dear young friends, that Jesus needs you, and is depending on you to help Him?

Listen:

Thou hast no tongue, O Christ, as once of old, To tell the story of Thy love divine; The story still the same, so sweet, so true, But there’s no tongue to tell it out but mine.

Thou hast no hands, O Christ, as once of old, To feed the multitude with bread divine; Thou hast the Living Bread, enough for all, But there’s no hand to give it out but mine.

Thou hast no feet, O Christ, as once of old, To go where Thy lost sheep in sorrow pine; Thy love is still the same, as deep, as true. But now Thou hast no feet to go but mine.

July, 1933.
And shall I use these ransomed powers of mine
For things that only minister to me?
Loud, take my tongue, my hands, my heart, my all,
And let me live, and love, and give for Thee.

Let me, in closing, repeat to you one verse from this account of the feeding of the five thousand. It runs thus:

'And Jesus took the loaves, and gave them to the disciples to set before the multitude.' Note here three words: loaves, disciples, multitude; and note the inspired order of the words. Where are the disciples? Between the loaves and the multitude. How are the loaves to get to the multitude? Not directly from the hands of Jesus, but through the disciples. He came down from Heaven to earth accepting responsibility for the redemption of a world of sinners. He went all the way to Calvary for their sin, and cried on the Cross 'It is finished.' Then He rose triumphant from the grave, and ere ascending back to heaven He laid upon His disciples the responsibility of carrying the message of redemption to the whole world. And there this responsibility still rests. You and I who are His disciples here to-night have placed in our hands the Bread of Life for men and women who are starving for the lack of it. The only way it can get from Christ to them is through us. What a sacred trust, what a terrific responsibility is there! Oh, let it come home with conviction to each one of us at this moment. You and I are standing to-night between Christ, the Bread of Life, the only hope of salvation, and those unevangelized millions in China about whom we have been hearing—and cried on the Cross 'It is finished.'

If you forget everything else I have said to you to-night, I beg of you to remember the three words, their relative order, and their solemn implication—loaves, disciples, multitude. And remember, too, that to-night's appeal is not my appeal, or that of the C.I.M., but Christ's own personal appeal. The missionary enterprise is His enterprise. The missionary call is His call. It comes to each one of us direct from Christ in the glory just as centuries ago it came to Isaiah, and to Paul: 'Whom shall I send, and who will go for us?' May we be given grace at this moment to respond with heart and will: 'Here am I; send me.'—Lord, what wilt Thou have me to do?' God grant it—for the sake who are so desperately needy, and for the sake who is so absolutely worthy!

Pegging Out Claims in the Far North-West.

An address delivered at our Annual Meeting on May 9th, by Miss Mildred Cable.

I stand here this evening as representing the geographical area known as Central Asia. It lies, roughly speaking, to the north of the Himalayan ranges and South of Siberia, comprising the great unevangelized countries of Tibet, Mongolia, as well as Chinese Turkistan and the north-west portion of China. The peoples of these countries include the Buddhistic Chinese, Mongolian, Tibetan, and the Moslem, Turki, Qazaq, and Tungan. The country is intersected by great trade routes connecting India with China, Russia with Mongolia, and Tibet with the distant Altai Mts. Over these trade routes many conquering armies have marched to victory and through their arterial circulation the life of the country pulsed. After the fiery days of Nestorian Christianity a strange spirit of blindness fell on the Christian Church, so that she forgot about Central Asia and slumbered whilst the armies of Islam carried the religion of the prophet throughout the length and breadth of the land. To-day in every village the crescent-tipped Mosque stands symbolic of Moslem domination.

I feel that this gathering affords me my opportunity of rehearsing to the home constituency some of the things which God hath wrought among the nations. I propose to speak to-night of the new territory which we have covered during the period since I last addressed an Annual Meeting of the C.I.M. six years ago. A report of the exacting evangelism of years and of the pegging out of claims in new territory is not to be condensed within the compass of a twenty-minutes' address, so without preliminary comment I am going to show you four pictures from memory's notebook.

I.

Some seven years ago, after crossing Black Gobi by night, one sunrise gave us a wonderful sight. The rays of the rising sun fell on the snow-capped peaks of a magnificent range of mountains. A carter called out, 'The range of Barkul.' What lies beyond? we asked. 'A great lake,' was the answer. 'And beyond that?' —'A fine city which you preachers of the Gospel ought to visit.' From that day we said many times to one another, 'We must see Barkul.'

Since last we visited England that dream has been fulfilled. The problem was how to get there. The nearest point on the main road was Cart Wheel Oasis, but there was general shaking of the head at the possibility of getting the 'Flying Turki' and the 'Gobi Express' across the pass. Suffering as we were from that worst form of mental disease—believing a thing because one wishes it to be, as soon as we could induce someone to say the pass was possible we started off before some pessimist could arrive and declare it impracticable.
For five days we toiled over river beds and cataracts of loose stones, dragging our carts up to the snow line and finally descending by a superb glade between the fir forests to the banks of a turquoise lake beyond which stood the fortified town. At the sight of that town something happened. At the thought of the crowds to be faced stage-fright seized us, and we ordered the carters to put up at the first inn, but not one shelter could we find until we had passed right through the city from east to west, gathering the mob as we went. The streets of Barkul that day were like London on May Day, and our caravan was the attraction. We felt we understood St. Paul when he spoke of being a gazing-stock to all men. Along with a dense crowd we swept into the inn courtyard and began to move our goods into a room which was dark, dank, and dirty, the crowd meanwhile commenting freely upon us and our belongings. 'Hearken to their speech,' said one. 'Why, their mouths drip with Chinese idiom.' —'They travel with a wash-hand basin,' said another. 'They are reported to be very clean.' Then, as the parcels of Gospels appeared: 'Books, more books, still more books!' they marvelled, adding 'A learned set!' The temper of a mixed Central Asian crowd always presents a measure of uncertainty and, as a most gracious answer to an unuttered cry for wisdom and help, a young soldier stepped forward and saluted. 'My venerable teachers, do I meet you in peace after so hard a journey?' he said. 'Five years ago you preached at the Tomb of the Moslem near Jade Gate. I have prayed to the true God daily ever since. Let me be of service to you here.' Later the crowd opened to let through a young man with a beaming smile. 'Miss French and Miss Cable,' he said, 'How are they all in Suchow? How is the children's band?' We were talking to a late leader of the children's orchestra whose sister was married to the Military Governor. From that hour nothing but the limits of time and strength circumscribed the preaching of the Gospel in Barkul. Before we left, there was a great funeral feast of a high official. His widow sent us a message, 'Our guests are many, I beg you to come and preach to them.' In the din of the satanic orgy which is the accompaniment of a heathen funeral we told of Him Who is the Resurrection and the Life to crowds, most of whom have since been massacred by ravaging brigand bands.

II.

The second scene is enacted in Mongolia, one day's journey from the Soviet outpost of Outer Mongolia, beyond which no missionary may penetrate. You must pass with me through Eyelash Oasis, where the sapphire river threads its way between banks fringed with swaying poplar trees and through the still lovelier oasis of Heavenly Tints. Beyond are the Gates of Sand where desolation engulfs us till we emerge in the upper reaches of the Edzingol where are the enchanted forests, beyond which lie the pasture lands and the encampment of the great Mongol Prince.

In the audience tent of that ruler is the strange scene of a group of Christian missionaries. The prince himself, dressed in silk brocaded gown, sits on the dais, and down each side of the long tent are the members of his household while before him kneels the interpreter. In his hand the prince holds two volumes—one is a copy of the New Testament and the other is a volume of the 'Pilgrim's Progress,' both in his own tongue.

'I suppose that you are emissaries sent out by the king of your country?' he said. But before we could reply a tall, kind, ascetic lama, who was a Living Buddha, answered for us, 'These are holy women who travel about for the purpose of teaching their religion; I have heard of them elsewhere.' 'Most excellent!' said the prince, putting up his thumb to show his approval. 'Do you carry your passports with you?' The next half-hour was spent in discussing these documents. The prince was amazed to see the number of countries and provinces in which we were at liberty to travel and was greatly elated to observe that his own territory was marked upon them. We listened to the talk, thankful to remember that our true credentials were not subject to the vagaries of government nor to the uncertainties of political parties, but stood sure and steadfast in the Book which he had laid down by his side, wherein was a mandate issued by the one and only POTENTATE, 'Go ye into all the world and lo, I am with you always, even to the end of the age.'

Then a thought flitted through his simple mind and the passports were laid aside as he handled the Scriptures once more. 'Send for my lama,' he said, clapping his hands. Then the tent door was darkened by the entrance of one of those vagrant lamas, of whom so many are at this hour to be met among the yeasty nations of the Far East. Priests and pilgrims whose work is not apparent, but who as they travel leave a small lump of leaven hidden in every community which shelters them.

This lama stood behind the prince and made it his deliberate purpose to divert his mind from the Way of Life. This interview lasted long and was a deeply interesting experience for the missionaries. Finally we left the prince with a lama still speaking in his ear and the Scriptures still held in his hand. Our last sight of him was on the next day as he galloped past in a cloud of fine dust at such speed that the wind suddenly caught his famous peacock panache...
and whirled it to where we were standing. I hold it now in my hand and it reminds me of the man on whom two strong influences were suddenly focussed, and who found himself unawares at the parting of the way. 'The Mongol desert ranger to Christ shall bow the knee;' but will it be under compulsion, or in willing subjection, that the Prince of the Edzingol will kneel before Him?

III.

My next picture is in the city of mighty old Shachow, the City of Sand on the borders of Lob. We were on our second visit, for five years previously we had spent some time there but had never been able to return owing to revolts, brigandage, and mutiny. It was Sunday morning, and before the public evangelistic service our Chinese fellow-workers gathered with us for prayer and Bible study. To our surprise, one stranger after another dropped in and quietly took a seat till the inn room was full. At the close of the service they asked to have their names put down as enquirers. 'But how, when, where did you hear?' we asked, for this is two weeks' journey from Suchow. 'When you were here five years ago,' they said, 'you preached to us and you left us the Scriptures.' For two weeks* journey from Suchow.

I have seen the seed spring up in such unexpected places that I have done thirty years of my missionary life in heaven. During the more than thirty years of my missionary life I have seen the seed spring up in such unexpected places that I have done study. To our surprise, one stranger after another dropped in and quietly took a seat till the inn room was full. At the close of the service they asked to have their names put down as enquirers. 'But how, when, where did you hear?' we asked, for this is two weeks' journey from Suchow. 'When you were here five years ago,' they said, 'you preached to us and you left us the Scriptures.' For eight months we were guests of the most hospitable Moslem family. At its close — and not till one o'clock did instant demands were met. All the morning the crowds lined the road outside, and we had to talk with them of Him Whom we had come to herald. At sunset we took the road again and travelled far into the night until we overcame by sheer exhaustion our carters to stop, flung our sleeping bags on the ground and lay on them till dawn, when we rose and travelled on towards a town where previously our reception had been a stony one. Our Lord said, 'When they persecute you in one city, flee to another.' We always do so — and we also come back, sometimes to find, as on this occasion, that during our absence the temper of the crowd has changed. On this morning instead of a hostile mob, kind women stopped our carts to offer us plates of luscious fruit with freshly baked home-made loaves, so appetising after the long months of scarcity. As soon as we reached the dirty inn there were visitors to see us, and we might not even get a drink of tea until their more instant demands were met.

All the morning the crowds lingered, and not till one o'clock did they scatter and leave us to pause for food and rest. Before I would lie down myself I went to the stable courts and saw that our faithful beasts were stalled. From that moment I knew nothing more until I opened my eyes in deathly sickness, to find myself in Miss French's arms and heard her cry of pain. She had found me unconscious in the stable, lying on my face in the stable manure with blood flowing from a terrible wound in my forehead. A vicious donkey had kicked me, and that so near to the temple that my life was literally saved by the space of half an inch. My purpose in speaking of this to-night is twofold. Firstly, it is well that we should all realize that the winning of Moslem lands for Christ will be at the price of prayer and hardship, of blood and, perhaps, of life itself.

Secondly, it is one thing to sing 'For my sake and the gospel's go,' and quite another to 'Tell redemption's story.' It is one thing to be borne along on the enthusiasm of a great meeting and quite another to get down to hard facts.

Do you think that when we are hot and weary or cold and hungry the great enemy never comes with his vile suggestion that it is not worth while, and that missionary life need not be so exacting? As I lay during those terrible days of heat and suffering with the blue bottles and mosquitoes buzzing around me, with my aching head longing for the hours of darkness and quiet that seemed so brief, he was there to say it. But the Captain Himself was there also to sustain His wounded soldier.

My life was given back to me so graciously and so generously that no ill-effects remain. My scars I carry with me to be a witness that I have fought His battles, who will be my rewarder. Peggout claims for Christ is dangerous work and there is no such slogan as 'Safety First' for those who undertake it; yet paradoxically, no man is so safe as he who has lost his life that he may find it.

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 16, Belmont Street, Glasgow.

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 8 o'clock at 19, Mayfield Gardens.

The Prayer Meeting in Belfast is held on the first Monday of each month at Cromwell House, Cromwell Road, at 8 p.m.
From the Front Line.
Extracts from letters emphasising various aspects of need and opportunity in different parts of China.

'SPIRITUAL WICKEDNESS.'

Mr. John Bell sends a call to prayer from Hwalung, Tsing-hai.

The work at Hwalung during 1932 was not very encouraging. Several things combined brought about a most unsatisfactory condition.

In the first place there has been a very marked increase of spiritual wickedness. It seems that the devil is making a tremendous effort to hold his ground and to resist the Gospel. Demon activity is ever increasing and at times takes a most unusual form. The atmosphere seems to be literally charged with antagonistic influences. Often our preaching has been hampered by a feeling of depression and yet there is nothing tangible that one may point out. Nor has this been confined to myself. It is even more noticeable in the evangelist Mr. Li, and quite recently Dr. Rees hesitated several times during a sermon and seemed to be at a loss for words. This is rather strange as he has a wide vocabulary of Chinese! Afterwards he remarked that, 'It was like preaching against a brick wall.' All this has led us more and more to the Lord and we are very definitely praying for victory.

During the year, two of our young men deliberately left the Lord and have gone back to the world. Their example has not been for good as there has been a reaction among other young enquirers.

Then again, opium has claimed its toll too. Several enquirers have become slaves to the habit with a disastrous result. In fact, there is hardly a Chinese home in the city now without one or more opium addict.

Other young men who have been under conviction have left the city for various reasons. Some have left to take up further studies, some have joined the army while others have taken various government positions.

On the other hand, eight have been added to the Church by baptism and several others are interested in eternal things. At the present time there are a few men at Hwalung who are thoroughly convinced as to the truth of the Gospel, but who are still holding back. I cannot quite understand their attitude. They come fairly regularly to services yet they remain outside the fold. We pray often for them and are abiding the Spirit's time.

During the summer we were prospered in relation to obtaining premises at a new centre for forward work. We spent three months at this place and had very good attendance at the preaching shop. In the nearby villages too, the people turned up in good numbers to listen to the old, old story. Several men became interested and two or three in particular, though still cautious, are quite convinced as to the truth. We are praying for great things at this new centre as we carry on this year. Two old Moslems are very keenly interested and confess belief in Christ as Son of God. They are careful, however, to keep their faith to themselves.

At the present time we are preparing to carry on with extensive evangelistic tent work! We trust that the Lord will give us souls and establish His own word in these parts and so glorify our Lord Jesus Christ.

CHILDREN'S WORK.

Mr. L. G. Wood tells of definite blessing in the children's work at Ningala.

At the close of a rather longer meeting than usual this evening seven boys came up to me one by one and said that they had decided for Christ, and three or four girls did the same to my wife. These boys and girls were brought to the place of decision by an address on a gospel poster, 'The Man in the Pit,' given by Mr. Contento from Chungwei. This evening's meeting was the culmination of the meetings that have been carried on for the last three or four months. We have had two breaks, one occasioned by my absence at Chungwei and the other on account of illness, but I do not think these have seriously interfered with the continuity of the meetings. For some weeks we concentrated on Old Testament stories from Adam to the crossing of the Red Sea, after which we took a series of gospel posters, nor did we neglect the help of scissors, brush and paste-pot to make things vivid. Organ, cornet and tambourine all had their part this evening, but the real work was done by your prayers and the supply of the Spirit.

I write 'real work,' deliberately after much thought, because I believe firmly that Christ has laid hold of some of these children and made them His own. 'Then cometh the devil,' said our Master long ago, and doubtless the enemy of souls was waiting...
only just outside as the children left for their Godless homes. One boy who was present but made no profession this evening, told me some time ago that he was afraid to believe because he knew that if he did his mother would curse him. But Christ can and does keep His little ones in the midst of sinful surroundings, and it is our part to claim the promise for them. A solemn responsibility is ours to shepherd these lambs; pray for us and for them.

Mrs. Wood adds: The real hub of our domestic universe is a small boy who does the odd jobs. He says he is fifteen, but he looks about twelve. My husband found him last autumn, and gave his employer the value of his ragged clothes, thereby obtaining the custody of the boy. He is the son of a widow who has married again, and as his stepfather does not want him he is homeless and adrift. We are using him as errand boy, teaching him to read, and seeking to set him on the road to earning an honest living. But best of all ‘the cherub,’ as we call him, was one of those who spoke to my husband on that glad 'decision night.' Pray for him and for them all, that they may go right on with God.

AN EX-BANDIT EVANGELIST.

Mrs. England sends an interesting story of God’s grace from Taichow, Chekiang.

Is open-air preaching worth while? If one is ever tempted to ask that because at times the results are not all that one might desire, then surely the following story of a friend of ours should be sufficient answer.

A part-time fisherman, part-time brigand, like so many in the district from which he comes, was walking through the streets of the little town where he lives, on his return from one of his fishing trips, when he heard singing. The sounds were strange, and having a little time on his hands, he decided to investigate the cause of the sounds of joy. At a corner of one of the streets he came upon a little band of men, with a foreigner among them, all singing lustily and apparently very happy. At the end of the singing an invitation was given to all who had been interested to follow to another part of the village, and our friend joined with others and went along. After another hymn one of the Chinese men began to talk of the love of God, and after he had finished, the foreigner spoke for a little while.

What this missionary said gripped the attention of our friend and he wanted to hear more, and so followed on when the little group went to another place. Finally he arrived at the newly-opened Gospel chapel, and went in to the service that was then held there. So much impressed was our friend that he was back again early next morning and went with the little band as they visited various villages nearby, and the more he heard of the message the more he was convicted of sin, until he was thoroughly miserable, and yet unable to leave the men. Then one of the evangelists in his message made use of the words, ‘Ye have not chosen me, but I have chosen you,’ and our friend’s load went! He believed that Christ was his Saviour and the joy of the Lord filled his soul. Day after day he went about with that evangelistic band with a heart bubbling over with joy, and before very long he too was able to talk and tell of this wonderful new Saviour he had found. Naturally a man like that was well known and his story was listened to by many who had been his former companions in sin. But no more was he to walk with them. The old life was over, and now during the times when he is at home between his fishing trips, he is out all over the countryside with a bag of tracts on his shoulder and some gospel posters, seeking to catch men.

Himself unable to read much, he tries to keep to a few texts that he has learnt by heart and his story is of sufficient interest to command an audience. Pray that this man who has been following His Lord for eight years may be more and more used in His splendid trade of fishing for men.

B. R. ENGLAND.

OPIUM BREAKING CAMPAIGN.

In a letter printed in our May issue Mr. F. A. Skinner asked prayer for some ‘opium breaking and evangelistic campaigns’ in the Tungsiang area (East Szechwan). A special ‘Auxiliary’ has now been formed consisting of three honorary Chinese workers.

These campaigns have gone on without cessation. In the seven already held more than three hundred men have attended, the majority of whom have broken the habit. Invitations have been sent to the Auxiliary from many markets, sometimes coming from market headmen, and the Auxiliary feels that for the time being God’s will is for them to continue work in the Shuang Ho Chang area. To help you to understand how this work has grown I must tell you of my last visit.

It was taken in company with Mr. Bevan, who is about to return to England on furlough, and from whom I trust some of you will hear other impressions of the opium work. We took our journey leisurely, and had opportunity to preach in two markets as well as to do road-side work. In one of them, a most English looking market with wide, paved streets and a market square, we spent an hilarious hour teaching school boys and girls choruses and spinning yarns. I hope to go back there one day to hold a Children’s Mission. Two campaigns were being held, one in Shuang Ho Chang, and the other in a neighbouring market. So the workers were divided, and were glad on our arrival for the help we could give them. Mr. Bevan shared his time between the two centres where each evening lantern lectures were given. My last letter told of the daily routine of these campaigns, so I will not mention it again. The farmhouse hummed with activity almost all day long, and there were a great many callers. Frequently men greeted me whom I failed to recognize. They proved to be those who had
broken off in previous campaigns, now changed out of all recognition. As I walked in the countryside I often met children who told me of some members of the family who had become professing Christians. One sturdy little fellow of five informed me that he was a Christian, and on making further inquiries I discovered that his father had attended one of the campaigns, professed faith in Christ, and was now teaching his little son. A boy of eleven, attracted by the singing, went regularly to meetings for a few days, and then went home and told his mother he had become a Christian. She was a vegetarian, but the boy so interested her that she broke her vow, and now the whole family are attending services. Another family interested me. Three generations had been helped in the campaigns.

Our last day was a great day. At the morning service nearly two hundred people gathered, at which sixty men and women were received as enquirers. At the afternoon service seven men and six women were baptized.

This work has stirred up a spirit of service in many. Old Mrs. Chen of our Tungsian church has spent three months in helping the women at her own expense, and she purposes to continue to help in the work. Mr. Ken, also of our Tungsian church, left his tailoring business for the first month of the year in order to help. This was no mean sacrifice, for he is but a poor man. Moreover he determined to give his service freely, and paid for all his expenses, eating only one meal a day. One man who broke off in an early campaign and who at the same time found a new joy in Christ, felt that he must do something. He could not preach, but he could cook. So he took upon himself to act as cook to one of the campaigns. I shall not easily forget the sight of his fat, smiling face crowning a very dirty, greasy gown—the mark of a Chinese cook. Others too, have given freely of their time by helping in preaching and praying.

The results in Shuang Ho Chang during the last few months have been large. Sunday services are now attended by no less than two hundred adults. Many of them are naturally in need of teaching and the work of shepherding such a number presented a problem. After prayer we met together and appointed Mr. Yang Shih-chuin to this ministry. For this he has special gifts, and should prove an effective worker.

Forty Years in China.

Hundreds of members of the C.I.M. are grateful to Mr. and Mrs. Lewis Jones of Hankow, for many kindnesses during their stay in the Home there. The following note from Mrs. Jones shows how much she is appreciated also by the Chinese Christians.

The coming of Dr. and Mrs. Howard Taylor on the 17th of March was an unexpected pleasure, as they were thus able to be present on a special occasion, which was the celebration of the completion of forty years in China by Mrs. Gillison, of the L.M.S., and myself.

What love the dear Chinese Christians showered on us that day! First there was a short service in the beautiful new Griffith John Memorial Church, which seats a thousand people. Several of the leading Chinese members took part in this service. We then adjourned to the large assembly hall where three young Chinese ladies took the platform, each speaking in turn. One gave most grateful recognition to Mrs. Gillison’s long and skilful service as a physician, formerly in the Margaret Hospital and now in her own little dispensary in a village near Hankow, where she sees from thirty to fifty patients a day who come from the whole neighbourhood. She told, too, what it meant to the villagers to have a bright evangelistic centre connected with the work of healing.

The second speaker said that love for me had constrained her to speak for the first time to a large public gathering. Her mother is a deaconess in the church and was the first Chinese friend I had in Hankow. The daughter has five children, yet takes a very active part in the life and work of the church. She is a striking example of the younger generation of Christians now to be found in goodly numbers in China. I cannot repeat all she said that afternoon.

The third speaker, a Chinese lady doctor, spoke of the numerous activities of the Church life and of our oneness in Jesus Christ. She warmly welcomed Dr. and Mrs. Howard Taylor, telling the audience how Miss Coxon, of the L.M.S. who was also present, and I, had received our call to China through the influence of Mrs. Howard Taylor.

Many of the older members of the church expressed their delight in meeting the son of the honoured founder of the C.I.M. together with his wife. The meeting ended with the presentation of a gold brooch and a silver loving cup to both Mrs. Gillison and myself. We then adjourned to the lawn outside for a photograph.

When Mr. Jones and I came to Hankow thirty-six years ago we asked the Mission to release us at the end of a year so that we might return to far Yunnan, but this return was never accomplished. Later on God made us willing and glad to remain in what seemed after all to be the place of His appointment. He has taught us many precious lessons and blessed us through difficulties, sorrows, and joys, and with thankfulness we praise Him for the privilege of ministry to so many of our fellow missionaries, not only of our own Mission but of many others, too. The love of the Chinese and fellowship with them in the Lord’s service also makes us deeply thankful.

July, 1933.

Mr. and Mrs. Lewis Jones.

Mr. and Mrs. Lewis Jones have both spent forty years in China, and thirty-five in charge of the C.I.M. Home and business work at Hankow.
The Need of Kweichow.

Our C.I.M. Superintendent in Kweichow, the Rev. J. H. M. Robinson, B.A., has written the following brief survey of conditions in the province. It constitutes a fresh challenge to prayer.

THE Chinese characters for Kweichow mean the ‘Precious Land,’ but as originally written they meant the land of the devil; I must hasten to add that it is a change in name only, and that there is a lot to be done before He who is precious to us becomes so to the people of Kweichow.

Kweichow is situated in the southeast of the Chinese republic and has a population of 11,000,000, composed of Chinese and Tribes people; to the latter belong the Miao, I-Chia, and many others.

It has an area of 67,000 square miles, which is somewhat larger than England and Wales; this is divided into eighty hsien or counties, of which more than half are unoccupied for the Lord after more than fifty years of work in this province. The question naturally arises why this should be so, is it that the people are hostile, or that the country is inaccessible like Tibet? For several years the country has been quite safe, and the people are as friendly as possible, listening attentively to the Gospel message, and readily buying books.

We only have about twenty mission stations, with seventy workers, including missionaries’ wives; these include workers from England, U.S.A., Canada, Germany, Switzerland, Denmark, New Zealand, and Australia. When we consider that many of these workers are newcomers, and are not able to help much with the work, and consider the temples in Tibet with hundreds of priests, and the thousands of Christian workers in the home countries, we realize how totally inadequate the forces at our disposal are to preach the Gospel to every creature.

The Need of Workers.

What we want to impress upon our readers is the wide open door and the fact that we are unable to enter in owing to lack of workers. This is true of Chinese workers as well as of missionaries. Nearly half of our stations have no Chinese worker at all, so you can appreciate the difficulties of the new workers who have no Chinese workers to help them open up new places. Nor do I refer to paid workers only, we need a band of consecrated voluntary workers who will do their ordinary work as well as witness for the Lord. Gifts for ministry come from the risen Lord, so we do need to pray for all the various gifts of the Spirit at this time.

The Need of Revival.

Another real need is for revival in the church, more separation from the world, more faith, love and zeal in winning the heathen to Christ.

Another outstanding need is for more medical workers; we have one doctor to eleven million people, and seventy missionaries; recently one of our lady missionaries needed an immediate operation and had to be rushed fifteen days over mountains and rivers to the nearest hospital. Another missionary needed an operation for appendicitis and had to be taken eighteen days. It is quite common for people to come for help for midwifery cases, and as there is no doctor available, the patient has to linger till death brings relief.

Another matter for prayer is the nationalistic spirit that has taken possession of the country; this has invaded the church, and in some places it is China for the Chinese, right or wrong. Of course, we are aiming at having a Chinese church, but one that is spiritual and not one of the flesh.

Political Conditions.

It is necessary to say a little in conclusion about the political conditions. This province depends for finance on the opium and last year the opium trade was a failure and this year the crop is poor, thus the military have to call on the merchants...
On trek with the Gospel—the mid-day meal.
The photo shows (from left to right) Mr. A. B. Wilson, R. J. Butler, R. W. Grubb, G. K. Smith and J. A. Austin, workers in Kweichow. The last three members of the Two Hundred.

and others for money for civil wars, and for purchasing equipment. We have had two civil wars recently with a complete change of government each time, and each regime wanting huge sums of money. At present the defeated soldiers have turned to robbing, and having the time of their lives, while the distracted farmer flees to the city for safety. Then there are rumours that the defeated generals are preparing to come back and regain their lost powers, so the people’s minds are prepared to listen to the Gospel.

Among the tribes of Kopu and Kiehkov districts there is famine and the people are eating roots to eke out an existence.

Social Evils.

No article on Kweichow would be complete without reference to the social conditions, the main element of which is opium smoking. The Chinese estimate that 80% to 90% of the people smoke opium, rich and poor, young and old, men and women. I recently had to call on the military official of this district, who entertained me as he lay on the bed smoking opium; not long ago I went to a feast that was attended by the officials and leading gentry, most of whom smoked opium while the meal was being prepared. The beggars smoke opium and most of the elder scholars in the schools. Thus you will see how this drug is sapping the life out of all classes of the community.

Concubinage is a great evil among the wealthy; one hears of the military officials with a hundred or more wives, and the business men seem to have as many as they can afford. A young man came to see me recently to hear about Christianity as he was engaged to a Christian girl; I called on him the following day and found he came from a wealthy, influential home. The next day my wife went to meet the ladies and came back with the information that my inquirer already had a wife. When he came the next day he said that she was chosen for him by his mother, but now he had chosen the Christian himself. Questioned further he admitted that he had been married for four years but did not have a son; his brother has three wives and he did not think anything of taking this second one, nor apparently did his wife object.

Slavery is still rampant. Every wealthy woman has at least one slave who can be bought for a few dollars, and when food is dear can be had for nothing. I trust this will enable you to realize that this part of the world still lies in the wicked one, and that those who read it will pray that many may be turned from darkness to light, and acknowledge Him who to us is the Altogether Lovely.

Our Shanghai Letter.

A letter from Mr. James Stark, dated April 27th.

WITH deep regret I report the further loss which we as a Mission have sustained in the death of Mr. A. B. Wilson, after a long illness with an internal malady. He returned from furlough in Great Britain only last autumn, and almost at once manifested symptoms of fatal disease. God mercifully spared him severe pain, though great weakness confined him to bed for a considerable time before the end came. He faced the inevitable calmly and in a spirit of resignation to the will of God, passing peacefully away on April 18th. Mrs. Wilson, who has had the support of the sympathy and prayers of a wide circle of friends, is being graciously upheld by God in the sorrow of her bereavement.

Mr. Gibb left us ten days ago for West China, and if his steamer kept to its schedule time he should now be at Chungking, en route to Suifü to attend a conference of Western Szechwan workers. Subsequently he will visit Paoning before proceeding to the provinces of Kweichow and Yunnan. He will be absent several months, and will value prayer that travelling mercies may be vouchsafed to him on his long journey, and that his ministry may be blessed of God.

Dr. and Mrs. F. Howard Taylor, who are now on an extended visit to China in the interests of their literary work on behalf of the Mission, recently returned from Hunan, and hope to leave on the 28th instant for Haiphong, en route to Yunnan, with a view to visiting some of our tribal stations. The new workers who have been designated to that province, will travel under their escort.

Disorder and Famine.

General Chiang Kai-shek, the nominal commander-in-chief of the Government’s military forces, is directing the energies of his armies to the suppression of communism in Kiangsi, where disorder has so long characterized the situation. Mr. Bunting reports that in the Kanchow
district, in the south of the province, all is at present peaceful; but the conditions further north are, I fear, very disturbed, and the re-occupation of some of our evacuated stations is still impossible.

The communist troops, who were driven from northeast Szechwan, Mr. Michell informs us, are now about 100 E south of Siasiang in Shensi, and their action in killing Government soldiers, sent into the country to collect taxes, has made bandits more bold. Mr. Michell tells also of oppressive military taxation, bringing business to a standstill in the city and stirring up the people throughout the district to such an extent as to cause them ruthlessly to plunder their neighbours. In a letter dated March 16th, he writes:

'Last week at a place not a great distance from the city twenty-one people were burnt to death for refusing bandits admission to their house. The people referred to barred their doors and ascended the lea. The bandits then set fire to the place, and the entire household perished.'

In other provinces also lawlessness is prevalent. In North Honan brigades have been specially active. The Yungning district in Western Szechwan, is reported to be infested with bandits. Last month Mr. and Mrs. A. S. Kerry, while proceeding to Luchow, were robbed, but happily sustained no personal injury. They had little money with them, but bedding, some articles of clothing, and Mrs. Kerry's spectacles and watch were taken. This is the third time in the last eighteen months that these friends have been robbed.

In the Fengsiang district, famine conditions are still very acute. Mr. C. H. Stevens writes:

'The Christians over the whole of our area are nearly all poverty stricken, and I am afraid few know where food is coming from before the harvest can be gathered. Meihsien and out-stations are in a very pathetic state. Even Mr. Fan, who normally is, I suppose, the best off financially of any of the members of the two churches, is being hit very hard, and cannot do what he has been doing towards the support of out-station evangelists.'

Mr. Stevens adds:

'The Sunday services here are being splendidly attended, the women's side overflowing. A collection is taken each Lord's day. It does not amount to a large sum, but helps to meet sundry local expenses, and it is touching to see those who are probably hungry putting their coppers into the bag.'

We have been glad to be able to send to Mr. Stevens funds which have been entrusted to us, specially for the relief of those suffering as the result of famine conditions.

Many Encouragements.

Since the date of my last letter to you three hundred and twenty-nine baptisms have been recorded bringing the number thus far reported for this year up to seven hundred.

In addition to this, God has been giving many encouragements in connection with the work throughout our wide field, in spite of prevailing adverse conditions, lack of aggressive evangelism in not a few of the Chinese Churches, and evidence of an undercurrent of anti-missionary spirit among some of the more influential Lisu Christians in one tribal district.

In my last letter I reported blessing at Chowkiakow, Honan, as the result of meetings held by Miss Christensen. In a letter dated April 17th, Miss Kreick writes:

'We are still rejoicing in the Lord's wonderful working which continues in our midst. There is a great blessing in the district Bible School, people under conviction of sin seeking those who will pray for them and with them. Attendances are keeping up, in spite of very wet weather. Here on the north side, twenty or more men and women are giving Sunday afternoons to Gospel preaching in the city and nearby villages. They are greatly encouraged with the readiness of the people to listen to their message, and some of them are getting their eyes opened to the fact that there are those almost next door to them who do not know the Gospel. Yesterday afternoon the Lord gave two women the joy of preaching to a heathen woman, who was in great sorrow. They responded at once, and before they left she had them remove her idols and burn them.'

Referring to a marked movement of the Spirit of God in connection with a special mission held at Shenkiu in the same province, this month, Miss Mabel Sharp writes:

'We praise the Lord for all He has done in answer to prayer through his dear servant, Miss Christensen. Truly He has done "a new thing," and we have all experienced a refreshing from His presence. There has been no emotion on the part of the speaker—just a simple, faithful presentation of the Word of God in the power of the Spirit which has pierced hearts and brought men, women and boys and girls to the feet of their Saviour, weeping out their sin and shame. Immediate and abounding joy has been given to all who were willing to go all the way the Spirit led them. There has been an absolute abandonment of "precious face" as they have let the candle of the Lord search their hearts and have honestly looked in the light of God's Word to see whether or not their names were written in the "Lamb's Book of Life." Restitution and apologies have been made, and

Photo by:

At a Women's Bible School, Yencheng, Honan.

Miss N. M. Conway is standing in the background.
continue to be made, just as fast as quickened hearts and hands and lips can do these things, and there is not a little remorse, in hearts that the opportunity is passed in some cases.'

**Bible Schools.**

From Taichow, CHERIANG, Mr. Frank England sends news of blessing. The following extract from his letter will be read with interest:

'We do thank God for the time of real blessing which we had during our Bible School here. It was a time of spiritual refreshing to us all, for the Word of God was preached with power. We had two special speakers from Shanghai, a Mr. Zib, of the Christian Alliance, and a Miss Chen, of the Women's Seminary. The latter only came to take women's meetings, but her messages were so acceptable to the whole gathering that she took two meetings a day for nearly a fortnight. I have never seen such crowds listening so quietly to the Word since coming to China. Ordinarily we get about forty people on a Sunday, but during this special effort we had about 350 people in the church, sometimes twice a day. I believe quite a number were born of God, and not a few seem to have been led on to a higher life in the Lord. Our C.M.S. neighbours joined us in sending almost their whole school over twice a day to hear the messages. Thus the bonds of friendship between the two Missions in this city have been strengthened. Then toward the close of the meetings we had our District Meetings, and at one of these we had a unique experience. Our Chinese doctor, the one who has the hospital here, was so moved that he confessed his sin of coldness of heart with tears. Then another man who has caused much trouble to us also knelt down and with tears asked to be forgiven. The District Meeting had to break up with the singing of the doxology. Praise God for the workings of His Spirit among us. I would ask that we might be helped in prayer that the good work begun may be continued.'

Mr. Gladstone Porteous, in a letter dated Salowu, YUNNAN, March 13th, writes:

'We have had a fortnight's Bible School in our station, and during the last eight days Pastor Hsieh, of Anking, took charge. Over thirty Christians and leaders attended his meetings three times a day, each talk lasting two hours. Besides this, I had a class at sunrise each morning, lasting for an hour and a half. The men are very tired, but have had a big blessing, I am sure, and we are praying that Pastor Hsieh's life, example and faithful dealing will mean a new outlook, new love and loyalty to our LORD JESUS CHRIST and His cause. Knowing so little of Chinese Christians, it has been a revelation to our tribal Christians to see a Chinese full of love and zeal for the Lord and saturated through and through with the Word of God. The leaders and Christians made a contribution and presented it to Pastor Hsieh to assist him to prosecute his good work. He left for Hsinshao this morning. Two Kop'u Christians came over, bringing a horse to take him on his way.'

From Sapushan, another tribal station in the same province, a letter has been received from Mr. A. G. Nicholls, telling of similar gatherings of Miao Christians. He says:

'We have just held our winter Bible School. I am glad that the Miao leaders are always ready for a short term Bible School. The weather was beautifully fine, so that there was no inclination to sit over fires. This year we had Pastor Hsieh, who had been travelling in the province for some months. He gave three addresses daily. Speaking for two hours at each, with a hymn in the middle to relieve the strain. The Miao listened well, and some understood nearly every address, though it required effort and concentration. Our Chinese brother was cheered as he saw sixty Miao listening intently day by day to his expositions of God's Word, and we look for blessing and greater earnestness in the work as the result. These sixty catered for themselves as usual. Each out-station was represented, some coming two or three days' journey.'

**Five Hundred Patients in Four Days.**

Dr. Ivor Beauchamp has kindly allowed us to use part of a letter written to friends at home who support a bed in the Paoning Hospital.

'To those who thus obtain free treatment which they could not themselves afford, your gift comes as very tangible evidence that their Heavenly Father careth; even though until they come into hospital they in many cases have not heard of His existence. I remember one such, who heard that we were to close down in a month or so for the summer holiday, and realized that he would not be well by then. He had to lie on his back with a pulley on one leg, and the tears came into his eyes (he is a little boy of 16!) as he said: 'Whatever can I do when the Hospital closes and everybody has to go home?' I applied the words of the Lord Jesus which he already knew, about the five sparrows, to his own case. And sure enough, it was possible for him to stay on in the closed hospital, and he was much better when we re-opened. Now he knows His Heavenly Father cares, and is still with us, a real sunbeam in the ward.

We have had further evidence of our Father's care and protection during the last months when Paoning was threatened by Communist armies. It is possible that the false report may have got through to some of you, which we saw in the 'North China Herald,' that Paoning was actually occupied by 60,000 Communists, and that we had all fled! It is true that all ladies and children had to leave for a time, but we were able to keep the hospital open for wounded soldiers. It was rather pathetic to see how keen many of them were to come to us rather than go to the rather rough and ready Military Hospital, but naturally we could only provide for a very limited number; the total wounded will soon be over 1,000, and may well be much greater before this trouble is over.

'Medical Evangelism.'

My recently-arrived colleague, Dr. Gray, having finished his second section of language study, I have been able to leave him in charge of the hospital for a time and make an experimental start on country work. We selected a place called Chien Hsing Ch'iang, an important market on the motor road about half-way between our stations at Nanpu and Futsunyi, one day's stage (walking) from either, and one long day from Paoning. It is an out-station of
Nanpu at which in former days there was a flourishing little church; but for one reason or another the work has lapsed until there are no live Christians left. The Nanpu Church therefore decided to concentrate on this centre until there is once more a live church there, or alternatively until it becomes clear that as a community and district they are definitely refusing to accept the Message, an alternative by no means impossible in view of the rather hostile atmosphere prevailing there recently. This together with the fact that it is on the motor road at what will eventually be a junction, and also that it is a district from which many patients come to hospital, seemed to make it specially suitable for a first attempt at medical evangelism in the country.

We spent four days there, the party consisting of one doctor, one foreign missionary, two Chinese evangelists, and one colporteur. The first morning afforded a good opportunity (the only one, almost!) for the doctor to do some preaching, for although many came flocking round to see and hear, few seemed to have the courage to risk their money on medicine or on books. But before dinner they began coming in ones and twos, and by evening we had seen fifty-two patients.

The second day they started before eight o'clock in the morning, and while we were at supper after dark extras still kept dropping in, but were told to wait till to-morrow. We had seen over a hundred and fifty patients in four days, clamouring for the small measure of relief we could give them for the suffering which would otherwise have gone on unrelieved. And this is a place only one day's journey from three mission stations, at each of which medical aid is available. In many cases, of course, hospital treatment was required, but the exhortation, 'You must go on to Paoming to the Hospital,' was frequently received with a look of blank incomprehension—I might as well have said 'You must go to Heaven.' They hardly seemed to realize the existence of Paoming, and when comprehension dawned, the almost invariable response was, 'How can I afford it?'

'The Spiritual Need.'

How, indeed! The problem of how to begin to meet the physical needs of China's millions seems insoluble. How we could swallow up nurses and doctors by the score in this district alone! But a harder problem still is the spiritual need at the back of it all. For it takes more labour and time as a rule to meet a man's spiritual need than his physical. But the solution to the problem is not necessarily more man-power, but more God-power. One man in the line of God's will, whether praying at home or coming in person out here, might at any time be the means of winning a Paul from among the Chinese, and that would be worth more than a hundred workers working with the utmost devotion, in their own strength.

So, if you are willing to spend yourself and your time as God may lead you, you may in a real sense do at least as much to meet this great need as we on the field.

Personalia.

1933

ARRIVALS.
June 9th.—The Rev. and Mrs. K. G. Bevan and children from Tahsien (Suiting), Szechwan.
June 10th.—The Rev. and Mrs. H. D. Hayward, from North America en route to China.

DEPARTURES.
June 10th.—The Rev. and Mrs. J. S. Orr per s.s. Cameroon, ex Glasgow, via New York.
June 24th.—Dr. and Mrs. R. H. Glover, per s.s. Duchess of York, returning to America.

MARRIAGES.
April 12th.—At Tientsin, Mr. J. H. Kitchen to Miss L. Binnington.
June 10th.—At Tientsin, Mr. P. A. Contento to Miss M. E. M. Bolster.

BIRTH.
June 8th.—At Hitchin, Herts, to Mr. and Mrs. H. J. Chalkley, a daughter, Grace Anne.

DEATHS.
April 10th.—At Chengtu, Szechwan, John Patrick, infant son of Mr. and Mrs. G. Vinden, from intersepsion.
May 22nd.—At Herne Bay, Kent, Mrs. Stubbs, from heart disease.
May 24th.—At Urumtisi, Sinkiang, Mr. P. C. Mather, from typhoid fever.
May 27th.—At Urumtisi, Sinkiang, Dr. E. Fischbacher, from typhoid fever.
June 13th.—At St. Andrews, Mr. J. C. Hall (retired) from pneumonia.

The Hospital Staff, Paoming, Szechwan.

Standing: Three men probationers, a trained nurse and dispenser (Mr. Ma), three washerwomen, four girl probationers. Seated: Mr. Chuh (Registrar) Miss Oliver, Mr. 0. B. Jackson, Dr. Beauchamp, Dr. Gray, Mr. Lu (Evangelist and Business Manager), Miss A. G. Wilson, Mrs. Ho (Biblewoman).

On the Ground: Orderlies, cooks, gate-keeper, coolies, etc.

July, 1933.
THE COST OF ADVANCE.—Nothing that has happened since as a Mission we heard God’s call to advance has ever caused us to doubt the reality of the call. Our leaders in Shanghai were under no illusions as to the costliness of such an advance, whether in China proper or in the more remote outlying regions. Yet we can hardly claim that we were prepared for the sudden and unexpected blow which has befallen us. On Saturday, June 10th, a cable from Shanghai brought the heavy tidings that Mr. Percy Mather died on May 24th, and Dr. Emil Fischbacher on May 27th, both at Tihwa, the capital of Sinkiang (Chinese Turkestan) and both of typhoid. If there were ever two men who (humanly speaking) could ill be spared, they were the men. Mr. Mather, a man of fifty years of age, with twenty-three years’ experience as a missionary, and nearly twenty years in Sinkiang, with an intimate knowledge of the many peoples of that great area, their customs, their languages, their needs—and Dr. Fischbacher, whose stability of character as well as medical and surgical skill seemed to mark him out as a great pioneer medical evangelist! His historic journey last September by motor truck, together with five other recruits under the escort of the veteran Mr. Hunter, from Peiping to Tihwa is still fresh in the minds of our readers. It was a journey of which the full record still remains to be written, marked throughout by evidences of God’s miraculous guidance and protection. Only recently, after a time of anxiety, we were rejoicing in the news that the political situation in Tihwa was less acute, and that there seemed to be some prospect of a return to normal conditions, which would make it possible for the new workers to open other centres, where the Gospel has been preached by Messrs. Hunter and Mather, and by the Misses French and Cable, but where no missionaries have ever yet taken up residence. They had all been busily engaged, under Dr. Fischbacher’s expert direction, in tending soldiers wounded in the recent fighting, but we have no definite news as to how our brethren contracted the fatal disease.

What shall we say to these things? ‘I was dumb, I opened not my mouth; because Thou didst it.’ God reigns, and His Kingdom is an everlasting Kingdom. But while we recognize His Hand, it is no contradiction to suggest that this solemn event provides further evidence of the activity of the enemy and of his determination to hinder the advance, especially in areas where Islam holds sway. Who will take up the challenge? God is calling us to fill the gaps, some by personal service, but many, very many, by sacrificial prayer, that these corns of wheat, falling into the ground and dying, may bring forth much fruit, that there may be a great harvest of souls throughout Sinkiang, that Mr. Hunter, bereft of one who was like a son to him, may be upheld, that the remaining five young workers may be kept from all the devices of the enemy, that God may reveal Himself to each of them more fully, more intimately than ever before. The Lord God of Elijah will show Himself strong on behalf of those on whom Elijah’s mantle falls. For the mother and sister of Mr. Mather, and for Dr. Fischbacher’s parents, brothers and sisters, we know that already a great volume of earnest prayer is ascending. They know God and He will not fail to remind them of the welcome which He has accorded to their loved ones, and of the sure hope of reunion in His presence. ‘He woundeth and His Hands make whole.’

Mr. Percy Mather was converted in 1903, and his witness had already been blessed to many others before he offered to the C.I.M. in 1908. After two years’ training in the Bible Training Institute, Glasgow, he sailed for China in September, 1910. It is a coincidence that the most striking article in the issue of China’s Millions for October, 1910, which contained a photo of the outgoing workers, is from the pen of Mr. Hunter, and describes a journey from Tihwa to Barkul. After the usual period of language study and a short time of service in Anhwei, Mr. Mather volunteered to join Mr. Hunter, who had been working alone in Sinkiang for many years. In addition to widespread itineration Mr. Mather occupied himself also with translation work, especially in the Mongol and Manchu languages. The account of God’s wonderful provision on one of these itinerations is given in the leaflet, ‘A Table in the Wilderness’ (price 1d.) which has had a wide circulation.

Dr. Fischbacher was only thirty years of age. After his medical training was completed (he was L.R.C.P., L.R.C.S., Ed.) he had occupied several hospital posts, and latterly was engaged in general practice near Manchester. It would be no exaggeration to say that he had brilliant prospects before him, but the thought of missionary service had been on his mind for years. The appeal for the Two Hundred impressed him, but his call to China and the C.I.M. came through a message ‘To Young Men,’ written by a missionary on the field, and printed in China’s Millions, June, 1931. He was ‘irresistibly impelled to write’ and offer to the Mission, and on the last day of the year he sailed with five others—the final party of the Two Hundred. He is the third of the Two Hundred to lay down his life in China.

It is possible that further details will reach us in time for publication in our next issue.

The Rev. G. W. Gibb.—We are following the journey of the Rev. G. W. Gibb, our Director in China, to the south-western provinces, with much interest and constant prayer. He hoped to be present at important conferences in Suifu and Paoning, Szechwan, before proceeding to Yunnan and Kweichow. The following extract from one of his letters shows the possibility of peril in the Upper Yangtse, even when travelling by steamer.

‘We made a splendid run from Shanghai to Wanshien which was reached on Monday, April 24th, at noon. We left for Chungking at about two o’clock and everything went well until darkness came down and we anchored. The chart indicated that the point we had reached was a safe anchorage and therefore the captain let down the anchors to find in a very short time after, that the steamer was lying helpless in a very deep river. We made a run of 147 miles and dropped anchor in 26 fathoms. We arrived at Chungking from Shanghai on June 21st, missionar
and Kwangyuan, have been compelled to evacuate their stations, and retire to Shunking and Tungchwan. We fear there has been another Communist invasion of north-east Szechwan. On the other hand there is some improvement in conditions in central Kiangsi. Daily launches are now travelling up the Kan river to Kian.

As a result of a conference last year the churches of southern Shensi decided to form an evangelistic band. The first campaign in which the band took part was launched near Yanghsien in May. Messrs. Beck and Small (members of the Two Hundred) took up residence in Tzeyang, a new centre in Shensi, on May 11th.

Mr. and Mrs. J. H. Kitchen are joining Mr. and Mrs. Graham Anderson at the Bible Training Institute, Hungtung, Shansi, thus relieving Mr. and Mrs. Trickey for other work.

The Swanwick Conference.—As we write the C.I.M. Conference at Swanwick, so long anticipated, is drawing to a close. Over two hundred friends of the C.I.M., including many missionaries, are gathered together, enjoying a varied programme. Yet 'enjoying' is hardly accurate. God has been at work, searching, reproving, teaching, revealing need and failure, and bringing us more fully into harmony with His own plan and purpose for ourselves as individual Christians and for the world. Dr. Glover's addresses on 'The Bible Basis of Missions' are showing us how fundamentally the task in which we are engaged is related to the will of God as revealed in the Scriptures. Missionaries, engaged in many different types of work and amongst different classes of people, are throwing new light on the problems which arise in the actual prosecution of the work, and Miss Ruth Paxson's talks at the close of the day deal with the problem of the worker and the equipment which God has provided in order that he may live on the highest plane and be used for maximum blessing. As we have been reminded more than once during the Conference, our expectation is from God alone, and He is abundantly answering our prayers. ——— F.H.

The Rev. R. H. Glover, M.D.—The visit to this country of the Rev. R. H. Glover, M.D., our Home Director in North America, has now come to an end, and as he and Mrs. Glover leave our shores on their return journey, it seems only fitting that we should express our deep thankfulness that their visit was made possible. Dr. and Mrs. Glover have more than ever endeared themselves to the C.I.M. circle in this country and their visit has served to strengthen the fellowship between our friends in North America and ourselves.

Dr. Glover's public ministry as well as the messages given in the smaller and more intimate circles of the Mission Fellowship have been rich in spiritual power, and we are confident that impressions have been made which will be fruitful in blessing both for this country and China.

We cannot but thank God for the visit of His servants and assure them of our prayers in their behalf and on behalf of the great work for which they are responsible in North America.

The international character of the Mission's fellowship is something for which we give unfeigned thanks to God, and we feel that the presence of Dr. and Mrs. Glover in our midst was a witness to the reality of the unity which we enjoy in Christ and in the fellowship of the C.I.M.

W. H. Aldis.

In Memoriam:

Mr. A. B. Wilson.

'Willing rather to be absent from the body and to be present with the Lord.'—2 Cor. 5:8.

In the providence of God we are usually taught the relative values of things present and things to come by the experiences through which we pass. The life that now is has a purpose and a training which brings its own need of pleasure and of profit; so that while we 'pass the time of sojourning here in fear,' we should, as we do so, be 'singing and making melody in our heart to the Lord,' giving thanks always for all things.' As experience ripens, the truth deepens that we are 'from home' rather than 'at home,' and the latter becomes growingly attractive and increasingly desirable.

This was so with my friend Mr. A. B. Wilson, with whom I have had intimate association, commencing soon after his arrival in China, in the year 1897, and until he was called away. After the usual period of study at Anking he was appointed to work in the Taichow area, residing in that city from May 1898 to May 1901; then for a short period in the busy port of Haimen, eventually reaching the scene of his longest service, in Sienku, in 1902. Thus he has been granted a total of thirty-six years of service for China and the gospel's sake, during which time he had only three furloughs.

Mr. Wilson leaves a record of quiet, steady perseverance in well-doing, along a road that caused a good many shakings and with a burden that at times pressed heavily, but come light came shadow, he pursued the way given him to take with regular constancy. He was ever ready to respond to special appeals when occasions called, thus at one time he was found giving assistance in our Shanghai Business Department, in order to fill a gap, and during what we term the evacuation period of 1926-28 Mr. and Mrs. Wilson were asked to take charge of one of our emergency houses. It was found that their home was one of the most popular of the whole number. Even during their recent furlough our friends were called upon to act as homemakers for a group attending Keswick. Two of their guests have left this testimony, 'Mr. Wilson, like Gaius of old, was an admirable host. We all loved him. What a blessed time of fellowship we all enjoyed!'

While Mr. Wilson was preparing to return to China in the early autumn of 1932, he became conscious of a premonitory sense of unfitness. The regular medical examination for returning missionaries discovered no cause for this, so it was thrust aside, but very quickly after the last arrival in China the presence of a serious disease became apparent, and it was soon evident that his earthly course was nearly run. The issue was faced with calmness and assurance, and so on April 18th he was not, for God took him.

For Mrs. Wilson in the sorrow of the parting and the present sense of lonesomeness our heartfelt sympathies will go out, as we hold her in prayerful remembrance.

W. H. Warren.

Mr. J. C. Hall.

Our prayerful sympathy goes out to Mrs. Hall in the death of her husband, Mr. J. C. Hall, at St. Andrews, on June 13th. Mr. Hall sailed for China in 1889, and continued in the work there until 1931. He had thus served in the ministry of the Gospel there for forty-two years. After ten years at Sining, Tsinghai, he laboured at Chowchih, Shensi, and after the Boxer Rising, he was again in the north-west until his marriage in 1905. From that time onwards his sphere of service was in the province of Kiangsi.
T
HE 68th Annual Meetings in Glasgow, Dundee, Perth and Aberdeen revealed again something of the magnetism that the C.I.M. possesses for the Christian public of Scotland. The series of meetings commenced, as is usual, with the preparatory Prayer Meeting on the Friday evening in Glasgow. The Home Director, the Rev. W. H. Aldis, presided over a large meeting and with him were the Rev. R. H. Glover, M.D., the Home Director from North America, and the Rev. Arthur Taylor, our Scottish Secretary. Each gave a short address and the gathering was characterized by seasons of sustained prayer. On the following day (Saturday) the speakers participated in the Evangelistic Meetings in the Tent Hall, and the Grove Street Institute, where decisions for Christ were made. On the Sunday pulpits were occupied by the various speakers and after the noon-day Prayer Meeting on the Monday we had the two big public meetings, both, by the kind permission of the Minister and Session, being held in the West Church of St. Andrew (again kindly granted) and the Minister of the Grove Street Institute, where decisions for Christ were made. The next day two meetings were held in Dundee, both splendid gatherings, despite the inclemency of the weather, and the following day we had the public meeting in Perth. Councillor Peter Fleming, J.P., the indefatigable and able chairman of our local prayer circle, had taken the Lesser City Hall—the first time the Mission has ever ventured to hire so commodious a building or one of its Annual Meetings in Perth, but before the opening praise was sung, the Hall was full and it almost seemed as if we might hurriedly have to arrange for an overflow. Fortunately this was not necessary. The Lord Provost presided, and after speaking in most eulogistic terms of the work and testimony of the Mission, he expressed the city's pleasure at the presence of the two lady missionary speakers, Miss Francesca French and Miss Cable, and the Scottish Secretary. Councillor Peter Fleming told of the meetings of the local prayer circle and the Scottish Secretary presented the report, and then the two lady speakers held the large audience spell-bound with their wonderful addresses on some of their experiences in Chinese Turkestan and especially of what they had witnessed of the power of the Gospel in those parts. The following week-end was spent in Aberdeen, where we had both the Misses French and Miss Cable (Miss Eva French had not been with us to Dundee and Perth). Pulpits were occupied on the Sunday and then on the Monday we had two exceptionally remarkable gatherings, quite the best we have had from every point of view in the Granite City. The crowning meeting and the final one of the series was held in the beautiful West Church of St. Andrew (again kindly granted) and the Minister of the Church, the Rev. J. Esslemont Adams, M.C., D.S.O., D.D., presided over what was the largest attendance at a public meeting the Mission has ever had in Aberdeen. No time was wasted over the preliminaries and after Dr. Esslemont Adams had welcomed the three lady missionaries in the name of the large audience, and the Scottish Secretary had presented the report, Miss Eva French told of how the three of them, re-named by the Chairman that evening, the 'Triumvirate', had been led to undertake their itinerations on the borders of Tibet, Mongolia, and to cross the Gobi Desert and enter Chinese Turkestan. Miss Francesca French then followed with a description of the trade routes of those areas and told of the opportunities there were for reaching the people with the Gospel, and Miss Mildred Cable rounded off with a graphic and most vivid account of some of their experiences. It was apparent the large audience was moved and anxious to hear even more, and thus when Dr. Esslemont Adams rose and asked that the story of Topsy should be given, not a soul left the church, and we had the further inestimable privilege of hearing a story full of pathos and love—perhaps one of the most touching stories it is possible to hear. This was the account of how the ward of the 'Triumvirate,' a Chinese Moslem girlie, thought to be the daughter of some great chief in the Far North West, came to be theirs after being turned adrift on account of her being deaf and dumb. Miss Cable told this narrative as only she can, and tremendous satisfaction was expressed when the Scottish Secretary rose and stated that the story of Topsy was to be published by the Mission in book form in the near future. A memorable gathering terminated one of the most wonderful series of Annual Meetings that God has yet given to the Mission in Scotland. To His Name be all the praise and glory.

A. T.

THE EDINBURGH MEETING.

T
HE Annual Meetings in Edinburgh this year were held under somewhat difficult conditions, as they came in the middle of a very successful Mission by the Rev. Lionel Fletcher, which called away many who would otherwise have been with us, and reduced the attendances very considerably, so that we cannot speak of the continued increases of the past four years. We have however great reason for praise, and definite results from the meetings still continue to appear, for hearts were evidently moved and touched by the addresses at each meeting.

We again took the Freemasons' Hall in the afternoon, when Miss Rose Allen spoke of her itineration in Szechwan, and Mr. Aldis gave an inspiring address, bearing testimony to the way in which our Lord has 'shown Himself strong on behalf of those who have put their trust in Him,' and hearts were made glad as we heard of the great things done for the Mission last year. A very old friend—Dr. Duncan Main, late of C.M.S. Hangchow—was in the chair, and it was a pleasure to find once again how real the links are that bind the work of God in China into one.

In the evening we were in Charlotte Chapel as in past years, with Mr. Aldis in the Chair. Dr. Graham Scroggie took the opening prayer, then Dr. Glover gave a remarkable address on 'the challenge to our faith' which had been vindicated in the going forth of the 200, and of the 91 who followed in 1932. Miss Allen made the difficulties, as well as the joys of life among the people, very real to us all, and as the meeting went on, it was good to realize that the sense of the Presence of the Master of the Field, only became deeper and more real, until—instead of giving a closing address Mr. Aldis felt it was right to lead our hearts directly in prayer to Him in Whose Name we had gathered, not only to give thanks to our faithful Lord, but also to consecrate our lives afresh to Him Who had given His all for us.

It is gratifying to be able to report that, although the attendances were so much smaller, yet the sales of books and the gifts sent have been very encouraging, and we go back to the words of Dr. Pierson long ago, when he reminded us that God 'does not count, but weighs' in the balances of the Sanctuary.

G. G. B

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The Staff of the Tent Evangelistic Band in Hopei. The Rev. R. E. Thompson, who superintends the work, is seen in the centre.
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SCOTTISH CENTRES:


Preparation for Future Toil.

"Come unto Me, and I will give you rest."—Matthew xi. 28.

"Come ye yourselves apart into a desert place and rest awhile."—Mark vi. 31.

It is probable that this issue of China's Millions will be read in unusual places, for many of its readers will be enjoying a well deserved rest and change. One of the main purposes of such a rest was brought home to the writer two days ago as he turned the pages of Souter's 'Pocket Lexicon to the Greek New Testament,' and discovered that the word used for 'rest' in the passages quoted above signifies especially 'a respite, a temporary rest, in preparation for future toil.'

Is that an unwelcome, even a cruel, suggestion to those whose working days are long and holidays necessarily short? Should not the very mention of 'future toil' be carefully avoided in order that the maximum benefit may be obtained from the brief week or fortnight of rest? Yet if the first part of a holiday is devoted to recuperation, the refreshing of tired nerves and jaded minds, surely as the days slip by we cannot but remind ourselves that we are storing up energy for the future, drinking deep draughts of sea or moorland air in preparation for the close atmosphere of a city office, or laying by a fresh stock of happy memories on which we may draw in the dark winter months.

But to consider the matter purely from a spiritual point of view, there is a deep significance in the thought that rest is not to be sought as an end in itself, but as a preparation for future toil. The word is often used of soldiers who, in the stress of a long campaign, need a respite from front line activities in order that they may be fitted afresh for the arduous conflict before them. It is used constantly, and most appropriately, in the Septuagint for the rest of the Sabbath, and might we not value our Sundays more if we regarded them as a time of preparation for the daily struggle with sin and Satan?

Not for one moment do we suggest that the rest which the Lord Jesus gives to the weary and heavy laden is not of a permanent character. He satisfies utterly and for ever those who respond to His invitation. The burden of sin falls from their shoulders, never again to oppress them. They neither hunger nor thirst while they 'come' to Him and 'believe' on Him. They experience a rest of heart which nothing can disturb as long as their eyes are on Him.

But of the rest which is synonymous with selfish ease, the slackness of 'the unlit lamp and the ungirt loin,' the Christian knows (or ought to know) nothing at all. He is engaged in a warfare in which, as long as life lasts, he can never lay his armour down, he is a labourer who has never heard of a retiring age, and thus even in the periods of refreshing relaxation which his gracious Master accords him he adopts the forward-looking attitude of one who is ready at any moment to return to the front line trenches, to the field of labour. Rest is not a sedative but a tonic when it is spent in fellowship with Him Who said: 'My Father worketh hitherto, and I work.'

So only shall we be protected from the great adversary who never allows himself a holiday and who will most surely take advantage of any lack of watchfulness, any tendency to slumberous languor, which he may mark in us.

Do we need to be reminded that in August, as in other months, the great conflict between light and darkness continues with unabated fierceness? Prayer Companions can never afford a holiday. The hands of Moses must be steady until the going down of the sun. 'Come ye yourselves apart, and rest awhile,' not merely to regain the spiritual vigour which has been lost, but as 'a preparation for future toil.'

F. H.
T HE REV. G. W. Hunter writes of
Mr. Percy Mather: 'I cannot
tell you how much I feel this
great loss. Our brother was so well
equipped with languages and also
beloved by all the various Tribes in
Sinkiang. He has not died in vain.
I for one can say that he is a corn of
wheat that has fallen to the earth and
died and borne much fruit in my
life, not to speak of many others.
When people came to me with any
difficulty, I used to say "Ask Mr.
Mather." . . .

The young men have helped very
much, nursing day and night. The
Postal Commissioner and his wife
have also been exceedingly kind to
us, and also the two Governors and
the officials, and the Chinese and
Russian Christians. (The officials
gave a plot of ground near the wire-
less station for the two graves.) The
Russian Baptists sang beautifully at
the burial service. One of these I
had the pleasure of baptizing a few
Sundays ago.'

Mr. A. F. Parsons writes of Mr.
Mather: 'A better man one could
not have met, and the grace and
Christian character that he showed on
all occasions pointed him out as a
man who knew his Lord intimately.
Although we have only known him
for a very short period of time, yet
his life and testimony have made a
great impression on our hearts. On
all occasions he was ready to give a
helping hand to those in need, and
his thoughtfulness was very much
appreciated by everybody. It could
be truly said of him that he gave his
life for the people here. As a Turkic
Moslem said: "It did not matter
where one went, in the city, in the
country, or through the mountain
passes, Mr. Mather was there known
and respected; he was worth ten
men." Mr. Mather was very inter-
ested in the Mongols, and was hoping
to give himself to that work after our
arrival. Now, what of that work?
We certainly need more workers for
the different tribes in this province.
Much translation work has been done
by Mr. Hunter and Mr. Mather, and
they have paved the way for the new
workers.

'I cannot help but say a word of
praise for the way Mr. Hunter has
worked during this sickness. He has
been untiring in his efforts to help
the sick ones. His counsel and wis-
dom gave much strength to us all.
We were afraid that he was over-
doing it, for he became very tired
and weary, but he is picking up a
little again now.'

Of Dr. Fischbacher he writes: 'In
his service here the doctor never
spared himself, and he would go out
of his way to help the men. His
devotion to his work was an inspira-
tion to us all, and everybody in the
city appreciated the work that he did.
The officials and others in authority
here spoke of his sterling worth, and
realized that he had given himself for
the people. The officials here sent
round memorial banners for Mr.
Mather and Dr. Fischbacher, and on
one of the doctor's were written the
words: "He gave his life for others."'

POLITICAL DISTURBANCES.

Of the events which preceded our
friends' home-call Mr. Parsons writes:
'Through these troubles we have
lacked nothing, owing to the foresight
of Mr. Hunter and Mr. Mather, who
with difficulty bought in a good
supply of rice, meat and vegetables.
We have had also food supplies given
us by the officials in recognition of
our services at the Hospital. . . .

'During the past few years a large
number of Russians have been coming
over the border into Sinkiang and
settling in Tahcheng and Kulja or Ili.
Most of them have come in because
of persecution in their own country.
From among these people the late
Governor recruited 2,000 for the
defence of the province. The
Russians are the only people that the
rebels are afraid of.

'With all this fighting there have
been many wounded, and as Dr. Ma
is the only Chinese doctor in the
place, he asked us if we would assist
him. We only had to see the men to
realize the tremendous need. Many
needed urgent attention, and such
attention as only Dr. Fischbacher was
able to give, but he would not under-
take the job unless we assisted him
and did the dressings. The patients
were housed in large rooms, and
lying on the floor amidst dirt and
filth. The wounds were horrifying
to behold to our inexperienced eyes,
and as some had not been attended
to for days, you can realize a little
their condition. . . .

'During the last couple of months
we have had several thousand troops
arriving here from Manchuria, soldiers
who had fled before the Japanese and
gone into Soviet territory. They
came round by the Siberian Railway,
and entered Sinkiang from the north.

'On April 12 a change of govern-
ment took place. For some time the
Russians had been very displeased
with the way the late Governor was
acting. The Moslems had said that
they would stop fighting if the head
of the Governor was given to them.
So to end the trouble the Russians
attacked the Yamen (Governor's
residence) and captured the Governor.
They then took charge of the place.
The Governor later escaped, gathered
men together, and attacked the Rus-
sians, but he was defeated. The
attack made by the Governor's men
was made early in the morning, and
we did not know what was happening.
Mr. Mather thought it best that we
got up and dress, which we did. The
firing seemed to be coming from all
parts of the city. When daylight
came the Russians took the offensive
and the Governor's men were gradu-
ally driven back. At 4 o'clock the
Governor left and made off towards
Tahcheng, causing trouble along the
way. The Russians now have control
of things, the Chinese from Man-
churia have been put in charge of the
city, while one of the local men has
the position of Governor. The
change has certainly brought peace
to this city, and will, we hope, eventually
bring peace to the whole province.

'That was our hope a month ago;
now I am afraid our hopes are dashed
to the ground because of fresh trouble.
Ma Chong Ing's brother (the Moslem
leader in Kansu) has come up from
Kansu; one of the military leaders
has rebelled; the Moslems in Altai
are procuring arms from the Russians
and rebelling, also trouble is
threatened again from the people in
the south. The Government here
certainly has many difficulties to face.
These things are not said to alarm
you, but to give you some definite
subjects for prayer. The peace of
God garrison our hearts, and we
know that His protecting Hand will
be over us.'

AUGUST, 1933.
Percy Cunningham Mather.

By Three Who Knew Him.

It is twelve months since we used to hear the strain of familiar hymns, played on a fiddle or piped on a celluloid flute, come floating across the narrow compound of the Urumtsi Mission House. It was Percy Mather, and the hymn was often 'Stand up, stand up for Jesus.' He was fond of saying that 'Where duty calls or danger, be never wanting there,' together with 'Jerusalem the golden,' represented for him the two sides of the Christian life.

His whole life was one of service for others, and be the need that of a Moslem in trouble, a child in pain or a woman in distress, Percy Mather was ready to meet the claims. A recent letter told how he risked his life to secure food supplies for the young men who had recently gone to Turkestan (for mutiny was in the air and a siege was feared). Only too often his own necessities of food and rest were ignored, even though he must have known full well that he was shortening his life by the perpetual pressure he laid on his working powers.

From the day when he left Anhwei for Turkestan, having asked permission to go there after reading Mr. Hunter's journals, he knew that he had put his hand to a tremendous task. Great loneliness, constant effort, self-effacing service, fatigues and dangers were to be his lot. Mr. Hunter gained a capable, faithful and devoted companion whose loyalty could only be compared with that of a son for a father. They lived together, travelled together, and the itinerant evangelistic journeys which occupied several months of every year stand as a monument of witness to Mr. Hunter and himself and show what can be done by two whole-hearted, unsparing missionaries to evangelize a vast area in spite of almost insurmountable difficulties. Kashgar, fifty-four days' journey away, with all the intervening cities; Ill eighteen days to the north; Kobdo, the Russian border towns; Qazaq and Mongolian encampments hidden away in the mountains; all these peoples have heard, not once or twice, but again and again the story of the love of God and His offer of salvation through Christ. Everywhere in that great land the trail has been blazed.

These pioneers prepared their own translations of the Scriptures as they went, and the winter nights were spent in mimeographing pages of books which they had compiled. The time came when the Mongol language was needed, and Percy Mather undertook to master it. It was difficult to secure a Mongol teacher, and the only available man was a clever criminal who knew both Chinese and Mongolian. He was serving his term of imprisonment in the city gaol. Nothing daunted Percy Mather 'where duty called,' and everyone trusted him. So when he asked permission to sit in the cage with the man for a few hours each day, though it doubtless struck the authorities as a quaint freak that he should desire to do so, it was hard to refuse him anything, for he was always doing kindnesses for them. So leave was given and behind the prison bars he learnt the Mongolian tongue.

After sixteen years of service Mr. Mather allowed himself to take a furlough. Only those who knew him well realized what utter joy this experience was to him. To walk again by the sea at Fleetwood, to watch the fishing fleet, to sit and talk with the beloved mother and sister, was sheer happiness. Soon after his return to England, he wrote to us: 'I just sit here and look at them; I want nothing more.' Those who met him outside his home, when, after too long an absence, he was trying to readjust himself to western conditions, could scarcely realize that this small, spare, simple, unpretentious man was one of the greatest of modern missionaries; one who had started his career with no knowledge of a foreign language, but who left, as a result of sheer hard work, the legacy of a Mongolian-English dictionary, a Mongolian text book, and a Manchurian grammar and dictionary. He was known, loved and respected throughout the cities of Central Asia as a man who was always doing good.

It is inspiring in these days, when so much has been made easy and soft, to meet with rugged pioneers who rely on no man to cut a way for them through the stony mountains of difficulty but who, as servants of the Most High God, expect to see the impossible happen, if such a manifestation be needed for the extension of His kingdom. Percy Mather was such an one—simple, guileless, kind, inflexible in loyalty to duty, but most of all austere and disciplined. The will of God was for him the law of life, and nothing, however seemingly legitimate, was admitted unless it definitely furthered the task which had been committed to him. His deep desire to live wholly among the Mongols was never granted, but he prepared the books to help those who would dare to take up the challenge. Let the oncoming recruits see to it that the standard is never lowered as they over the task from him who has laid it down. Christ's terms of discipleship still are (not merely once were): 'If any man come unto Me and hate not his father, and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be My disciple.'

August, 1933.
Tent Evangelism.
Mr. G. P. Moore contributes a report of the work of the South Shensi Chinese Evangelization Society.

Mr. R. Su, a seller of Chinese and foreign medicines, school books, etc., living in the city of Yanghsien, is a Church member. He is a scholar, and widely read, and the original suggestion for the formation of an evangelistic society in this part of South Shensi was due to him. The idea, once planted in the minds of the other Church members, was quick to come to fruition. A prospectus was made out with the general idea and aim of an evangelistic society, and copies of this were freely distributed amongst the members in the main churches as well as in out-stations. At the general Chinese Conference held during the month of April in Yanghsien, a discussion was held to talk over the formation of the society which almost ended in failure. Difficulty after difficulty was brought up till any spark of life was almost quenched. Due, however, to Mr. Su spending three days at this time in prayer and fasting, the project was carried through and a definite decision made to start work on the first of the following month.

Thirteen Chinese and one foreigner met in Yanghsien on Wednesday, May 3rd. It was a glorious day, and we were going eight miles away to the ‘Dragon’s Arbour’ (Long Ting Pu). The large tent was already wrapped, benches, texts for preaching, tracts and Gospels were all ready; the large pan for cooking rice, the chopsticks and bowls, and all the paraphernalia needed for a prolonged stay in the country were done up, and on top of all were the rolls of bedding. And so we arrived at this village, tucked away in the hills, and started to put up our tent, with the assistance of course, of the whole village. Grannie and grandad, father and mother, and a whole regiment of children all shouting and talking, and each with his or her own idea of what this funny thing with ropes and sticks and cloth could be.

Long Ting Pu, or the ‘Dragon’s Arbour,’ consists of a street about a quarter of a mile long. Market day is every fourth day, when the people from the country round come in with their wares. But this village, though small, deserves its place on the map of China, for here it was that Ch’ao Luen first invented paper. An interesting story connected with this is that when his wife died the family burned some of this newly invented paper at the coffin with the result that she came back to life. (The custom of burning paper in front of graves is common all over China.) At the back of the village is a Buddhist temple with two priests and two or three boy assistants, and in front of the temple is a large mound which is Ch’ao Luen’s grave—it was between the grave and the temple that we pitched the tent. This caused another rumour—that the foreigners had come to steal the treasure out of the grave. In some magical way these foreigners knew just when the treasure was going to ooze out of the top!

If you had been out at the tent to help the workers, you would have got up at about six o’clock in the morning, breakfasted about eight, then prayers. About eleven o’clock the people would start to gather (their work in the fields being over for the morning) and you would preach and sing choruses till about three o’clock. Then perhaps in the afternoon you would go to a village not far off for a preach, or if you were tired you might be able to get a rest; or, if you wanted to, you just sat in the tent and talked to anyone who came. This was the time for personal work. During no period of the day could you expect to be free and have nobody in the tent. The evening meeting was after supper—just a short meeting from about seven to eight thirty o’clock, and you could count on being in bed by ten o’clock.

Mr. Smith and I thoroughly enjoyed the few days we spent at the tent.
the previous Saturday we gave out that the following morning's meetings would be carried out on the lines of a Sunday service, so as to show the people how we worshipped the true God. The next morning the tent was full to overflowing and three of us gave short addresses; Evangelist Cheo finished up with a direct appeal — asking the people to stand up if they wished to repent and be saved. After a moment's pause four women stood up. What an effect it had on the people! At last they began to realize that this 'Happy Sound Message' (as they call it) directly affected them. They went home to their dinners talking of it all, and when they gathered for the evening meeting there was no doubt in my mind that the Lord was going to work. We had told the people that this evening meeting was going to be a testimony meeting. The three evangelists, the cook, Mr. Smith, and myself each gave our testimonies — just a few minutes each in which we told why we believed the 'Happy Sound Message,' and why we trusted Jesus as our Saviour. Mr. Cheo again made the appeal. The village priest stood up and kept standing — then a young man — then an old farmer. The people were amazed — here was their own priest, the man who chanted prayers over their dead, who hit the gong in the temple — yet here he was publicly admitting his trust in the true God.

When the meeting was over, these three stayed behind and the way of salvation was put clearly before them, the schoolmaster also came later, and told us that he, too, wished to serve the Lord. How we thanked God that night for these eight souls — the first-fruits of what we hope will be the beginning of a real work in that district. Plans are under way to hire suitable premises, and Mr. Cheo will do the 'follow up' work.

Is the devil letting this work go on unhindered? Certainly not. Rumours are going round — the same old ones that the devil used when missionaries first came to this land — about them wanting the eyes and hearts of the people for medicine. The priest has also been threatened with expulsion from the temple. (Praise the Lord! This is just what we want.) There are other rumours too, which, if they get a hold on the people, will most certainly check the work.

We fight not against flesh and blood, but against unseen spiritual forces, which can only be overcome by the most powerful spiritual weapon we have — prayer. Let us pray that the 'Dragon's Arbour' may be turned into a Bethel — a true house of God.

Mr. R. E. Thompson gives a graphic description of tent work in Hopei. Two of the new recruits, Mr. P. L. Bromley and Mr. A. E. Grant, have recently joined him.

The Spring Campaign.

AFTER a short holiday the workers from the four tents gathered in Yuan-Shih City to make preparations for the spring campaign, of three months, in the county of Yuan-Shih.

There has been work in this county for some years. Mr. Hu and his wife have faithfully sought to help the few believers scattered in the villages around the city. For convenience in the work we have divided the Tent Band into two groups, each consisting of two tents, staffed by four evangelists; two boy helpers and one Biblewoman. These two tents are kept sufficiently near each other to allow the workers to have fellowship and to create sufficient impression in the neighbourhood. Our plan of campaign is that each group should work during the three months — from February to April — four villages, each village having one month's tent mission followed by two weeks' Bible Classes for the new enquirers. In this way the Band conducts eight tent missions in hitherto unworked villages, each followed by two weeks' Bible Classes, during the three months of spring. This work will be further followed up during the summer months by members of the Band. At the time of writing four villages have already been worked and the evangelists are now hard at work in four others.

Mr. Hu, the county evangelist, had spent much time seeking out suitable villages for the tents to visit, so when the workers arrived with their tents at their respective villages they were welcomed by the people.

Let us Visit the Tents!

First, let us visit the two tents known as Group No. 1. You must meet Mr. Li, the leader of the tent, working the village of Pei-su. He has been in tent work for several years and is a very acceptable evangelist. Being a farmer himself he knows how to present the message to farmers. The tent is pitched on a threshing floor just off the main street. How clean and bright every thing looks! Yes, Mr. Li is very particular about his tent. The people like to come and look at the pictures hanging around the tent, and Mr. Li is always ready to receive them and explain the Gospel from the pictures or tell them a Bible story. Just come in here. Why! this is another tent. Yes, this is a small tent in which the workers sleep and have quiet for Bible reading and prayer. Let us hear from Mr. Li something about the work in this village. For the first week there were great crowds daily but no one seemed to take much interest in the message. As time went on some began to understand a little of the Gospel and expressed a desire to learn more. A note was made of their names and every effort was made to help them to a better understanding of the Way of Life. The children came from the first day and soon learnt many of the hymns and choruses. The village schoolmaster seems to be really interested. Best of all, a number of whole families have put away their idols and desire to believe the Gospel. The news of your coming has got around and now the big tent is full, all are wanting to see the foreigners so we must go out and talk to them. We shall stay to hear Mr. Li preach to them. Don't they listen well? — even the little chaps on the front seats are attentive. Mr. Li is hoping for great things in this village. Judging from the welcome the workers received and the way the people have attended twice daily and listened, there is every right to believe some lasting result will be forthcoming.

Shall we go now to the second tent of Group No. 1? It is not far, just a little less than a mile across the fields, a very pleasant walk. The villages here are closely grouped together. The leader of this tent is also called 'Li,' and is a nephew of the Mr. Li whose tent we have just been to. His fellow-worker is Mr. Wang. Both are young men and have been trained in the China Inland Mission Bible Institute in Shansi. The village in which the tent is pitched is called 'Li-Jen-Tsuen.'
Here we are on the outskirts of the village and already some people have seen us. The news of our arrival is sure to be going around. The tent is pitched on a vacant spot right on the main street—not at all a good place, but it is difficult at times to find suitable places for our tents. A crowd has already gathered at the tent door to welcome us. The very tall young man with the long hair is Mr. Li, and the little short chap, Mr. Wang! We must go into the little tent off the preaching tent to rest and drink tea. While we rest I shall ask Mr. Li to tell us about the work here. It has not been all sunshine for the workers in this village. Let us listen to what Mr. Li has to say.

Here the people seem to be more or less indifferent and the children attending the meetings are few. The children make such a difference. They learn the hymns and in their homes continually talk about what they hear in the tents. However, a number of young men have been showing some interest and more than twenty of them have recorded their names as enquirers.

The local schoolmaster has been talking against the work, with the result the attendance at the evening meetings has fallen off. Then a few nights ago a thief cut open the small tent and stole a lamp and other articles. Notwithstanding the difficulties we have much for which we ought to thank God. After this month of tent meetings is over we hope the new enquirers will find us a room, and we shall stay for fifteen days' Bible Classes to help all those interested to fuller knowledge of the Truth.

Let us have a meal of dough-strips, and if you are not too tired we shall visit the two tents forming Group No. 2. They are five miles from Group No. 1. We must ride cycles. The roads don't look inviting, do they? The first tent is pitched in the large village of Ch'ih Tseen.

The tent is in an enclosed yard—a very suitable place as no one lives in it. This seems to be a village of children. I have never seen greater numbers of children in any village. In order to give the grown-ups a chance to hear, Mr. Hu, the tent leader, had to make special arrangements for the children. Each evening one of the workers took all the boys and girls into a large room and had a special service for them. Mr. Hu will ask the children to sing for us. What singing! It is far from musical, but zeal and force make up for any lack of that kind. That man a little better dressed than the others is the schoolmaster. Mr. Hu lent him some books from the tent library which resulted in his taking an interest in the message. He now has the evangelists visit his school every afternoon to speak to the boys. Another aspect of the work which has brought joy to the evangelists' hearts in this village is that ten whole families have destroyed their idols and in these homes quarrels have been settled and now young and old join in the worship of the One True God.

Mr. Hu will escort us to the second tent of this group. It is only one mile away, in a village called Miao-Yi. It is to the home of the village elder we are now going, as the tent is pitched in one of his courtyards.

The Biblewoman has been staying in this home for more than a week and quite a number of women have been helped through her ministry. One woman came out very brightly. She had, in the past, been a very great sinner, but now shows real evidence of repentance. Her son is also interested and has bought a Bible. The attendance at the beginning was good but suddenly the people seemed to lose their desire to attend. It was found that Satan had been at work. The communists had leaflets secretly distributed through the village. These spoke of the evils of the Jesus religion and many were afraid to attend the meetings. Mr. Chou, the leader of the tent, is in touch with many of the young men of the village. They are attending the meetings regularly and he has great hopes for them. I fear some of them are going to find it difficult to break with sin and follow the Lord.

Follow-up Work.

While the tent mission is in progress in a village it is not difficult to get a crowd to listen and show what appears to be real interest in the message, but when the excitement of tent meetings is past and we settle down to daily classes in an ordinary house we soon find out the ones who have a real desire to know the Truth. It is these seekers after truth our workers try to help through these classes.

The illiterates are encouraged to learn to read; those showing signs of true repentance are taught to pray, while all learn hymns and scripture portions. The way of salvation through faith in Christ is daily explained to these people who so recently have turned from idols and sin to seek the living God. The results of the class work in the four villages we have just been visiting were very encouraging. I visited two of the centres while the workers were busy at this work. It was a great joy to see so many daily learning God's word. On the Sunday the
service in both these villages was attended by as many as fifty persons, the greater number in one village being women. There, one of the Biblewomen had been doing a good work amongst the women. It is during these classes that the new group of enquirers becomes somewhat established; leaders are chosen from among their number and a place for Sunday worship and other meetings decided upon. Then, too, many grow in their knowledge of the truth and are willing to take the big step of destroying all their family gods. In the centres referred to in this letter there were twenty homes from which the idols were taken and destroyed.

Satan does not lightly part with those who have served him for years, as will be seen from the following.

On a recent visit to Ningkiang, the Misses Silversides and Wood went to Paocheng, a city situated to the Hanchung Plain. The Rev. Arthur Moore, C.I.M. Superintendent in Shensi, writes:

MANY of you are praying for the Two Hundred who are now out in the work, so I am going to tell you something about those who have been sent to the Hanchung Plain.

You will be glad to hear that Messrs. Beck and Small have occupied Tzeyang for the Lord and are having encouraging times there. There is a ready response to the preaching of the Gospel and they write of several in the city who are showing special interest in their soul’s salvation. Mr. Small writes of two elderly men who seem to be seeking the Truth.

Messrs. Frencham and Smith got to Ningkiang, the unoccupied city to which they are designated, in January, and had a splendid time preaching the Gospel. They also found suitable premises and were negotiating with the owners to mortgage the property when rumours of a Communist invasion became prevalent, and the military flocked to the city and took every available room in the place, and our brethren had to get out. Since then they have been staying at an out-station on the way to Ningkiang and are helping on the work there until they are able to get back again. A recent attempt to get back proved a failure. They found conditions rather worse and had to spend their one night in the place sharing a room with several opium smokers who gambled and smoked half the night! I don’t think, however, it will be long before they are able to return, as the Reds have been defeated by the Government troops, when many were captured and a number killed. This battle took place south-west of Sisiang, and their defeat has, as far as we can judge, removed a great hindrance to the preaching of the Gospel.

We are trying to make arrangements for the Misses Silversides and Wood to go to Paocheng, a city situated at the entrance of the north road leading into the mountain pass. It is an unoccupied city. The original cities to which they were appointed are bandit-ridden so that it would be unwise for them to attempt to go until things clear up a bit. Their present need is a Biblewoman to help them. We are hoping the church will co-operate with us and appoint one of the women for this work. They are praying about it and we trust the Lord will guide them in their choice. There is quite a movement amongst the women in the church to get out and work for the Lord. The Evangelization Society the men are forming has made them feel they ought to do something, and so a number of those who can go are getting out to the villages preaching.

We have been greatly encouraged by the spontaneous work that has sprung up at a place called Shang-Shui-Si. It is about ten miles away. Evangelist Hwang and others have been there preaching the Gospel and the Lord has blessed their efforts. The people have been flocking to hear the Truth and have given a place for worship. Mr. Hwang came from there a week ago to ask the church to consider placing a family near him, and they have found a place. There is quite a flock of at least forty who are going on to know the Lord.

There was another striking case of demon possession in which the possessed person, a young woman and also one who appeared to want to follow the Lord, was able to tell what the evangelists were doing although they were not present. She told the people how they were on the road to her home and that they had stopped to pray and what they were talking about, all of which was perfectly correct. This girl was delivered after several hours of prayer for her. I could write of other forms of attack by the powers of darkness on this work, but surely this is enough to call forth the most earnest prayers of all our friends?

From the Front Line.

Extracts from letters emphasizing various aspects of need and opportunity in different parts of China.

THE TWO HUNDRED IN SHENSI.

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Saviour Whom they have learned to know and love more deeply during their two years' stay with us. For each one of them and their future service we ask your earnest prayers.

The Lord has allowed us to see rather more fruit than usual in this Gospel-hardened district. During the New Year week of Evangelism we had over twenty groups of men and women, some doing revival work in the outstations at the invitation of the local Christians, others doing forward work in unreached villages. About six miles to the north of Hungtung are two such villages, Hsia-ko-lo and Kou-tung, where the Lord gave special blessing and now for three months enthusiastic groups of men and women and children gather in each place to worship God; while in a neighbouring station over seventy names were recorded of men who desired Christian instruction. In an out-station to the north where divisions and strife had been hindering spiritual progress for years the Spirit of God worked mightily, confessions were made, wrongs put right, and to-day a spirit of love and harmony prevails and the work of God is going forward.

In another place to the south two young women who were educated in the Hwochow schools some years ago, found Christ, yielded their lives to Him, and hope to enter the Bible Institute for training in the autumn. Please pray that nothing may hinder them from thus fitting themselves for the Lord's service.

FLOODS UPON THE DRY GROUND.

Mr. Henry Guinness tells of blessing in the province of Honan.

The Lord has been doing great things for us this past week, so I must tell you about it, for many of you have been praying.

Dr. Chia, a humble, scholarly man, was the speaker at the Shekichen Conference in the south of the district. It was a real Keswick, his message dealing with the truths of the higher life being in the power of the Spirit. The Kaifeng pastor, who has himself recently been blessed, led the singing before the meetings, and his face shone with the joy of the Lord. After each meeting numbers pressed forward to the foot of the platform to pray and be dealt with personally, and many were born again, while others had a vision of the fuller life in Christ.

Not long afterwards Gaussen and I went to Tai-iu-miao, a small out-station, where with three or four Chinese we spent a month preaching in the village. A week of special meetings had been arranged shortly after our arrival, but the speaker who was expected was delayed on account of famine relief work. As many of the folk had come in from the country, it was felt that we could not postpone the mission, so we took it in turn to speak. Thirteen souls were saved, including an avowed vegetarian, who had been sent along.

Last week we were at Yencheng for Miss Christensen's meetings, the last of a series she has been conducting in this province. One of the Tai-iu-miao deacons, whose wife and son had recently been saved, realizing his need, had walked in sixty miles, and our Wuyang evangelist and his wife were also there. Praise God, we had a wonderful time of blessing and these three, amongst others, were, we believe, truly born again. No appeals were made, and there was no special emotion, but the spirit of conviction was present and hidden sin was brought to light and put away. We are now looking for a new day for the work at Wuyang, and have just had four days of special meetings, which were led by one of the Hiangcheng evangelists. Two souls were saved yesterday and several have been awakened to their need, but we are looking for much more than this.

Mrs. Soderstrom thus describes the Yencheng Meetings:

Miss Christensen, who was the chief speaker, and whom God had used in other places, spoke with power and earnestness, and the old message had 'still its ancient power,' hearts and consciences were moved, and some who had once 'run well,' but had found the race too hard and had slackened off, now retraced their steps to the feet of the Saviour Who always has a waiting welcome. Others had not fulfilled their vows, and had been dishonouring God in their business. For instance, one shop was a cake business, but incense and gambling cards were also being sold; needless to say, the family had not been growing in grace for some time and they were going home to put this right. Some also found that no outward form, apart from a real change of heart, could bring them peace. Several of the schoolgirls were blessed, and apologized to us for disobedience and rudeness, and to each other for unkindness and quarrels amongst themselves. Thefts were also confessed, and restitution was made either in goods or money.

Our hearts were most grieved because of shameful sin

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confessed by some whom we had trusted. The confession
on the part of others, who were also in the position of
spiritual leaders, of not putting first things first, gave the
clue to the lack of clear spiritual testimony among the
Christians.

And now, although our hearts have been solemnized,
we realize very much, too, the great love of the LORD in
dealing thus with the Yencheng Church, which has been
so used in the part for widespread evangelism, and the
pains which He is taking that it may be purified and made
white in the Blood of the Lamb.

THE POWER OF DARKNESS.

Requests for prayer come from Mr. G. Vinden at
Pengshan, West Szechwan. He and Mrs. Vinden are
spending the summer at Chefoo.

Here at Pengshan, there has recently come along a
Mrs. ' Leaves ' whose son is possessed with an evil spirit.
Mr. Yellow, one of the deacons, a country farmer, got in
touch with her and told her that the LORD could drive
away the demon, and she seems to believe the cause of
the demon possession is a very potent idol called a ' tan
shen.' Some weeks ago, Mrs. Leaves started coming to
worship, and brought her son. When on the church
premises the son was docile enough (he is at times very
violent), but strangely enough—or is it strange?—though
he could answer ordinary questions, and repeat short
phrases after anyone, the one thing he couldn't or wouldn't
say was the phrase ' Kao chen Shen,' which means ' trust
the True GOD,' or ' Kao Ye-Su,' which means ' Trust
Jesus.' The mother has learnt the elements of the Gospel
and says she believes, and she wants us this week to go
and help her take down her idols. God grant her faith
may be genuine and result in the release of her son from
this sinister power. Before hearing the Gospel she had
tried without success all other means to get freedom from
bondage for her son. When she first came, Mr. Chen,
the evangelist, made a very simple rhyme of about a dozen
decades for her, to learn. Translated literally, and
therefore jerkily, it is ' True Living God has great power,
trust His Name, demon leaves body.' One wishes one
could get more teaching in at a time, but especially with
these country women, it has to be ' line upon line.' ' The
boy is beginning to get better now, and he, too, has
started to repeat the words. Is it not recorded, ' The
Name of the LORD is a strong tower, the righteous runneth
into it and is safe' ? May it be so in this case. Please
pray for Mrs. Leaves and her son, that they may go on
to know the LORD.

Will you please keep on praying that those who name
the Name of CHRIST may attain to a higher level of Christian
experience and knowledge. We have heard, though
nothing has been fixed yet, that a Mr. Tsai, a Spirit-filled
worker from the east of the province (Church of England
district), who is now working independently and on a
' faith ' basis, is proposing to visit our stations in the west.
One wonders if perhaps—and oh! how deep is our longing
—he is a servant of the LORD through whom revival
blessing will come to the Church. Please pray that
Goo's purposes may be fulfilled and His Will be done.

Answered Prayer at Nanchang.

The Rev. R. W. Porteous tells of the Mission conducted
by Mr. Leland Wang at Nanchang, Kiangsi, and of other
answered prayer.

YOU all will be interested to hear of the blessing
attending Mr. Leland Wang's mission held
here in Nanchang during the former part of
this month. Our hearts are full of praise to God for the
abundant answers to your prayers and ours. You, ' His
Remembrancers,' must have been pouring out your hearts
for needy, suffering Kiangsi.

There was a wonderful spirit of expectancy at the
united weekly prayer meetings, prior to Mr. Wang's
coming, which resulted in a most delightful spirit of
unity amongst the workers of the various Missions working
in this city. One of the city Pastors remarked, ' Apart
from the blessing attending the meetings, it was worth
while having the Mission to have had such a precious time
of fellowship with each other.'

Four of the largest and most central Churches were
filled to capacity each afternoon and evening, with the
exception of one evening when a severe rain storm kept
about half the people away from the service. On one
occasion several hundred had to be turned away. God
generously used the faithful, forceful messages of His
devoted servant, Air. Leland Wang, whose humble, happy,
winsome way won the hearts of all. Some 250 came
forward in response to the Gospel invitation, most of these
publicly to confess CHRIST for the first time.

Another interesting feature of the past united mission
was the morning talks given by Mr. Wang to some 600
students of the Baldwin Memorial Girls' School and the
boys of the Nanchang Academy, at their morning Chapel
hour. The talks were greatly appreciated, quite a number
of the students yielded their allegiance to CHRIST, whilst
thirty others dedicated their lives to the MASTER. We do
indeed praise God for the great things He has done for us.

Madame Chiang's Request.

Just a few days prior to Mr. Wang's arrival, Madame
Chiang* attended our monthly Missionary Prayer Meeting;
I happened to be sitting somewhat near her; she graciously
asked Mrs. Porteous if she might have a chat with me.
Madame Chiang asked me to suggest to the missionaries
present that we should get together and do something
for the thousands of wounded soldiers in the Government
Military Hospitals here in the city. It did make one's
heart rejoice when she added, ' I want them to know the
Comfort of Salvation.' As you may suppose, the sugges-
tion was promptly acted upon; we soon got together, and
the very next afternoon three preaching bands, including
picked workers from each Mission, were chosen to visit
the three large Military Hospitals. We have weekly
Gospel services for those who are able to assemble in
one of the largest wards; afterwards we go round each of
the wards and talk with the more seriously wounded men,
who are confined to their beds, telling them, as Mme.
Chiang herself suggested, of ' the One Who suffered
more than they have.' Mr. Leland Wang went with us
on our first visit to the 5th Military Hospital and gave a

* The wife of the generalissimo of the Chinese Government
forces.
most helpful message, which was listened to with rapt attention by several hundred of the officers and men.

The Women's Bible School.

I must not omit to tell you of the splendid work done by our Women's Bible School Preaching Band, during the month's practical Gospel work, which comes in the middle of the three months' course. They carried the Gospel Message to the people of forty villages; hundreds heard the Word of Life from their lips. The result of that effort is that we now have thirty-five new enquirers attending the weekly services at River Home Mouth, whilst at Head Hill a goodly number were added to the worshippers there, who now total between thirty and forty. Ten of these have recently been examined for baptism.

God's blessing has attended the study of His precious Word. Miss N. Gemmill assisted in the first month of the present term; her ministry was a great blessing to all. Mr. Taylor, Miss Rowe, Mr. Ho, Mrs. Porteous and I have been responsible for the classes during this present month. The women are very keen! The early morning prayer meetings still continue. One hears them singing their morning song of praise at 5 a.m. They have applied themselves with a zest to their studies, which surely augurs well for the efficient service we hope they will each be able to render on returning to their various districts. The students were privileged to attend Mr. Wang's afternoon and evening meetings, during the ten days of his ministry, which proved to be not only a rich blessing to them but also a splendid opportunity in learning how to present the Gospel Message.

Next week will bring us to the close of our first six months of Bible School. Our hearts are cheered to know of the good work being done by some of those who have been with us these past months and are now busy out in the great harvest field. One writes of forty having been won to Christ in the group of which he is a worker.

Pray On.

In closing may I ask you to surround all these young converts with your prayers; 150 accepted Christ at one of Mr. Wang's meetings in Kinkiak, so it looks as though God was going to grant us the 1,000 conversions and baptisms in C.I.M. Kiangsi this year. Pray on! And let us hold on in believing prayer for the 10,000 baptisms and conversions in our C.I.M. Churches throughout the provinces.

Remember, too, the opening of our third term for men students (D.V.), September 16th to December 15th. We hope it may be possible to have Miss Tippet here in Nanchang for some special meetings about that time. Conditions in many parts of Kiangsi are still anything but favorable; occasionally some of our beloved workers are compelled to flee from their stations, and take refuge here in the city, then when the storm is spent they again bravely return to their various posts. Many of our Kiangsi workers are living and working under conditions of considerable strain. I need not remind you all of their special need these days. There is, however, a great readiness and willingness on the part of the people to listen to the Gospel message, for which we thank God and take courage!

PS.—Just returned from the weekly visit to the 5th Military Hospital. How they listened to the message and eagerly asked to hear more as we went from ward to ward! Between 300 and 400 pocket testaments were given after the service to the wounded officers and men. Pray that the entrance of His Word may give light.

C.I.M. Birthday Book.

We are publishing from time to time a list of additions and (if necessary) corrections in the C.I.M. Birthday Book. Already many friends are using it daily, praying definitely for those whose birthday it is. It is therefore of the utmost importance that the book should be kept up-to-date. The third list is printed below:

**ADDITIONS**

P. 47 April 3rd. Miss I. F. Cockayne, 1932.

P. 63 May 5th. Miss E. A. Missen, 1932.

P. 68 May 14th. Miss J. Ellingham, 1932.

P. 86 June 19th. J. A. Beutel, 1898.


P.133 September 22nd. Miss N. E. Tucker, 1932.


**CORRECTIONS**

P. 31 March 1st. W. G. Windsor should read : Mrs. W. G. Windsor (née Brock), 1922.

P. 33 March 6th. The words, Mrs. (née Brock), should be deleted. 1922 should be 1921.

P. 41 March 21st. Miss Binnington is now Mrs. J. H. Kitchen.

P. 55 April 18th. Miss M. I. Simpson should be deleted.

P. 69 May 17th. Mrs. K. R. J. Hill should have an asterisk.

P. 73 May 24th. Miss A. M. Elieson is now with Christ.

P. 77 June 2nd. T. Cook should be deleted.

P. 81 June 9th. Miss S. R. Rasey should be deleted.

P. 86 June 19th. Miss R. S. Rasey, 1929 should be added.

P. 89 June 26th. T. Cook, 1909 should be added.

P. 95 July 8th. E. Flischbach is with Christ.

P. 132 September 19th. Miss R. S. Rasey, 1929 should be added.

P. 133 September 22nd. Miss N. E. Tucker, 1932.


Scottish Valedictory Meeting.

We draw the attention of our friends in Scotland, and particularly those living in Glasgow and its vicinity, to the public Valedictory Meeting to be held, D.V., on Friday evening, September 8th, in the large Hall of the Christian Institute, Bothwell Street, Glasgow. The meeting will also partake of the nature of a welcome to the Misses C. McFarlane and M. C. Brown of Kianghia—two of our Scottish missionaries who are once again at home on furlough. These two ladies will speak about the work, and the out-going candidates will tell of God's leading and provision, and our Scottish Secretary will also address the gathering. There will be special singing and a hearty invitation given to all our friends to be present.

Fuller details of the gathering can be had from our Offices at 16, Belmont Street, Glasgow, W.2.
THIS month it is again my sad duty to report the death of a senior worker, Mrs. T. A. S. Robinson, who passed away at Chefoo on the 14th instant, after a week’s illness with angina pectoris, to attacks of which she had been subject from time to time in recent years. Our hearts go out to Mr. Robinson and his son in deep sympathy in the sorrow of their bereavement.

Mr. Gibb, Mr. Parsons and Mr. and Mrs. Thomas Cook, with the party of new workers designated to the western provinces, safely reached Szechwan. After leaving Wanhsien, those proceeding to Chungking passed through trying experiences as their steamship ran on to the rocks, making it necessary for them to transfer and complete their journey on another vessel. We give God thanks for His protection granted and travelling mercies vouchsafed. We have since received news of Mr. Gibb’s arrival at Suifu, where forty-eight Western Szechwan workers were assembled to meet with him in conference.

We have also been glad to hear of the safe arrival of Mr. and Mrs. Mann and the party of new workers who travelled with them to Kansu. The party proceeding to Yunnan under the escort of Dr. and Mrs. Howard Taylor reached Haiphong on the 9th instant, and were leaving the following day for the capital.

Mr. and Mrs. G. Findlay Andrew returned on the 22nd instant from what was literally a ‘flying’ visit to Kansu in the interests of the work of the Famine Relief Commission. They left Lanchow at noon on Thursday and arrived in Shanghai on Monday evening, having travelled by aeroplane to Sianfu, and thence by motor van to Tungkwan, where they boarded their train.

The reports of baptisms which are reaching us are cheering. Since I last wrote to you four hundred and seventy-one have been recorded, bringing the total for this year so far up to 1,171. Thus our returns are more than 500 in advance of those for the same period of last year.

Opposition.

In reporting the baptism of sixty-four converts in one of the out-stations in our tribal district of Sapushan in Yunnan, Mr. A. G. Nicholls tells of opposition. In the village of E-nan-chang, where there is a small chapel, a ram’s horn had for years been blown to call the people to worship, but the Chinese landlords now object, saying the devil will bring sickness upon them if he hears the noise. The Christian tenants have to obey or leave their farms. At worship in the evening of Mr. Nicholls’ visit, there was a good attendance. Our brother says:—

‘The devil has power to prevent the blowing of the ram’s horn, but he is powerless to prevent the converts meeting for worship.’

There are, as you will understand, many other forms of opposition on the part of the Adversary. He has numberless devices for making the work difficult. The prevalent lawlessness, instigated by him, exposes God’s servants to personal risk when travelling for the purpose of preaching the Gospel. Then again, recurrent civil strife often renders impossible visits to the out-stations to give oversight and instruction to the converts. There is, therefore, constant need of prayer that divine protection may be vouchsafed to those who in the fulfilment of their ministry have to take journeys.

Letters recently to hand from Mr. Crofts, with Miss Loosley had been asked to attend to the dressing of some wounds. This was tiring work, but was affording opportunities of giving the Gospel message.

From Eastern Szechwan we learn that whilst the Communists are out of Pachow they still seem to be at some place less than 100 li from the city, and also still hold T’ongkiang, on which they were reported to have swooped down suddenly in December, killing all elderly and well-to-do people and little children.
Opportunity.

Notwithstanding disturbed conditions, there are, almost everywhere, great opportunities for preaching the Gospel, and in not a few places men and women are turning to the Lord.

Miss F. H. Culverwell, reporting eleven baptisms at Putsunyi, Szechwan, says:

‘Though this is the busy country season with silk worm rearing and corn reaping, the dispensary daily draws people, so evangelistic work goes on steadily, and there is often evidence that increasingly some knowledge of the Gospel is getting abroad.

It is interesting to note that of those baptised two women were definitely the fruit of the dispensary work.

Mr. Yin Sui-teh, leader of the No. 1 Biola Band, now working at Tu-tang, in the county of Tuchang in Kiangsi, writes:

‘Our labours in San-tsa-kang resulted in thirty-seven sincere believers, and on April 2nd a place of worship was established there. On April 4th we removed to Tu-tang and we have now been here for one month, yet up to the present we have seen no definite fruit. I am, therefore, writing to ask you to cry to God for us without ceasing that the work may result in a full measure of fruit.’

Mr. Beard asks definite prayer for the students of the Normal School, Middle School and Pottery School, at Poyang in the same province, who seem to be showing interest in the Gospel.

From the province of Shensi, Mr. W. Englund, referring to the Spring Conference at Lantien, his former station, writes:

‘Though famine sufferings were distressingly in evidence on every hand yet people gathered from all parts of the district. In the faces of hundreds of Christians, the light of renewed hope and gratitude could be seen shining. Several women had come nearly 100 li on foot, and they looked very bright and happy in spite of the poverty and trials some of them have had to face these days. The Lord was powerfully near in the meetings. Hearts melted, men broke down before the Lord and confessed their sins, backsliders were reclaimed and sinners sought salvation. From the Epistle to the Galatians the Lord gave me two messages each day, and in the third meeting He used Mr. Huang as a channel of daily blessing. All felt that the Lord had, in answer to prayer, prepared for these meetings in a special way, and that they were of telling importance just at this time.

On the last day of the Conference the thirteen men and women I hereby report were baptized. Please remember these in prayer that the work of grace may be fulfilled in and through each one, and continue with us in prayer that the Lord may give still greater victories and blessing in the work in Lantien.’

Further north at Kingchwan, in the province of Kansu, Mr. A. B. Gjelseth has also been meeting with encouragement. In reporting twenty-six baptisms in that district and eleven in the district of Chenyuan, he says:

‘We have had the greatest time we ever had since we came here. There has been a real revival with confession of sin and renewing of hearts. There has indeed been a spiritual awakening in the Churches here for which we praise God with joyful hearts.’

From Tsinchow in the same province, Mr. Malcolm Phillips writes:

‘There was a great celebration of some kind at the temple nearby, and we made use of the opportunity to give tracts to the pilgrims or sightseers. I counted 1,500 used in two hours, giving one each to men only. Our place was packed all the afternoon. I was very much impressed by the fact that these worshippers were not coolies, but shopkeepers, scholars and teachers, and women in silks.’

Work Amongst Children.

Miss Ruth Rossiter, writing from Chuhien, Szechwan, tells of encouragement in work among children.

The following extract from her letter will, I am sure, be read with interest:

‘The Sunday School here is flourishing. We have over 300 come Sunday by Sunday, and the great majority of them are “regulars.” There is very great opposition from one of the boys’ masters, however. He will not allow his boys to come, and says he will beat them if they do. One day when we were out some small boys came with us, and talked to us for quite a long time. We could see these teachers sitting on the ground in the distance, and when the small boys went back, they stopped them, and one of them stood up and harangued them with many fierce gesticulations. So we feel that the devil is opposing the work. But the Lord is working in the hearts of these children, I feel sure.’

From a letter written by Mrs. F. Worley from Wenchow, Chekiang, on May 9th, I quote the following interesting paragraph:

‘Since February, I have been helping in the Boys’ School. The Principal was leaving, and it was not easy to find another at the time. It seemed unwise to close the school, and I felt I could not refuse the School Committee’s request to help for six months. We have fifty-one boarders and seventy day scholars. Six of the latter come from heathen homes but the remainder are from Christian ones. The educational authorities have not troubled us at all this year, and the Bible is taught daily as usual. The boys show real interest in their Scripture lessons. Four of the older ones have each formed little prayer meetings, and meet daily. Some go out distributing tracts on Sunday afternoons after Sunday School.’

A village on the road between Chungking and Tsunyi, Kweichow.
Notes from our Hospitals.

Out-Patient Work at Kaifeng.

Look at these hundred odd out-patients on a fine spring morning as they wait in the courtyard, or lie on improvised litters, or sit in the gospel hall where the evangelist is preaching to them. Many of them have just the ordinary ailments of hospital patients at home; but some of them are strange and interesting; some very saddening.

Here is a man stumbling in wearing a loose Chinese gown which covers an enormous tumour hanging from one thigh almost to the ground; when removed at operation it weighed 42 lbs.; he showed his thanks by bolting from the hospital without settling his account when his wound was almost healed. Here is a soldier taking a bandage from his head to disclose a hole in the side where his wound was almost healed. Here is a man stumbling in wearing a loose Chinese gown which covers an enormous tumour hanging from one thigh almost to the ground; when removed at operation it weighed 42 lbs.; he showed his thanks by bolting from the hospital without settling his account when his wound was almost healed. Here is a soldier taking a bandage from his head to disclose a hole in the side where his wound was almost healed. 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Look at that poor fellow, bound hand and foot with sin; but for this we have a certain remedy, which can be bought without money and without price, if only they would understand it. Look, here comes a leper, his face much disfigured with the disease. He is not the social outcast of the scriptures, but a well dressed gentleman; fortunately we do not see much of this disease.

Here is a woman carrying a puny child into the women’s consulting room. She asks the doctor how much it will cost to cure the child. No definite sum can be determined on the spot, so the whole story quickly comes out: the child was somebody else’s ‘unwanted’ little girl and had been bought for a nominal sum; if the treatment were to cost more than four dollars it would not be worth it, and the woman would take the child away. Here is a poor man suffering from Kala-Azar; he has travelled several hundred ‘li’ (or Chinese miles) to reach the hospital, and obtained the money for doing so by selling his only daughter for ten dollars (about 12s. 6d.). He later left the hospital because the injection treatment he was getting was painless, and previous needles he had had stuck into him by Chinese quack doctors had all been very sore, so what was the use of wasting money on medicine that was not even sore? What good could it do?

These are some of the problems one has to deal with. The price of medicine has to be dropped for the poor and raised for the rich. In their eyes really good medicine must be expensive.

T. R. Murray.

Major Wang’s Question.

During the summer clinics Major Wang had nearly always been a city call and he was a very sick man. He was most unwilling to take his case seriously and begged to be cured quickly as there was a big position waiting for him and besides he did not want his father who lived in Kweiyang to know that he was ill. It was pathetic to have him still insist that he would get better, when we knew there was very little hope. After the Gospel Message was given to him he began to think of more important things than a good position and each time as the doctor and nurse went to see him he would ask his staff to stand at attention while he asked the doctor to pray for him. Then he would seem eager to get the professional part over so that the doctor would be free to sit a few moments and tell him more of the Gospel or teach him to pray and it was always a pleasure to have leisure to do so. He made good progress in the Truth and his one great question was, ‘Has the Lord forgiven ALL my sin?’ You can imagine what joy it was to assure him that ALL was forgiven and that gave him peace. It was a pleasure to see him at perfect peace in the Lord and we hope that his testimony before his soldiers and his own family will bring them also to seek the Saviour that he found.

E. S. Fish (Anshun, Kweichow).

Follow-up Work.

In connection with the Lung Hospital, Shansi, the two missionary nurses (Miss C. M. Deasbam and Miss D. Madden) ask prayer in undertaking ‘some definite follow-up work,’ beginning with ‘the city people who have stayed in hospital during the past year.’
In the year 1909 the Lord called one of our Sisters for work in China in connection with the Liebenzeller Branch of the C.I.M. During the next few years she was joined by three others and after the war by a young Sister, who, to the great sorrow of all concerned, died after only twelve months on the field. The eighteen years of their service in Taohwaping in the province of Hunan saw the establishment of an elementary school and three out-stations, which were carried on with the help of thirteen Chinese workers, whilst two hundred converts were prepared for baptism.

Beginnings in Yunnan.

In 1928 the German Fellowship Daecooness Union was appointed by the C.I.M. to a district, inhabited by both Chinese and tribespeople, in the province of Yunnan, south of the capital Yunnanfu. Early in the next year Mr. Allen of the C.I.M., who had previously been responsible for the area, travelled over it with three older Sisters, the four younger ones newly arrived from Germany, and a Chinese Sister, Hanna Liu. On February 2nd they came to Sio, and after only a fortnight were enabled to rent three small shops as the future Mission premises. These after some alteration and thorough cleaning were occupied by the party. As the meeting hall proved far too small, even on the day of consecration, urgent prayer was offered for a larger one.

Satan meanwhile had not remained idle. Scarcely had seven weeks elapsed when a meeting was planned, in which the authorities proposed to alter the terms of the five years agreement under which the houses had been rented and to set limits to the proclamation of the Gospel. All the officials, teachers, merchants, and soldiers in this stronghold of idolatry were invited to attend. The Sisters themselves could do nothing but wait on the Lord for His deliverance. On the very night before the appointed day of the gathering an earthquake began, which continued with slight intermissions for three whole days and put the people into a terrible state of anxiety and terror. Did Satan meanwhile had not remained idle. Scarcely had seven weeks elapsed when a meeting was planned, in which the authorities proposed to alter the terms of the five years agreement under which the houses had been rented and to set limits to the proclamation of the Gospel. All the officials, teachers, merchants, and soldiers in this stronghold of idolatry were invited to attend. The Sisters themselves could do nothing but wait on the Lord for His deliverance. On the very night before the appointed day of the gathering an earthquake began, which continued with slight intermissions for three whole days and put the people into a terrible state of anxiety and terror. Did God's adversaries listen to His Voice? All we can affirm is that they have never been so hostile since that time.

Extension.

In the middle of May the first extension of our work was made, when Sister Anna Müller took over the Blind School in Yunnanfu. Unfortunately the former buildings had been hired out for other purposes, but with the help of some faithful friends another house was found, to which the children could be moved. How quickly they responded to the love shown them, and what a great joy it is still to work amongst this happy little company! Right down to the last comer they have learned to love the Lord Jesus and are being blessed by Him.

Just after this another opening presented itself in Annning. In April, 1929, an old house was rented and then repaired there, and the two Sisters, Margarete Kannenberg and Charlotte Gross prepared to carry on the work, with the help of one former helper from Hunan and one Biblewoman and two young girls. Meanwhile our first two men missionaries had been in training in the Homeland and sailed in the autumn. Whilst they were studying at the language school in Anking the Lord was so prospering the work on the field that forty-seven converts in Sio, where Sister Bertha Preisinger is responsible for the work, and ten in Anning, were ready to be baptized by Mr. Allen.

Early in 1931 we undertook another piece of work in the Slave Home in Yunnanfu. The slave girls there, who had already suffered so much through rough and cruel treatment, were by no means easy to deal with. Only love and more than human patience, which the Lord alone can give, could win through. To our great joy, a real awakening followed the evangelistic work done amongst them; they began to realize how God looked upon their hard and obstinate behaviour; public confessions were made and forgiveness sought both from God and men with real repentance. Unfortunately difficulties in the management arose shortly after this, and the Sister in charge could do nothing but retire from the work. Three of the girls had already been baptized, however, and since then Goo has been establishing others in His grace, five of whom are now on the stations preparing for future service for Him. Thus the seed sown in tears is now being reaped with joy.

In April another door was opened in Kunyang, at the southern end of the Kunyang—or 'Great Sea.' This busy town has a large market, is a port of call for the lake steamers, and lies on the recently completed motor-road. Messrs. Johannes Dietrich and Eugen Willhauck were now able to take over the work there. When the new buildings were consecrated in December, it was estimated that about fourteen hundred people were reached with the Gospel.

Soon after this three Sisters and the two fiancées of the Brothers arrived from the language school in Yangchow and could be allocated to different parts of our growing field. We should particularly value prayer for all our young recruits, who like all other non-English speaking missionaries have the added difficulty of having to learn Chinese through the medium of English.

Sinping, the most out-lying of the out-stations of Sio, was occupied in spring, 1932, as our fifth head-station. This had hitherto been held by a Chinese worker, but now Mr. Willhauck had sufficiently recovered from an attack of rheumatic fever to be able to take over the work. This last is by no means the only illness from which our missionaries have suffered; a number of them and of the Chinese workers have been laid aside, but we can praise the Lord for having restored all of them once more to health and strength.

Sister Frieda Wehle, who had formerly been at the Slave Home, was now free to take up work at the request of the C.I.M. in Pechcheng, a district including the two towns of Sinping (now Yüki) and Pehcheng, and three hundred and sixty-five villages. The station had previously been occupied by an American missionary, so that there was a small house and meeting-hall ready for the Sisters, but no accommodation for the medical work, which they hoped to carry on with the help of Dr. Liu and Dr. Lo and his wife from Hunan, but God answered prayer and the necessary funds were soon to hand for the erection of a suitable building.
To the six stations already held a seventh was next to be added in Imen. The difficulties that had to be met, however, before Mr. Dietrich was enabled to rent a new house there quite cheaply, did not make it for us the 'easy door,' which its name signifies.

'Blind and Blessed.'

At the same time the Blind School began to prove too small for the children, who now numbered thirty-five. Further, we desired to receive more of these afflicted little ones in order to win them for the Lord Jesus and through training help them to become useful women for Him. How great was our joy therefore to be able to purchase in December, 1932, some roomy premises and a garden.

The Lord has signally blessed the work in this school. The blind teachers themselves have served Him with great joy and with such faithfulness that some of the scholars have gained really good marks in their leaving examination and are now able in their turn to help in the teaching work. Four of these were able to attend the Bible School held by the C.I.M., and prepare for service on the stations; one, indeed, is already occupied as a Biblewoman.

Not only the blind girls, however, but ten of our helpers and two young people from the district were able to attend the course. Naturally, as the work increases, so does the need for suitable Chinese workers, and we were therefore deeply grateful to God and to the C.I.M. for the splendid opportunity for training such men and women offered by the School. In our own district two conferences are held yearly for the workers, one at Anning for those in the north and one at Sio for those in the south, and we rejoice to say that the last two gatherings have been specially marked by the Lord's presence and power.

We should like to draw attention to the help which the medical side of the work is proving in breaking down barriers of opposition and prejudice. Again and again the Lord has answered prayer in cases where all hope has been given up, and even through such minor operations as the extraction of teeth, doors (and, better still, hearts) have been opened to the preaching of the Gospel.

In the last year, the Harvest Thanksgiving Services at all the stations have proved what a real spirit of sacrificial giving God has granted young Christians; already, indeed, some of the workers are supported by the Chinese Church—a step forward in the right direction!

Among the Tribes.

Since the mountain dwellers, consisting of the Ipien, Miao and Oni tribes cannot regularly manage the long distances between their homes and Sio, special conferences are held for them. In December there was one for the women folk, but as thirty of the men turned up as well and there were sufficient workers on the station at the time, one was arranged for them as well. On the Sunday, more than a hundred Christians attended the Consecration Services of the new chapel and met at the Communion Service, whilst sixteen of the tribespeople and six Chinese were baptized.

The Presbyterian Mission asked us last autumn to take over the responsibility for a district lying to the southwest of our own. It is inhabited by Kado tribespeople, among whom a real movement towards God seems to be taking place. Over nineteen hundred families have thrown away their idols and are begging for a missionary to teach them of the One of Whom as yet they know so little. Mr. Willhauck has already made two journeys amongst them and was delighted to report that in addition to the eight farmers and two Siamese, who have been carrying on the work so far, six young people, who can both read and write, have expressed their willingness to prepare for service amongst their own people by attending the Bible School, which will, D.V., be opened in Sio for our workers in July. Unfortunately Mr. Willhauck himself is only able to visit this tribe twice a year owing to the condition of the rivers in flood-time. Meanwhile, however, news has come that the mandarin of Mechiang (or Talang) has declared himself as the inveterate enemy of all foreigners and Christians; many of the latter he has even hanged on trees or beaten to make them deny their faith. The visit paid to him by Mr. Willhauck and another missionary proved fruitless, so that there is urgent need for prayer that the man's heart may be changed and that the young Christians themselves may be enabled not only to stand fast but to grow in grace in this time of persecution.

We are hoping, if it is God's will, to take over in the next two years a portion of the Presbyterian Mission district still farther south. By that time the last workers sent out should be in a position to accept responsibility for the work there. We now have five Brothers and nineteen Sisters working on the field. In addition there are seventeen Chinese workers, three Biblewomen and eleven girls; the latter are being trained on the stations for future service to their own people. The first baptisms in Yunnan this spring now make the total number up to a hundred and forty-one, and in addition there are seven blind girls, who belong to the C.I.M. Church at Yunnanfu. The district itself comprises at the moment seven stations and twelve out-stations.

We can thank the Lord with full hearts for all the protection He has given from the dangers of Inland China and for the way He has prospered and increased the work during the last four years. Our prayer is that He will continue to bless richly the sowing of the seed, so that a rich harvest may result to His praise. For the future we take our stand upon His word in Micah ii. 13:

'The breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it: and their King will pass before them, and the Lord on the head of them.'

A Miao Christian boy at Sio, Yunnan.

August, 1933.
Evacuated Stations.—We are still without news of the reasons which necessitated the evacuation of five stations in East Szechwan. The cable which contained this news was dated June 21st. We know, however, that fairly serious fighting had broken out between the 24th and the 29th Armies north of Chengtu, and that as a result the Rev. G. W. Gibb and Bishop Mowll were unable to cross over to Paoning for an important Conference. At that time there was no anticipation of any further attack from the Communist forces to the north. As more than a month has passed since the receipt of the cable, we trust we may infer that the cities mentioned—Paoning, Nanpu, Futsunyi, Ilung and Kwangyuan—have not actually fallen, though obviously they must have been threatened.

The following extract from a letter written on April 28th by the Rev. J. Carpenter at Chowkow, Szechwan, refers to the previous Communist inroad, but it well illustrates the methods adopted:

'Taking advantage of the absence of the local soldiers at the civil war, a horde of Communists said to number at least 10,000, came over the northern border from neighbouring provinces, and began marching southwards and westwards, leaving a story of suffering behind them wherever they went. Even when the general realized the danger, and sent troops back to deal with them, the soldiers were very half-hearted, and did not fight properly, many deserting to the Reds. The reason for this was not far to seek. Most of the soldiers had been taken by force from their homes and farms to fight for the local war-lords, and not only so, but were badly clothed, badly fed, and badly paid. On the other hand the Communists acted very subtly. When they joined battle, it is said that they would call out to the soldiers: 'Do not shoot us; we are your friends. We do not want to hurt you; we only want to kill the officers who oppress you. When you are commanded to fire, aim over your heads, and when possible come over and join us.' They had never met such 'enemies' as this before, and many yielded to the temptation. Moreover, they found the Communists were often as good as their word—if they captured a regiment, they beheaded the officers, paid the soldiers $5.00 for their rifles, and a bit extra for 'pocket-money', and sent them back to their farms and homes to spread the propaganda; to those who were willing to fight for them they gave $10.00.'

Describing the same events, Mr. G. Jackson, of Paoning, says:

'The last few days of January and the first half of February were anxious days here in Paoning. The military reinforcements had not arrived and the Reds were sweeping all before them. The soldiers that were at the front were afraid to make any stand, and had the Reds wished it, they could have come right on to Paoning, but something held them back. We feel certain that it was prayer that restrained them. Here the Chinese Pastor arranged a daily prayer meeting, and at home much prayer was focused on this place as a result of the false report that the city had fallen to the Reds.'

We trust that by the constant use of the same weapon—prevailing prayer—this further threat to the work of the Gospel may be averted, and that the Chinese Church may be comforted and purified as it passes through the fire. The Communist forces are said to be well equipped, and it might seem a simple matter to overrun a province in which vast armies of ill-paid, ill-fed mercenaries are pitted constantly against one another, fighting not for any great ideal but to further the selfish designs of individual generals; but God reigns, and how helpless are all those who array themselves against Him!

A Token for Good.—The following note from a letter written by Mr. James Stark at our headquarters in Shanghai on June 12th, will call forth special thanksgiving because our friends in Australia have been passing through an unusually long period of testing in regard to funds:

'Each day last week we met at noon to pray for the supply of the financial needs of the Mission, and on Saturday at noon we were greatly cheered by the receipt of a cablegram from Sydney, N.S.W., saying that there had been cabled to the Hongkong and Shanghai Bank for us 114,89 Chinese dollars for the general fund and $11,188 for our tribes work, evidently in each case Australian £1,000. That this generous response to our petitions should have come from the country from which we naturally should least have expected to receive it, we regard as a special 'token for good.' We recognize that in prompting the gift He chose the channel that would bring the greatest encouragement to our faith. We have also been cheered during the last week by local gifts as well, amounting to over $1,000. We are continuing our daily meetings another week, combining thanksgiving with intercession.'

News Items.—After conferring with Bishop Mowll in Chengtu, the Rev. G. W. Gibb returned to Chungking, and will probably now be travelling in Kweichow.

Our General Director, Mr. D. E. Hoste, has been unwell in Shanghai. We ask prayer for him and for all who bear responsibility at our Headquarters.

Dr. and Mrs. Howard Taylor are still in Yunnan collecting material for a new book on the aboriginal tribes.

Special prayer is asked for the C.S.S.M. services to be conducted at Chefoo in August by Mr. Leslie Lyall, B.A., assisted by Mr. L. G. Gaussens, B.A., and Mr. Henry Guinness, an old Chefusian.

We rejoice to hear that up to the middle of June the number of baptisms registered in the C.I.M. field was a thousand more than at the same time last year. Thus God is beginning to answer our prayer for increased fruitfulness. We have frequently commented on the unreliability of statistics as an evidence of spiritual growth or advance, yet in a limited degree these numbers are a sign of blessing which ought to be recorded in order to stimulate praise and prayer.

The Valedictory Meeting.—The annual valedictory meeting will be held, God willing, in the Central Hall, Westminster, at 7 p.m. on Thursday, September 14th. No tickets are issued for this meeting. Further details will be published in our next issue, but short addresses will be given by returning missionaries and by some of the new workers, and a closing message will be delivered by the Rev. G. R. Harding Wood, M.A., Vicar of Holy Trinity, Hampstead. We anticipate that the recruits from this country will number eleven—six men and five women—including three doctors. Probably a somewhat larger number will sail from North America. We have no news yet as to the contingent from Australia and New Zealand.

Prayer is asked not only for this central gathering, but for many other smaller valedictory meetings in various parts of the country, and for the new workers during the remaining busy weeks before they sail for China, that God may meet all their needs, both spiritual and temporal, and use their witness in their home circles and amongst their friends. Their photographs and testimonies will appear as usual in our October number.
They Offered Willingly.

'To their power . . . yea, and beyond their power they were willing of themselves.'—2 Cor. viii. 3.

'With such sacrifices God is well pleased.'—Hebrews xiii. 16.

Donations received in London for General Fund during June, 1985.

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Famine Relief Fund

£3,962 10s. 3d. to 10th May 13 3s. 6d.

For Special Purposes.

2601 0.15 0.00 550 0.00 0.00 0.00 30th. 2601 0.15 0.00 550 0.00 0.00 0.00 30th.

They Offered Willingly.

With such sacrifices God is well pleased.

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 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.

VALEDICTORY MEETING—CENTRAL HALL, WESTMINSTER

Thursday, September 14, at 7 p.m.
The Late Mr. Robert Caldwell.

The death of Mr. Robert Caldwell, which occurred on July 5th, recalls memories of 2, Pyrland Road in the 'eighties of last century. The home of Mr. and Mrs. Broomhall was a centre of extraordinary activity on behalf of the work of the Mission. Candidates were received there, outgoing parties were dispatched from thence, and missionaries on furlough stayed in that hospitable house on reaching the homeland.

For a number of years Mr. Caldwell ably assisted Mr. Broomhall in the business part of the work. There are some still spared who will thankfully recollect Mr. Caldwell's helpful services. He was in his 82nd year when he passed to his reward.

W.B.S.

Late News.

A letter written by Dr. Max Gray at Paoning, Szechwan, on June 22nd, states that wounded soldiers were once again pouring into the city, and that Kwangyuan, four days north of Paoning, was in panic owing to the approach of Communist forces.

Personalia.

DEPARTURES.

August 12th.—Per s.s. Conte Verde, ex Venice, Rev. and Mrs. H. D. Hayward.
August 18th.—Per C.P.R. Empress of Australia, Rev. and Mrs. C. B. Hannah.
August 27th.—Per s.s. Tourcoing, from Oslo, Miss S. Romcke.

BIRTH.

May 1st.—At Maymyo, Burma, to Mr. and Mrs. J. O. Fraser, 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 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 16, Belmont Street, Glasgow.

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

The Prayer Meeting in Belfast is held on the first Monday of each month at 89, Fitzwilliam Street, at 8 p.m. Mr. F. McCarthy asks that friends will note the change of address.

BOOKS FOR HOLIDAY READING.

Our Seal.

Being the witness of the China Inland Mission to the faithfulness of God.

By Marshall Broomhall.


2s. 6d. Net.

Honey Two of Lisu-land.

By Mrs. A. B. Cooke.

With striking cover in colour and charming illustrations by Mr. Norman Baker.

1s. Net.

'A wonderful and thrilling story of the grace of God manifested in power.'—Missionary Review of All Nations.

The Glory of Thy Kingdom.

By the Rev. F. Houghton.

The Story of the Work of the C.I.M. during 1932.

In tasteful blue cover with frontispiece illustration.

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Attractive art cover in purple and grey.

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From a MS. by Miss Cruickshank.

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'We read with breathless interest of perils faced and surmounted through the direct intervention of our wonder-working God.'—Bright Words.

Schoolgirls Together.

By Mrs. Ernest Weller.

With many original sketches by Mr. Norman Baker.

1s. Net.

'Six fascinating life stories of Chinese schoolgirls.'—You and I.

Chufoo.

The story of a unique school for missionaries' children, told by three members of the staff.

Profusely illustrated.

2s. Net.

"China's Millions," post free 2s. 6d. per annum from the China Inland Mission, Newington Green, London, N.16.


August, 1933.
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Missionaries at the West Szechwan Provincial Conference held at Suifu, May, 1933.

In the centre is the Rev. G. W. Gibb, Director in China.


2nd Row: H. L. McIntyre, Dr. J. H. Jeffer, Miss J. Cleveland, Miss J. E. Carpenter, E. E. Bratty, Miss M. K. Laiko, Miss A. M. Grantaker, Miss M. M. Meyer, Miss N. E. Whittow, Miss S. E. Lundberg, Miss E. L. Brown, Miss S. G. Jeffrey, Miss L. S. Thoering, Miss L. M. Williams.


Front Row: A. S. Kerry, Mrs. Kerry, Miss M. E. Cleveland, Miss F. A. Varwood, Mrs. Patchett, C. J. Patchett, Mrs. A. Olsen, A. Olsen, Lawrence Olsen, G. Vinden, Dick Vinden, Mrs. Vinden, Margaret Vinden, Miss E. C. Bailey.
CHINA INLAND MISSION.

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Rev. T. Gear Willett, Secretary.


HOME DEPARTMENTS:

Deputation Secretary: Rev. T. Gear Willett.

Candidates' Secretary and Warden of Men's Training Home: Rowland Hogben, 45, Newington Green, N.16.


Accountant: W. S. Hayes.

SCOTTISH CENTRES:


The shaded area is the Province of Hope, the sphere of the Liebenzeller Mission. (See p. 170.)
‘Long Enough.’

‘Ye have dwelt long enough in this mount.’—Deut. i. 6.
‘Ye have compassed this mountain long enough.’—Deut. ii. 3.

‘Thou wilt show me the path of life.’ There is a safe though difficult road along which every Christian should be travelling, and when he turns from it to the right or to the left he hears a voice behind him saying, ‘This is the way, walk in it.’ But it is a narrow path, and swerving either to right or left is equally dangerous. Contrasting temptations assault the same person though not, perhaps, with equal force. For example, we may be tempted to say too much, so that men pay little heed to our words. But it is an equal peril to be tongue-tied, and not to speak a word in season for the honour of the Lord Who bought us.

So it is that the consideration of these calls to action, to be up and doing, must not be misapplied to such an extent that the contrasting grace of patient continuance in well-doing is overlooked. When God tells us we have been engaged long enough at a certain task, it is time to bestir ourselves, but let us first be sure that it is not our own impatience, our desire for variety, or adventure, our ambition for wider scope, which impels us to leave the work assigned to us for some more interesting undertaking. ‘He smote thrice and stayed’—the words are a perpetual warning against beginning a work which we have not persistence enough to finish. Jericho would never have been captured if the children of Israel had grown weary on the fourth or fifth day, if someone had suggested that they had been wandering round the city long enough, and that it would be advisable to seek a more profitable occupation! An over-emphasis on the Master’s solemn admonition to depart from every city which received them not might lead the messengers of God’s word never to begin. ‘God’s work can never be stationary: it must be always advancing.’ But it is the writer’s experience that unless he continues in closest touch with his Lord it will not be many years before he is in a rut so deep that he can scarcely see the waiting fields around, yet so busily is he engaged that it seems as if only an earthquake could shift him. As far as activity is concerned, he cannot be called lethargic, but none the less a mental and spiritual lethargy may be stealing over him which will make him less and less sensitive to fresh impressions, less and less inclined to venture on untired ways, content to wait for a harvest in soil where the seed has been sown and watered for years while all around lie great neglected areas. Is the picture drawn from life? It may be an accurate portrayal of any life at home or in China in which there is not the spiritual alertness to heed and obey the guidance of the Spirit.

In writing of Mr. Percy Mather, Miss B. Webster recalls that when he was in Anhwei he lived in constant preparedness for a call to the regions beyond. When the telegram arrived at Ningkwo, asking him to proceed to Sinkiang, he was away in the mountains among the people. ‘A search had to be instituted to locate him, but within a day or two he was back in the city and was practically prepared to leave the following day. We learned then that he had held himself in readiness all the time. His room had been already stripped of everything but the barest necessities for a very simple life.’

God may keep His servants geographically confined to a very limited area. The call to Central Asia is not for everyone. But no one who, with each returning day, waits on his Master for his marching orders, need deserve the implied rebuke of the words, ‘Ye have compassed this mountain long enough.’

F.H.
Roads to Christ.

The testimonies of three Chinese evangelists, members of the Bethel Band, which God has been using in many C.I.M. stations in North China, have been forwarded to us by Mr. L. T. Lyall, with the definite object of stimulating prayer for them and for their ministry.

The Rev. Andrew Kih (aged 32).

I was born in a mildy religious home. Though for generations we had been Buddhists we were not very earnest. My mother sometimes went to the temple to burn incense but did not chant prayers and was not a strict vegetarian. She was an upright woman according to Chinese standards and though without a modern education her mind was open. As a child I remember assisting my mother in the ancestor worship with its prostrations and burning of paper money. Though early conceiving a dread of the hideous idols in the temples, at the age of thirteen I started to learn the Buddhist liturgies, hearing that in this lay great gain, but this enthusiasm did not last long. Later someone sold me a little book with pictures of men with turbans, loose robes and flowing beards, all of which appeared to me most unsightly, and I threw the book away; now I realize this must have been a Gospel, part of a Book I have since learned to love. On another occasion I remember entering a Roman Catholic church and, because of my ignorance of their customs, being roughly handled by a man there. I was left with the impression that these at least were mannerless people! But God purposed to save me and to use me in His service. Of my brothers, three died before I was ten, and each time I saw death come to our home, accompanied by the grief of those without hope, my little heart, too, was sad beyond words, and young as I was, I was forced to wonder what happened after death. I was still only twelve when my father also died, and great was the mourning in our home. I now had to go out and work for a living, and in the years that followed learned much of sin, sinking deeper and deeper into inequality and casting away one by one the restraints of home. Failure to get on in business, evil companions and disappointments caused me to lose hope, my heart was filled with bitterness and even my friends seemed to me as enemies ... and all because of my own folly. I was in the depths of misery ... the darkest days of my life! I decided that a new start in the foreign settlement in Shanghai might meet with more success, but of English I did not even know the ABC. So I engaged a teacher for a while and then decided to enter a school. Looking out for a suitable one, one day saw a notice of the Bethel School, the fees of which were such as I was able to pay. Praise the Lord for leading me this first step in the way of salvation! My motive was merely the acquiring of English, and here there would be foreigners to teach, so I resigned myself to the fact that it was a Christian school. I was at this time quite irreligious and prejudiced against religion through acquaintance with modern scientific and atheist writings. Daily, morning prayers were avoided and suitable excuses invented. But the Bible was an essential school subject and a text book for the study of English. Now the Word of God is powerful and sharper than any two-edged sword, and as I read Matthew's Gospel I was soon struck by the words: 'Love your enemies ... and pray for them that despitefully use you,' and similar injunctions. My hardened heart was forced to change its attitude and I began to study the Bible. Christ’s teaching on forgiveness appealed direct to my heart and from this time I believed the Bible to be true. Though inwardly admitting the fact of God, I remained outwardly hard and opposed. In 1923 a lady came to hold a mission in the school. I went to one meeting at which the words of God, 'All have sinned,' came with deep conviction to my soul. The sins of my life came upon me and a great fear came upon me as though my judgment day had come. Then came the assurance that Jesus was the Lamb of God that takest away the sin of the world, and the invitation, 'Come unto Me and rest.' I cried to God to save me and as I prayed with a worker, praise God, I proved that 'him that cometh unto Me I will in no wise cast out.' Hallelujah! Because of financial difficulties, I left school early, and through the help of God obtained a good position in the Post Office. Here I witnessed for the Lord to my new life in Christ, but I was not happy. God was calling me to something different. In 1925 special meetings were held in Shanghai by a foreigner, and in spite of the intense anti-foreign feeling of the time, God wrought wonders. I realized that to serve God I could not depend on ability or education but on the Holy Spirit alone. Then I responded to the appeal for a full surrender of myself to preach the Gospel to my own people. I gave up my good position and entered on whole-time service for Christ. In this I met with trials and discouragements, and the enemy gave me no peace until the Lord showed me that 'he that taketh not his cross and followeth after Me is not worthy of Me.' I thought of what my Lord went through for me and was ashamed of my own faint-heartedness. Then in a dream, by the means of which God had previously spoken to me, I saw the truth that I must be 'dead' if Christ is to be all. I was led on to see the necessity of being wholly sanctified and, praise God, He brought me into Canaan, revealed the way of holiness and gave me the fulness of the Spirit to lead men to Christ. Praise the Lord not only for Life but for Life more abundant! Hallelujah!

Mr. Lincoln Nieh (aged 22).

I was born in a small town of Hupeh Province. I had not heard the name of Jesus though I knew the expression 'to eat the foreign religion' and was familiar with the stories of gouged-out eyes and heart, which were as much as our village knew of Christianity. Praise the Lord, at the age of ten He wonderfully saved me from this ignorance when the serious illness of my younger brother made it urgent, as a last resort, to take him to a foreign hospital in a distant city. This was against the advice of neighbours, who pleaded for him to die at home rather than become an orphan spirit in a strange district. In spite of this he went to Kiukiang, and in a fortnight returned cured to dispel the myths about the foreigner. At New Year time I persuaded my parents to take me with them to Kiukiang to pay respects to the doctor, Dr. Mary Stone, who had cured my brother. The result of this visit was

September, 1933.

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that I was left in the mission school as a scholar. Such are God's wonderful ways! Later Dr. Stone took me to Shanghai to school, and during the years up to 1929 the ways of the Lord with me are past telling. While at school sin took a strong hold on me, and at the time of the May 30th tragedy in 1925, though only young, I was filled with fervent patriotism and joined a secret society which brought me under Communist influence, thus was the grace of God spurned by my ungrateful heart. For six months I engaged in secret propaganda, and in 1926 when the southern troops advanced on Shanghai, I joined in the disturbances created by plain clothes men and became an instrument in the devil's hands, I, who had been educated in a Christian school and with money provided by the Lord's people! Ignorant of my activities and as Shanghai was at this time very unsafe, Dr. Stone wanted to take me with others over to Korea for a time. I refused to go and instead went to Wuchang and secured a good position in the army. A month later, when my general was defeated, I had to escape for my life to Kiukiang, where I threw in my lot with the Communists at their headquarters and began to live a wild, dissolute life. But though I had forsaken Him, God had not forgotten me. Again I had to flee, and three days later most of the companions I had left in Kiukiang were taken and put to death. Not long after returning to my native town near the source of the Communist uprising, the local Reds discovering my early connection with the 'foreign religion' and concluding that I was opposed to the revolution, decided to put an end to me. Fortunately, papers brought from Kiukiang saved me, and for the third time God delivered my soul from death. Later Dr. Stone sent for me from Shanghai, which again meant my salvation, for after my departure the troops of the central government arrived and many were killed. But my life was still in the grip of evil, and after a month or two of Shanghai life God saw fit to take my younger brother, and because of the illness of my father I returned home. Once more for months I lived in nightly dread of the Communists and their murderous activities, for they again sought my life. One night they came to our house in search of me but in the goodness of God my father and I had already got away and for the fifth time my life was spared. All praise be to God! It may be thought that after these experiences I would have repented, but this was not at once the case. In the same year, 1929, I returned to Shanghai to continue my education, and during the time before my graduation gave plenty of evidence of the need of a change of heart. My fellow-students were often the victims of my violent temper! But, praise God, the '1' of to-day is not the same as then, for my old self has died with Christ. That the Lord should save such a sinner as I is marvellous grace! I was born again at 4 p.m. on July 7th, 1929, during a conference at the Bethel Church, attended only under pressure from a friend. Though early brought under conviction, I refused to confess myself a sinner publicly before so many who knew me. The fear of man was strong, but on the final day I could hold out no longer against the pleading of the Spirit. As the congregation knelt in prayer a trembling came over me as I realized the awfulness of my sin. It was my judgment day and I could only weep with a deep loathing of myself. Then as a worker prayed with me the crisis was passed and I knew I was born from above, cleansed in the precious Blood and freely forgiven. My joy was great indeed. After this, however, I soon realized I still had an old nature which hindered my advance; I was like the blind man who, after the first touch, saw men only as trees, walking, I did not yet see them as precious souls needing a Saviour and in consequence hardly realized the need of witnessing for Christ. So a year passed, but in 1930 the Lord met with me, gave me a new vision of Calvary and a call to offer up myself for the work of soul-winning. As I obeyed, the Lord filled me with His Spirit and at once I entered into the joy of service for Christ. At this time it was laid on my heart to form a young men's evangelistic band, to reach the student class of China. If this can be done in the West then why not in the East too? Under the Holy Spirit's guidance others were led to join me, and as a result the Bethel Band came into being. 'Now unto the King eternal, immortal, invisible, the only wise God be honour and glory for ever and ever. Amen.'

Mr. Philip Li (aged 21).

I was born in the Province of Kwangtung and my father was a preacher of the Gospel, a sanctified, spiritual man, so that from the first I had the advantage of a Christian upbringing. However, like the prodigal, I spumed by my ungrateful heart. For after the first touch, saw men only as trees, walking, I did not yet see them as precious souls needing a Saviour and in consequence failed to get my remove at the end of the year. It was the same after the second year and my father decided
to send me to Wuchow, Kwangsi. Geography not being a strong point of mine, I did not know where this was but was quite gratified at the honour of going away from home to school, and at the age of eleven away I went without so much as a tear at parting. My new school was a mission school and I came under the influence of keen Christian teachers who, knowing my father’s reputation, made much of me and nicknamed me ‘the parson.’ I was even given a Sunday School class to teach as I was familiar with the Bible stories. A year and a half later, however, I was as troublesome and hypocritical as ever. Just then the school broke up suddenly because the principal had been carried off by bandits, and I returned to Canton for a while till the school re-opened. I was not in the least interested in the Scripture lessons, and not long after I entered a government Middle School. For fifteen I was big and tall, and it became my delight to take the lead in student demonstrations. With some like-minded companions I formed a small club, the activities of which excluded much attention to work. The school being not far from my father’s church, I found myself an unwilling performer at the piano at nightly evangelistic services and dreaded being seen at this occupation by any of my fellow students. When they organized anti-Christian agitations I joined in with them and even provided them with material for their speeches. At this time I began to doubt the existence of God, and in the process of my intellect used to argue the subject with my father, though if ever I was ill! I always resorted to prayer! Once at revival meetings I was stirred up to read my Bible and pray once more, but this was only a temporary thing and far more interesting to me was novel reading, in which I engaged to excess and to my own hurt. I was an energetic leader of patriotic demonstrations and was presented with a fan by the principal with the inscription: ‘Zealous in the national cause!’ I was so proud of this that even when the cool autumn winds had begun, I still carried it about with me! About that time, being disgruntled over an extra school charge, I led a deputation of students to the principal to demand, with threats, its cancellation. The consequence was that I was expelled from the school to my wrath and indignation. How could I go and tell my parents of this disgrace? For a time I kept it quiet, but in the end it came out and great was the grief of my father, who feared that in my present state of mind I might even join the Communists, who were then causing so much trouble in the neighbourhood. Another school had to be found, and as none in Kwangtung would now accept me, in the overruling providence of God it was arranged for me to be sent to the Bethel School in Shanghai. My father said he was giving me my last chance to make good, and, followed by the prayers of almost broken-hearted parents, I sailed for Shanghai. As for myself, my heart was too hardened and rebellious to feel any sorrow at parting. On arrival, two of my boat companions took me to see a bit of ‘life,’ but after two days of this I thought it was time to make enquiries about the Bethel School; as some would say, by accident, I stopped a man in the street and found he himself was going to this very place. At first, acquainted as I was with the ways of a mission school, I gave the impression of being a good scholar, but the Sunday services were miserable times for me, as the Holy Spirit began to work in my heart, giving me no rest. If an opportunity was given to go up to the front to decide for CHRIST, I just bowed my head and pretended to be praying! One day a sermon on the text, ‘Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the pricks,’ reached my heart. I thought of all God’s goodness and patience with me in contrast to my sin and rejection of His offer of salvation and was filled with shame. I responded to the invitation to go up and to confess my sins, my open sins, my secret sins, to God, and for the first time for many years I wept beneath the burden of them all. Then trusting the precious Blood to cleanse my heart, I was at once filled with joy as I realized I was born again. However, though saved, mine was not yet a full salvation, for I had no victory over the old nature and the conflict within was fierce. A while later I was led to see the necessity of death to the old Adam through the power of the Holy Spirit. I received this by faith and offered up my all to God for the preaching of the Gospel. Praise the LORD! Now to me to live is CHRIST! Thus in 1930 four of us were led to form an evangelistic band. For me this meant conquering the ambition to give myself still further education to equip me for such a task. I relinquished this desire when at a mission in Tsingkiangpu I first saw the Holy Spirit work mightily. From that time I was willing to forgo my diplomas in order to follow the leading of the Lord, though not without a great inward struggle in which, however, CHRIST conquered! Hallelujah! Now I have laid my life on the altar and my prayer is that God would take it and use it for His glory as some small return for His marvellous grace!

Medical Work in Shansi.

Mrs. Warren Knight, writing from Changchih (Luan), tells of a medical itinerary.

A feature of the work this spring has been the medical itineraries undertaken by Dr. and Mrs. Adolph to Siting in April, and by ourselves to Changzte last month. In this way it has been possible to maintain the service of healing at the hospital, and also reach hundreds of patients who could never have come here, owing to home ties and the difficulties of travel. Changzte is about fifty li from here, and at present occupied by Mr. and Mrs. Hazelton. New preaching premises had just been obtained in a good location on the main north street, and these proved very suitable for our purpose. We took with us a Chinese male nurse, and the hospital Biblewoman came with us for a week. In addition there were workers connected with the church there who were responsible for the preaching and gave valuable help.

We were kept comfortably busy, but were not so rushed that we had no time to speak to individuals of the things that matter. At first some of the women were afraid of the foreign doctor, as they seemed to think a surgical operation could be undertaken at a moment’s notice. One morning I walked out of the door with my fountain pen in hand, and several women were quite frightened, thinking it was some horrible instrument. However they gained confidence and we were soon on friendly terms. Several small operations were

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performed during our stay and many offending teeth removed.

The first person who showed any real interest was master 'Handsome,' a lad of eight summers. He was the son of the inn-keeper who shared our courtyard. We gave the boy a book to read and when he came across a character he could not recognize, he would come to us for help. We told him of Jesus and His love and power, and the lad seemed to drink in all that was said. One morning he told us: 'I believe in Jesus; I have asked him to wash away my sins and now I have peace in my heart.' Then as the women came day by day he would join us as we told of the way of salvation, and he—young as he is—would exhort them to believe. Many were struck by his understanding of spiritual things. I thought of the words, 'A little child shall lead them.'

One morning a man came suffering from advanced internal cancer. Of course no cure could be effected, but the doctor offered to relieve his suffering somewhat. When only a portion of the fluid had been removed he decided he had had enough. Though physically there was no hope to offer, yet spiritually there was the prospect of Eternal Life, and we plainly put before him the Gospel Message. We were rather surprised when he returned a week later for further treatment. He told us he had read all the literature we had given him, and this time we gave him more, including a New Testament. On our last Sunday he came to the service, along with a good many others, a direct result of the medical work.

In the future we hope to concentrate on this itinerary work, and would be glad of your prayer help, asking that the Lord may definitely lead us to the places of His choice. We hope in this way to open up new districts to the Gospel. We already have the gift of a cart, and intend buying a mule to take us on our journeys. Our great need is for suitable Chinese workers. Mr. Chao, our nurse, is glad to do this work, but we desire more help on the evangelistic side. Especially suitable would be a man and wife willing to put up with hardship and discomfort.

In the women's hospital Miss Madden has joined the staff permanently, thus relieving the strain on Miss Densham. Our hospital Bible-woman, Mrs. Su, is one for whom we constantly thank God. We pray that she may long continue her ministry here. She brings sympathy and cheer to the patients, and, above all, is faithful in telling them the Gospel.

**Dr. and Mrs. Adolph, also of Changchih, give a vivid description of a medical clinic held while itinerating.**

FIRST of all we want to give you a glimpse into our medical clinic at Siting the latter half of April.

'See that! The doctor is washing his hands. Why does he do it so long?... Look! He's putting on brown medicine... See those bright shiny instruments!... Now the doctor's injecting the local anaesthetic.... And see! He's taking great pains to operate very precisely—all just for thirty cents! Surely it must be that he's doing it so cheaply just to build up a good name.' The voice was that of a stranger standing about four feet away from us as we were operating in the tent. Before we had time to frame an answer, Nurse Wang replied: 'The doctor is not here to establish his own name, we are here to proclaim a Name that is above all other names, the Name of Jesus Christ. We are hoping that you folks will learn to know and love Him as we do.'

But that was not the only busy corner of that large threshing floor, a large, level plot of ground which we at home would call a 'vacant lot.' At the other end were three caves and at the door of the middle one, which served as a combined drug-room, living-room, dining-room and bedroom for our little family, was often set a neat little crib around which would be standing ever so many admirers. 'O look, Mamma, at the foreign wa-wa (baby)!' a child ejaculated. 'Look! he's not being held in anybody's arms and yet he doesn't cry.' 'It must be that he is sick,' said a grown-up. 'O, he's not sick. See! he's smiling,' said someone else. 'My, isn't he clean! How do they keep him so clean?' queried another.

This question was perchance left unanswered, but after they were finished looking at the baby, they listened the more readily to our message which told not just of cleansing for the body, but of cleansing for the heart.

At another corner of the threshing floor stood a long-bearded man with a straw-hat on his head by a table of books and tracts. Every now and then he would call out in a singing voice: 'The Love of the Lord Jesus is the most wonderful thing in all the world.' Thus he would gather about him some of the sightseers and there would follow a more thorough explanation of the Gospel Message. Off would come the straw hat as he would say: 'Some day I'm going to discard this straw hat and exchange it for a crown! Don't you want one too?' This is Mr. 'Born-Again' Su,
aged 77, who is one of our most aggressive evangelists.

But all is not rosy even on medical itinerations! One busy day, in order to get ahead with seeing patients, it was necessary to carry a patient out of the tent before he had fully recovered from a general anaesthetic. Some of our spectators thought the patient had been killed by the operation and without waiting to verify their conclusion spread the word.

Mr. A. Jennings, business manager of the hospital at Linfu (Pingyang), tells of some interesting cases.

One case that has been in for over two months is a poor boy, who had some trouble with his leg, at first thought to be an abscess. But for some days he did not seem to improve, and when the doctor operated he found one of the bones perfectly dead, and so much purulency that he had to remove the leg at the knee. Since, he has had another operation to remove some more bits of bone, and seems now really making some progress towards recovery. He is a very eager reader, and has learnt much of the Gospels and about Jesus Christ. His father is with him, and we hope that both will have a real saving knowledge of Jesus Christ before they go home.

One rather pathetic case that had been in for over seventy days was one of the Hungtung Bible School students. He, with a brother and a cousin, entered the Bible School last autumn, with the desire to fit themselves for service among their own people.

Their home is in Shensi, just across the Yellow River, and they have there an independent church with quite a good number of members, and are occasionally visited by the Norwegian missionaries from this province. He was here under treatment before the doctor decided to operate. The first operation was a good one, and cleared up all on the left side. I should have said it was T.B. glands, but when the right side was attempted it was only possible to clean and not entirely remove all the glands. It has been a very trying and testing time for him, but when he left he was fairly cheerful, realizing that whatever the future held for him, whether a short earthly life or one of long service, he could rest in the love of his Heavenly Father Who doeth all things well.

Another case was the son of one of the old elders of Hungtung Church. He was teaching in a government school in the city, but he left his father's God, paid little attention to eternal things, and never attended worship. He had come in the early spring and got some medicine for a cough. When he came this time he was so bad that Dr. Hoyte had great fears for him. Much prayer was offered for him and we believe God answered for he made steady progress, and last Monday apparently healed. A 'new man,' not only physically, but spiritually, he speaks of devoting his renewed life to the Lord's service, and not again seeking a money-making position.

Another case I might mention was a young man from our Hungtung Schools. He came in about a month ago, with what seemed at first to be epilepsy, but lacking some of the special features of this. Some thought it to be demon possession, and perhaps I may quote from another missionary's story to give a reason for this. His home is in a mountain village through which workers often pass to get to another station. On one occasion some ladies had been delayed on the road and had to put up for the night in this village, staying I believe, in this boy's home. His father wanted to know why they always passed through and did not stop and teach them, and he offered them the use of a room for meetings. An evangelist was sent there later, and the man became an earnest believer, and was most anxious for his whole house to believe too. Shortly after his wife decided, she became demon-possessed, but was delivered in answer to prayer. He has met with much opposition from the enemy; once he lost a good cow that he had borrowed from a neighbour, but he has remained steadfast, and bears a good witness in his village by his changed life. He wanted his son to get a Christian education so he came to Hungtung. Although his case caused anxiety for some time, united prayer was made for him, and he became quite normal and was able to return home.
In Communist Hands.

Miss Ethel Wright gives a graphic description of conditions in Pachow, Szechwan, which she and her fellow-workers were able to visit after the Communist forces had retreated. Pachow has since been recaptured by the Communists.

Shortly after reaching Paoning we made a flying visit to Pachow to try to ascertain the true state of affairs there. We were advised not to travel by the big road because of military movements, but we could not altogether avoid it; at such times streams of wounded soldiers on stretchers passed us on their way to the base. These poor fellows were in a terrible condition and many of them died on the road. It is officially reported that the Szechwan army has lost over 7,000 men in this campaign. On the small roads an army of impressed coolies were carrying rice and other provisions for the troops who were fighting the Reds in Pachow district. All along the road only women and children were to be seen working in the fields; if there were any men left in the countryside they were evidently afraid to show themselves lest they should be impressed by the military.

On the journey, we were able to spend a night at the Orphanage at Ta Ni Shan, and we also touched Hua Tsong Chang, Liu Lin Pu, and En Tang Ho, three Pachow outstations. In all of these places we found the military; and the Christians were very depressed having gone through a big strain. A few days later we were able to induce the military to vacate half the premises at Hua Tsong Chang so that the boys’ school there can be reopened.

Word of our coming had only reached Pastor Wang the day before our arrival, but he, together with a group of Christians, came out some distance to meet us and gave us such a warm welcome. Since the military are occupying both the mission houses and every conceivable corner of the girls’ school compound, the Pastor kindly turned out of his room for us; in that small compound twelve Chinese workers and others were living at very close quarters, it being all the accommodation left to us at present.

A terrible air of depression still hangs over the city, even two months after the Reds have left; few shops are open and trade is at a standstill and there is very little to be bought in the city. Rice is more than twice its normal price and scarcely obtainable even at that price. The damage to buildings is not as great as at first reported; but the looting of people’s homes has been truly terrible. Hundreds of families like ourselves have lost everything. It seemed to be the Reds’ practice to go into a place and help themselves to all they wanted, sending the goods by carriers back to their base, and then they threw open the doors and invited the riffraff of the city to come and grab. And of course they did so.

It is impossible to estimate the number of people ruthlessly killed during the seven weeks of Red occupation. In a mulberry grove adjoining the mission compound, were found thirty-six pits in which hundreds of dead bodies had been thrown—and other pits are still coming to light in other parts. We were horrified to see a similar pit in our back garden, and we were told that 30 to 40 children were buried there. The greatest crime seems to have been to possess grain or land over and above that which was actually necessary to sustain the family. Many servants and children were killed for refusing to tell where their masters and mistresses had hidden their valuables and others were tortured until they did tell and then killed. We hear that the city and surrounding country were thoroughly searched for us three foreigners, though by that time, thank God, we were safely in Paoning. We are so relieved that, though pressed to do so, we did not store any of our things in country homes, as it would most certainly have brought trouble and possibly death to the people concerned.

It is now authentically established that the horrors committed in Tungkiang were even worse than in Pachow. A Postal Commissioner who was sent up to that city immediately on the Red evacuation, reports that over 1,000 dead bodies were lying around unburied when he arrived.

The story of the Red retreat from Pachow reminds one of a similar deliverance in olden days. The Szechwan soldiers were pressing them hard but had not yet brought their attack to a successful issue. It is commonly said in Pachow that on several nights the Reds saw giant soldiers, a mysterious army, stalking the city; and these Reds who up to then had shown no fear whatever, were struck with terror, and in the middle of the third night they stealthily withdrew, so silently and secretly that even the inhabitants of the city could scarcely believe they had gone. The soldiers encamped on a hill some little distance from the city did not enter it till one and a half days later, fearing the Red army was still in ambush. The Reds left stores of rice and other provisions, which the destitute city people fell upon with alacrity.

Our first day in Pachow was a Sunday and quite a good congregation gathered for service; Pastor Wang gave a helpful and encouraging message. The Church looks very dilapidated, most of the glass windows are smashed and the inside walls have been plastered with Red slogans; though the gatekeeper has spent days in trying to scrape them off they are still, alas! too plainly visible, having been stuck with glue. The Communists stole the Communion Table, broke in the Church door, burnt all the wooden kneelers and sawed up the polished board on which the Creed was engraved, and which hung over the Table; but still we may be...
thankful that the shell of the building is left. Still more do we praise the LORD that none of the Church members have been killed, though some have lost members of their immediate families. On the whole there are signs of a deep desire for things spiritual, though sad to relate the faith of one or two did not stand this great testing, and they turned again to idols. As we talked with the Church members concerning it it was heartbreak ing to hear them, one after another, tell their tales of sorrow and distress. Though all so heart-

rending, it was good to be amongst them and to seek in some little way to comfort and encourage them.

We obtained permission from the General in charge to visit our own house, and though he himself was not at home, we were personally escorted by a couple of officers into every nook and crannie that we wished to see. Destruction and devastation are the only words to describe the scene. The walls are all blackened with smoke, as well as being plastered with their propaganda; many doors have been taken down to

make beds and some quite smashed up; here and there were large holes in the floors. Not a vestige of anything of value is left, though there are some remnants of heavy furniture—cupboards without doors, chests whose drawers have been scattered all over the place, their Communist slogans scratched on the table tops, cane seats of chairs deliberately slashed with a knife, and much else too vexatious to mention. Even the soldiers now in occupation shudder when they speak of the filth of the place as they found it.

The Liebenzeller Mission.

This article, for which we are indebted to Mr. H. Witt, the Field Superintendent of the Liebenzeller Mission, is the fifth of a series, giving some account of the origin and progress of the Associate Missions connected with the C.I.M.

The Liebenzeller Mission is a younger sister of the Alliance China Mission, which was founded in the early 'nineties. Whilst the latter had her main constituency in the not very numerous Free Churches in the north-west of Germany, the Liebenzeller Mission came to life in connection with the free movements within the State Churches, called Gemeinschaftsbewegung, which in those years were spreading through many other parts of Germany and which Hudson Taylor hoped to see represented in his Mission. The personal acquaintance with this man of simple faith and undaunted courage, used by God in this great country, led to the realization of this wish. After a first attempt, the Kieler Mission having failed, the new branch was established in Hamburg in 1899, but was removed in 1901 to the beautiful town of Liebenzeli in the Schwarzwald which, since that time, has more and more become a centre of Christian activity in and for the south of Germany. From the first day to the present time our venerable Pastor Coerper has been the head of this Mission, such a continuity in office, shared by the way with the China Inland Mission, being under the blessing of God of immense value for the continuance of the work.

For some years the young missionaries sent out from Liebenzeli did work as members of the China Inland Mission in various parts of China (Anhwei, Shansi, Kiangsu and Kiangsi), yet it was more and more felt to be better to have the status of associates and to concentrate our efforts in the province of Hunan where our missionaries began to settle and stations were established.

Development in Hunan.

The stations of Changsha, Hengchow, Paoking and Yuanchow were the pivots of the new pioneering activity. In Changsha a group of ladies, for most of the time under the leadership of the late Miss P. Kumm, settled in the southern suburb, working in connection with the station established by Dr. Keller just inside the South Gate. In 1906, however, more independent activity was inaugurated, together with the purchase of a suitable piece of ground. But when four years later in famine time the missions were looted and burned down by the mob it was proposed by the China Inland Mission that the city work also should be taken over by the Liebenzeller Mission, especially as Dr. Keller saw an old desire of his realized, viz., to devote himself mainly to the evangelization of Hunan and other parts on a wider scale. The two Churches were united even so far as to maintain the general character of Dr. Keller's former work, and Changsha has since that time, 1911, more and more become the head station of the Liebenzeller Mission, especially since in 1913 the Superintendent, H. Witt, was asked to make his permanent abode in Changsha.

In the meantime other stations, already mentioned, had been opened. Mr. Kampmann had settled in Paoking as early as 1902, but being driven out in consequence of the attempt of a military official to murder him his next step was, in 1903, to open up Yuanchow in the south-west of the province, about one thousand li from Changsha. And after Mr. Witt in the following year had joined him there he re-opened Paoking, where soon Messrs. Schoppe and Franke became his fellow-workers and later carried on the work alone whilst he was on furlough. When in 1906 Mr. Kaul visited the field as a representative of the Home Board, the opening up of a station at Hengchow was decided upon as a probable point of communication with Canton in view of the new Canton-Hankow Railway which, however, has never been finished. Also Siangtan, a great commercial centre, was taken over where Miss Pollock, an independent worker, had already settled in 1905. When Mr. Kaul also visited Paoking and Yuanchow it was he who used the expression, 'A chain of stations between Changsha and Yuanchow is desirable.' And 'a chain of stations' characterized the future development.

Hunan had been the last of the inland provinces to be opened to the foreigner, but after two missionaries of the China Inland Mission had been murdered at Shen-chow the officials, under compulsion, took efficient steps to protect Missions. So a great rush for this last province commenced: Norwegian and Finnish Lutherans, Reformed Church, Wesleyans, Anglican and American Church Mission, Presbyterians, followed in the wake of the London Mission, which had been one of the first besides the China Inland Mission. Places were occupied, districts were claimed, and so it came that our own stations, as far as Wukang, just formed a mere chain, and our district a long but rather narrow stretch. Siangsiang,
Yungfeng and Liangtowtang were added between Changsha and Paoking, and behind this place came Taohwaping and Wukang, flanked by Sinning. From Wukang towards the western border of the province the district widens out towards the south, and Wukang with Sinning, Hungkiang, Tsingchow and Yüanchow would form more of a cluster of stations but for a high mountain range which divides the district in two. Beyond Tsingchow two main stations have also been opened in Kweichow, Leping and Kinping, and in the south we have at least one out-station beyond the Kwangsi border, with a view to future developments, thus establishing an infringement on the tie-bound formula in our Prayer List; Kwangsi, Kwantung, Fukien, worked by other Missions. In the south of Changsha, Nanyo and Hengshan fill in the gap between Shangtan and Hengchow.

Increasing Difficulties.

Up to the European War our work and development was in the main undisturbed, the 1910 riot already having been mentioned. But from 1914 onwards difficulties never ceased to exist. It will stand as a monument, though, that in spite of the war, the artificial and genuine excitement, and the estrangement of nations in almost every other connection, the bond of Christian love between the China Inland Mission and our Liebenzeller Mission remained intact—to the glory of our Lord! We had financial difficulties, especially after the war was over, and the times when our missionaries received the full amount of remittances which they might have been entitled to were rare and far between. And yet, again and again, we received help from unexpected quarters, so for a number of years a certain sum reached us from the Milton Steward Funds, and once a cheque of $15,000 Mex., with which a Lutheran Mission came to our help, made us gasp. In 1920 we had to dismiss all our Chinese workers from our pay roll, making the Churches self-supporting and responsible for their workers. The Churches, indeed, tried to do their best, but only the stronger ones could carry on, and by and by the development of more private support by special gifts lightened the burden for the Mission. Otherwise it would have been impossible to extend the work adequately.

Other hindrances were the annual wars going on for years between North and South, where our province became the preferred battleground. There have been dreadful famines and other disasters; we have had the Red invasion with all its horrors; banditry has reigned supreme in large parts of our extended district. Members of our Mission have fallen into the hands of the bandits, Mr. Strauss remaining 80 days in their midst, and the health of our workers has been impaired through the climate just as in other provinces, though, it must be stated, malaria has been remarkably absent in our work. Of 144 members who have come out under our Mission, including those who had come over from Dr. Keller’s, the latter called Hudson Taylor Memorial Hospital, our Mission has fallen into the hands of the bandits, whilst twenty-three others are on furlough, so that at present only seventy-two are in the field. In faithful submission under the mighty hand of God our work continues, sowing is often done in tears, and yet there has been reaping in joy.

The Present Position.

During the whole time we have been working in China we have scarcely ever had anything like a typical revival excepting Yüanchow after the extraordinary events of attempted murder, yet there has been a continuous in-gathering and, especially in the last years, an extension of our work. In the end of 1912 we had nine main stations with only three (!) out-stations. Up to that time 165 had been baptized and the number of Christians, including those who had come over from Dr. Keller’s, was 174, 67 having been baptized during that year. At present we have sixteen main stations with three sub-stations, 125 out-stations, and 115 preaching places. During the twenty years after 1912 7,700 have been baptized, and the present membership is 5,400, and instead of sixteen Chinese fellow-workers we have now 229.

Changsha, with a present membership of about 900 and with sixteen out-stations and fourteen preaching places, and Yüanchow, with the still larger number of about 1,550 members and with twenty-two out-stations and fifteen preaching places, are the largest Churches in our Mission, representing the faithful labours of Messrs. Wohleiber and Becker for over twenty years. Hengchow and Hungkiang are the next largest group with patient extension under Messrs. Bréton and Holienweger, both of long standing. Liangtowtang, which was first opened by Mr. Kampmann (whose name with many country people even in far away places is still identical with ‘foreign missionary,’ though he has already been thirteen years at home) has now eight out-stations and eleven preaching places, about equal to Paoking with twenty-two outposts where Mr. Schoppe has worked indefatigably, and to Siangsiang with sixteen outposts, where Mr. Seliger is truly maintaining peripatetic records.

Our Mission Hospitals at Hungkiang and Changsha, the latter called Hudson Taylor Memorial Hospital because it is on the very spot where twenty-eight years
ago Hudson Taylor was called home, are a great help to the work and to our missionaries. The Blind School at Changsha with fifty-five happy girls and the Faith Orphanages at Yüan-chow with 140 boys and girls also contribute much to make the love of Christ known. School-work we have very little at present, partly owing to the governmental restrictions, partly owing to lack of funds. Still the Higher Primary School at Paoking is flourishing and obtains a good report among the citizens, though at present the number of pupils has had to be reduced from one hundred and fifty to ninety.

In more than one respect our work is carried on as a constant struggle, not lacking sad occurrences, disappointments, losses, heartburnings, just as in other branches of the greater China Inland Mission; yet the victories, the constant increase (553 baptisms in 1932), the answers to believing prayers, deliverances, the open doors, the opportunities, glorious conversions of former enemies, are also ours, and our prayer and pride is and shall be the salvation of sinner, through the Blood of Christ.

Even a short report like this would be incomplete if no mention was made of the valuable help our evangelistic activity has found, through many years now, in the thorough work of Dr. Keller's evangelistic bands, three of which are working in our districts at the present time, whilst we at Changsha besides also enjoy the benefit of the organized vacation activities of his Bible Students. These bands do a good work in breaking up new ground, and their work, when followed up faithfully and with patience, has produced permanent results.

### Advance in Yunnan.

We rejoice to print the following letter from Dr. and Mrs. Howard Taylor. It gives fuller details of a work of God amongst the Kado tribe, to which reference was made by Pastor Kraweilitzki in his article on the Vandsburger Mission printed in our last issue.

May we share with you a great joy and a call to prayer that have come to us since we reached this far province of Yunnan a month ago. As you may remember, this is the part of China—the south-west—in which a remarkable work of grace has been going on among the aboriginal tribes during the last thirty years. Many millions of these people inhabit the high mountain regions of this 'Switzerland of China,' living for the most part in great poverty, despised by the Chinese and oppressed by their overlords, the prey of superstition, ignorance and fear of demons, as well as of sickness and sin. 'But many that are first shall be last; and the last first.' Among these despised but lovable mountaineers, God has been and is doing great work. With the joy and faith of children, hundreds, even thousands of them have turned to the Lord, so that there are now large Christian churches among the Miao, the Noso, the Lisu and other tribes. We have been meeting some of the pioneers in this work, men and women who have been permitted to share not a little of our Lord's own sufferings in His passion to redeem. Truly they have sown in tears and reaped in joy; and still they reach out with ardent desire to the unevangelized regions beyond them in their own fields.

Into New Fields.

But the joy we want to share with you to-day, and the call to earnest prayer, is that God is still working for these despised, long neglected tribes—moving out into new fields rich with promise, calling loudly by His providence for the cooperation of His people. We believe that these are the last days, that the return of our blessed Lord in person is very near. Shall not our hearts respond to His manifest longing to gather out to Himself His redeemed from the last of earth's neglected races. The Hallelujah Chorus of eternity with not be complete until He can hear glad voices from 'every tribe and tongue and people and nation.' Listen to the first strains of praise that have ever gone up to Him from the Kado people of this province.

The first to reach them with the Word of Life were the devoted Presbyterian missionarics working up from Siam, for the Kado inhabit a large district in the southern part of the province. Through their Tai converts living in the valleys (whose language is Siamese) these missionaries came into touch with Kado mountaineers, who had come down to seek for teachers. There were no teachers free to go to them but young Tai Christians, and yet a movement full of life began which is sweeping thousands into the Kingdom of God. Two years ago Dr. Park of the Presbyterian Mission was up here in the capital, and told in a C.I.M. prayer-meeting of four hundred families among the Kado who had burnt all their objects of pagan worship and were crying out for Christian teachers. The great joy and need of these Kado enquirers impressed one of the young missionaries present—Mr. Willhauck, a German Associate of our Mission—and he began to pray for them, little thinking that he might be their God-given leader and teacher. How it came about we cannot tell in this letter. Mr. and Mrs. Willhauck are here in the capital at present. They have just returned from a visit of five months to this Kado field, and our hearts burn within us as we listen to their experiences. Young and strong, thank God, and full of love for these Kado people, they have been living in their homes, eating their food, and tramping over the mountains, drawn on from place to place by the numbers of seeking souls. For, to-day, there are not four hundred, but fully twenty-five hundred families who are turning to God from idols, forsaking their demon worship, wine drinking, opium and even tobacco in their earnestness to follow Christ.

During the past five months, Mr. and Mrs. Willhauck have been ministering to these young converts and enquirers, who have already built chapels and schools in three places at their own expense, and who are longing for the missionaries to come and settle among them. At present there is no mission house. Received into the poor homes of the people, Mr. and Mrs. Willhauck have put up with dirt and discomfort indescribable, she sometimes staying alone for weeks in some village centre, while he has gone on further and
further afield at the invitation of more distant enquirers. Think of them, tramping together almost a thousand miles during the last five months, and ready now to go back as soon as the rainy season is over, to take up more permanent work. Think of them, with the burden of these twelve thousand seeking souls on their hearts—people whose hands are literally stretched out to us for the Bread of Life.

An Opportunity for Prayer.

This is an opportunity for prayer, beloved friends. Will you not take upon your hearts the great work the Lord is doing among these Kado people? Persecution has sprung up, and many of them are suffering much for love of the Lord Jesus. Several have been cruelly beaten with knotted ropes. Oppressive taxation is being levied upon them, and one official made a Christian Kado kneel all night long with his bare knees on broken tiles, while he himself smoked opium nearby, taunting him in his sufferings. This cruel persecution is being borne with fortitude by the young Christians who have had so little teaching, and is surely an evidence that the devil is aroused to oppose this work of God. Pray, pray, dear friends, that the wrath of man may be restrained; that these sufferings may be over-ruled for yet further blessing, and that this hungry-hearted Kado people may be fed with the Living Bread and may become messengers in their turn to the many tribes beyond them still unreached. And pray for their young missionaries that they may be filled afresh with the Holy Spirit for this undertaking—utterly beyond their strength, save as they are endowed with 'power from on high.' Pray that a little home may be provided for them at their centre, six days' journey back into the Kado mountains. Pray for the new workers from Marburg whom we escorted up to Yunnan a few weeks ago, young men and women now studying the Chinese language, some of whom hope to join the Willhaucks before long.

These are days of glorious opportunity! How we are tempted to wish that we were thirty years younger! Pray for us, too, dear friends, that strength may be given for all that the Lord would have us do. Just at present, on account of the rainy season, we are staying in our little C.I.M. Mission House in the capital of the province. This is the city to which we came eleven years ago, when set free by the bandits. It is a joy to be here again, to see encouraging progress, and to find the province peaceful, under its present strong Governor, so that travelling is possible in all directions. As soon as the wet season is over, we are hoping to visit a number of our stations. Meanwhile we are studying and writing, taking some part in the Chinese work going on around us. It is such a privilege to be here among the dear Christians. Do pray that we, too, may be filled afresh with the Holy Spirit—daily filled with life, fullness of divine life for spirit, soul and body.

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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, W.2, at 8 o'clock every Friday evening.

The Ladies' Monthly Prayer Meeting is held on the first Monday of each month at 3 o'clock at 19, Mayfield Gardens.

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

The Prayer Meeting in Belfast is held on the first Monday of each month at 59, Fitzwilliam Street, at 8 p.m. Mr. F. McCarthy asks that friends will note the change of address.
Once again we have to report with sorrow the death of an earnest and godly young missionary, Mr. L. C. Marvin, who joined us from North America in 1928. He thus had completed less than five years’ service in this land. When labouring in Western Szechwan he developed tuberculosis in a serious form, and in spite of medical skill and careful nursing he entered into the presence of His Lord at Chefoo on July 5th. Our hearts go out in sincerest sympathy to his friends in the homeland. Yet we thank God that he has been given the privilege of laying down his life for Christ's sake and the Gospel's. For this we are assured by the word of the Lord is to save life.

Disturbed Conditions.

You will probably have had some accounts of the serious political conditions in Eastern Szechwan where a number of our stations have had to be evacuated, including Kweiyian, Pachow, Nanpu, Ilung, Sintiensti, Paoning and Futsunyi. Kweiyian and Pachow have already been definitely occupied by the Communist forces. With what results we can at present only conjecture. Our latest news received by air mail a day or two ago reported that Paoning was still safe but the Communist forces were said to be within 60 li of that city. This means sorrow and loss to both missionaries and Chinese Christians, and the whole situation calls for our earnest prayers. There are about 400,000 Government troops in Szechwan, but they have been too preoccupied with internal dissensions and mutual jealousies so that the common enemy has had this opportunity to come in. The total number of Communist forces in Eastern Szechwan is said to be about 30,000.

Thus far, we have no very definite news regarding the Government campaign against the Communists in Kiangsi. The Cantonese forces seem to have made progress from the south and are reported to have driven the Red armies before them. There are large numbers of troops in the central parts of the province, but up to this present time no decisive engagements seem to have taken place. The Kwangsin River area is still largely under the control of Communist forces, though we receive from time to time reports of minor victories to the credit of the Government.

Bandit conditions in the province of Honan are also more or less chronic. In a recent letter from Miss Mabel Sharp she tells of the sack of Tongcheng, one of the towns in the district of Shenkiu, where we have an out-station. The greater part of the town was apparently burnt, including the brigands who held them up. Mr. Gibb and Mr. Butler talked to them kindly and persuasively and through the good hand of the Lord upon them they allowed them to proceed without serious molestation.

The province of Kweichow is also in a rather disturbed condition with spasmodic fightings going on here and there and famine conditions in some places.

The district of central Shensi which has been sorely afflicted with famine for several years has not yet fully escaped from those conditions. A good wheat harvest was expected this summer, but, alas, in some quarters there has been serious failure again so that the yield was exceedingly small. Then there was serious anxiety again on account of lack of rain, and there was some fear that the autumn harvest would not be reaped.

Encouragement.

Baptisms up to date number 2,649. This total is much in advance of the total for the same period of last year, which encourages us to hope for an answer to our earnest petitions for a much larger increase during the present year.

There is much cause for thanksgiving and encouragement in the way in which the evangelistic work is making progress. The Church in Singtze, Kiangsi, organized a small evangelistic band to work in their own district, and, as a result of some weeks of continuous evangelism, quite a number of people have turned to the Lord. In one place they have opened an out-station where fifty or sixty people attend regularly Sunday by Sunday. They report cases of demon possession which have been healed in answer to prayer, and in a number of other instances the Lord seems to have witnessed to the truth of the Gospel by works of healing in answer to prayer. A letter from Mrs. Sames gives the translation of a letter which she had just received from the Chinese evangelist who is working in the district of Sinyu. This territory borders on an area controlled by the Communists and it has been impossible for missionaries to reside there for some years. The evangelist writes as follows:

"In Shuipeh and in places near by the Lord is showing His mighty
power. Lame ones walk, devil-possessed get free, and others get stolen goods back in answer to prayer.

A Mrs. Fu, of Icheng, had lost $28. She was an enquirer and heard that Christians do not curse the thief when they lose things but that they pray. She therefore prayed most earnestly that the thief might bring back the stolen money. The thief went to a gambling place and someone who knew about the theft spoke to the thief and told him he had stolen the money. He acknowledged it and promised to return the money if the matter were not made known, which he accordingly did. Another woman enquirer, a wealthy widow, had been ill for a long time, and had been unable to walk. Through the Christians she heard that the Lord was able to heal the body as well as the soul, and as she heard she believed. At once she was able to walk a little, and after a week she was able to walk without a stick. She told the glad news to others, and a young student in her neighbourhood who was very ill, also believed and was saved. He was not only healed in body but believed in the Lord. The Christians and enquirers in this district ask that a worker might be sent to them.*

Mrs. Sames adds, 'You will understand how our hearts burn to go out and teach these young believers.'

Mr. Stark mentioned in his last letter that the leader of the Biola band of evangelists, working in the Tuchang district in a village named Tutang, had made a special appeal for prayer because they had been labouring steadily for one month without any visible results. A letter lately received from him was full of praise and thanksgiving because that the Lord had heard prayer and there were now some sixteen or more who seemed to have definitely decided for Christ. There were others too whom he felt were very hopeful. In that same district the local church has a small band who have been labouring in another centre. They have had the joy of establishing another out-station where some thirty people come Sunday by Sunday to worship.

From Hunan Mr. R. H. Paul tells the story of a woman who has just been baptized. Last year she was possessed of an evil spirit, and her husband therefore took her to the temple and left her there that the idols might protect her. There was, of course, no improvement in her condition, and, knowing of her hopelessness, state one of the Christian women went to the temple and saw her there and taught her a simple prayer. Within a short time the woman got better and was able to go home. She then called at one of the out-stations and begged that two of the Christians would go and help her to cleanse her house from idolatry. Her youngest son was also won for the Lord Jesus Christ at that time, and the woman is now a bright witness for the Lord.

Occupation of 'Forward' Stations.

During the past few weeks we have been able to record some progress in the occupation of forward stations. Mr. Beck and Mr. Small, who temporarily rented very unsatisfactory premises in Tzeyang, Shensi, have now been able to secure a more suitable place. They report that several interested people are coming to their meetings. The district suffers greatly from banditry, and our brethren have met with them on more than one occasion. They need our prayers as they seek to witness for the Lord in this new centre. Messrs. Frencham and Smith are visiting Ningkiang in the same province, halfway between Hanchung and Kwangyuan. On former occasions they have been unable to find any place which they could rent for a missionary's residence, but they now report that two places have been offered them, and we hope that one of these may prove to be the place of God's choice, so that they will be able to commence settled work in that district. Mr. Percy Moore, who was appointed to open Lohyang and who has been unable to reach that district on account of the prevalence of banditry, has now been able to make his first journey into the district. He left some time ago, together with two Chinese fellow-workers. Whether it will be possible for them to settle down in that city and begin regular work there we do not know, but should greatly value prayer on their behalf. Mr. and Mrs. Mansfield have also been able to secure premises in Siangyun, Yunnan province. They also would greatly value our prayers as they commence work in this new area.

Tribespeople.

Mr. Gladstone Porteous reports that their Nosu Church have sent two of their number to the Central Bible Institute in Yunnanfu. The Christians are helping them in their expenses by contributions in kind.

Mr. A. G. Nicholls, reporting the baptism of sixty-five men and seventy-five women, says: 'It was a happy time as we sat around the table of the Lord and remembered His death. How necessary it is to keep praying much for these Miao people. There are manifold influences at work to hinder their growth. The power of the devil working through wizards
with their unclean habits and practices is very real. It is therefore important that these Miao put on the whole armour of God and resist Satan's wiles." He mentions, as a reason for thanksgiving, the number of married women amongst the Miao who have learned to read the New Testament. Though they are, on the whole, ignorant of many things, their knowledge of the Bible is good and they have a real love for God.

Dr. Zwemer's Visit.

KANSU province is having a visit from Dr. Zwemer. He arrived in China in the middle of June, and was escorted to Kaifeng by Mr. F. S. Joyce. From Sian he went by aeroplane to Lanchow, from which place he will visit a number of centres and see something of the work amongst Mohammedans. His presence will be a great help and inspiration to our missionaries in those parts.

Progresses.

Mr. I. Jones, writing from Shui-cheng, Kweichow province, speaks of a visit he has recently paid to Heerktuan, where he had the joy of baptizing twenty men and seventeen women. All preparatory work was done by the church leaders, who themselves examined each of the candidates and took responsibility for accepting them into the Church, requesting that Mr. Jones would perform the rite of baptism on their behalf. He mentions also that famine and robbers have wrought havoc in the district, that some of the Churches have been killed by bandits and that others are entirely without food. He has felt much encouraged by the way in which the Christians have shown themselves ready to help in the evangelistic work, but feels the need of more prayer that there will be definite fruit resulting from it.

Miss Mabel Sharp, writing from Shenkiu, Honan, tells of continued blessing in the station since Miss Christensen's visit. The Bible schools have been well attended, and there have been a number of genuine conversions. She also mentions a very interesting work which is going on amongst a number of boys from heathen homes who have been attending the services for some time. They have been most earnest in their desire to be taught and seem to have a real experimental knowledge of the power of prayer. They meet together to pray for the conversion of their parents and other members of the family and in some cases have suffered no little persecution. One of these boys has, by his school friends, been facetiously called 'the Gospel Hall Sunday School superintendent.' He is a lad of fourteen years of age, who has been beaten by his parents because of his faith in Christ, yet he continues steadfastly to believe and is earnestly preparing to take part in evangelistic work by studying 'The Traveller's Guide' and other books.

Mr. Brock reported that soon after Miss Christensen's meetings what seemed to be a spurious work of revival was begun by a Christian from another Church who visited their district and preached in a highly emotional manner, demanding further repetitions of confession of sin and taking up rather a strong attitude against some of the missionaries and propounding strange criticisms on the Lord's Supper. Some of the leaders and Christians were inclined to show him favour and there was some danger of a division in the Church as the result. This reminds us of the need of praying much for those districts where the Lord has granted blessing and revival.

Our two forward stations in West Chekiang, namely, Lungyu and Suian, continue to make progress. Some baptisms have already taken place in each of these centres, and the few Christians are showing a spirit of warm co-operation with the missionaries in witness for Christ. Miss Tranter, who has done a lot of itinerant evangelistic work in her district, mentions the following case:

'We have met one woman who heard when we were here last autumn, and she says she has really believed since then, and has been praying to God so fervently that the daughter-in-law says she is mad. She was keen to come in to the inn for the evening meetings when she heard we had come.'

The United Summer Bible School for the Churches of the Kinhwaao was recently held in Lanchi. In spite of very heavy rains and flood conditions there was a good attendance and much blessing. Miss Ford mentions that the messages of Pastor Ting, who is pastor of the Independent Church at Wuni, were given with much power and proved most helpful. It is a cause for thanksgiving that there are an increasing number of Chinese teachers who are able to take part in such conferences with great profit to those who attend. Dr. Chia Yu-ming, of Nanking, the editor of Spiritual Light, and a well-known Bible teacher, was also present at the conference, and his teaching was greatly appreciated, though some of the Christians found it somewhat difficult to understand his northern dialect.

Book Notices.

Everyday Tales of China.
Boys and Girls of China and Japan.


Price 1/- each.

Simple but effective stories of children in the Far East, giving a clear appreciation of things as they are, and of the impact of Christianity upon the life of the people. Both books are attractively illustrated.

C.I.M. Prayer Lists.

The New C.I.M. Prayer Lists, printed at Shanghai in July, are now available.

Price 6d. each.
THE RED TERROR IN SZECHWAN.—As letters begin to reach us describing the evacuation of Paoning and other centres in north-east Szechwan—Kwangyuan, Sintentsi, Pacow, Tanishan, Futsuny, and Nanpu—we are constrained to thank God for the deliverance of our friends in that area. The boat in which Miss Carpenter, Miss Roe, and Miss Walton journeyed from Kwangyuan down passed through, and our hearts ache for the Chinese—wounded in the leg. Dr. Gwendolen Cook, who had to leave Tanishan with Miss Gowar, has been ill with a mild attack of typhoid since reaching Shunking. But to Shunking was fired at, and Miss Roe was slightly more to thank us.

Miss Wallis writes:

On Thursday morning, June 15th, we were planning for the closing of school a month ahead. On Thursday afternoon the word got round that the Reds were already in the adjoining country and the whole city was in a panic. Whether that word was actually true or not, we have never been able to ascertain, but certain it is that the situation had become very serious, for the military in Paoning all took fright and began to leave helter-skelter. The people were all coming out of the city in streams, but no, the military must go first! The cross-roads were kept by sentries and civilians were not allowed to pass. At the riverside all Friday there were pitiful scenes—the soldiers took all the boats, and the people were not allowed to cross the river. It raised heavily on Friday morning and the river rose, thus preventing the boats from coming into shore. We, with some of the leading church people, had engaged four boats, but the military seized them all, and only after a great deal of trouble did we succeed in holding on to one boat. On this small boat we heaped up such boxes as we had been able to pack of personal belongings from all the mission houses in Paoning, though it amounted to only a very small proportion of the stuff. Besides this there were some loads of hospital stuff, expensive drugs and instruments, and a great deal of baggage belonging to various church people. Only the aged and infirm or mothers with babies and small children were allowed to sit on the boat; every able-bodied person being told to get across the river somehow and make their own way to Nanpu. We, with some of the leading church people, had engaged four women servants from the hospital to Nanpu, and sent them away boatloads of ammunition and luggage and about midday the boats were in full sail. Ruth Dix was virtually in tears, and with practically nothing to eat and room for them all night long. She was given a bottle of boiled water and a little dry bread out to her.

The boat was so far out in the river that, once on board, no one could come off again. The Captain was in hiding—dared not show himself in daylight; the people on top of the boat were so thick that there was scarcely sitting room for them all night long. Ruth Dix was virtually in charge of that boat—had to grapple with the military officials, who continually came to bother them, and she had a most difficult time. If she had not been there, I fear the boat would not have got through at all. She was on board about twenty-eight hours—unable to move and with practically nothing to eat; we managed to send a bottle of boiled water and a little dry bread out to her. And there were about thirty to forty Chinese, including numerous yelling babies and naughty children!

Meanwhile the military were sending away boatloads of ammunition, horses, and civilians. The city was in a panic, and what was to be left was to the mercy of the Reds. In the end three of them disappeared (all the seriously wounded soldiers, hundreds of them, had been left in the military hospital to the mercy of the Reds). The rain had stopped and the sun was shining with a fierce heat as it do after heavy rain in summer. We could only walk about four or five miles that night, we were so tired and done up after such a strenuous day; and when we found a good woman who could take the six of us in, we thankfully decided to stay there for the night. We had hardly got settled in the room she gave us when crowds of more refugees and wounded soldiers came and filled up her every corner. We were off early the next morning and, after walking a few more miles, we got to a riverside market, and were able to get on a boat and go down to Nanpu. Mr. Funnell, Miss Gough and two others did not get away from Paoning that Friday night but stayed shuttling up and down the houses and doing last things, including turning the cows all loose in the cathedral grounds to graze! Very early the next morning there was shooting on the streets and they thought the Reds had arrived! It turned out to be only some trouble between one faction of the military and another, but it showed it was high time for our people to clear off. They had great difficulty in getting across the river, but once across the hospital motor, which had been sent down to Nanpu, came back and picked them up.

That day at Nanpu, as one and another turned up, some earlier, some later, it was such a relief to know they were all safe out of Paoning. It was indeed a counting up of the roll.

The remainder of the journey—by boat to Shunking—was by no means easy, but God brought them through. We hear that the Jacksons went on to Wanhien, and Miss Wright, Miss Wallis, and Miss Dix to Chungking. Dr. Gray is in charge of a military hospital at Hanchow.

There seems real ground for hoping that Paoning has not actually fallen to the Communists. Troops in Yingshan and other places are said to have given over to the Reds, but loyal reinforcements from other areas may have held up their advance. We know that our missionaries’ one desire is to return as soon as possible to the evacuated stations, but obviously they cannot be permitted to do so until the Red invasion has not only been checked but turned into defeat. Let us continue to wait on God, for our expectation is not from the unstable and ill-equipped armies who are opposing the Communists, but from the living God.

News Items.—Mr. D. E. Hoste has been to Chefoo for rest and recuperation. Mr. G. W. Hunter reports that there was great relief in Urumchi (the capital of Turkestan) when it was known
A Chinese Christian family, near Tsunyi, Kweichow.

that the Moslem forces under Ma Chung-ying had been defeated between Urumchi and Kucheng. He and the five young workers there are well and eagerly awaiting the opportunity of pushing forward into other cities also.

Mr. J. A. Austin and Mr. C. E. Chapman, members of the Two Hundred, are hoping to occupy the city of Tungtze, forty miles from Tsunyi, Kweichow. Premises have yet to be secured.

Mr. and Mrs. E. Mansfield have opened Chiangyun, in western Yunnan, 'a walled city on a well populated plain.'

Miss Readshaw, who recently returned to China after furlough, has been warmly welcomed by the Church at Langxi, Anhui. No missionary has lived there since Miss Webster and Miss Coleston were compelled to evacuate the city in 1927. Miss Readshaw asks prayer for revival.

Miss G. E. Mitchell (from Kwangyuan, Szechwan) has just returned to England on furlough, and spoke at the weekly prayer meeting on August 16th.

The Valedictory Meeting.—As we announced in our last issue, the valedictory meeting will be held, God willing, in the Central Hall, Westminster, at 7 p.m. on Thursday, September 14th. Our Home Director, the Rev. W. H. Aldis, will preside, and the Rev. G. Harding Wood, M.A., Vicar of Holy Trinity, Hampstead, has promised to give the closing message. Short testimonies will be given by returning missionaries and by all the new workers. The latter number eleven, including three doctors, and their photographs and testimonies will appear as usual in our October number. We hear that the contingent of recruits from North America this autumn numbers at least fourteen, and it is hoped that there will also be five from Australia, and one from New Zealand.

No tickets are issued for the valedictory meeting.

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SEPTEMBER, 1933.

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Donations received in London for General Fund during July, 1955.

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'F.T.M.' † Legacy. ‡ 'Upto Him.' † 'Friend.' ‡ 'A.J.'
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to be held (D.V.) in the

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Photo by]
IN THE KUMBUM LAMASERY, TSINGHAI.

[O. Findlay Andrew.

The courtyard in front of the great figure of Tsongkaba, reformer of Tibetan Buddhism, in the Kumbum Lamasery. This lamasery was built on the site of his birthplace. To the right can be seen the sacred tree which is reported to have sprung from the hairs shaven from Tsongkaba's head. Each leaf and stem of this tree is said to carry the mystic Tibetan prayer, 'O Mani Padme Hum.' In the background can be seen some of the prayer wheels. It is in this wooden platform that the grooves are worn deep through the almost ceaseless prostrations of pilgrim devotees.
‘You will be my witnesses.’ The verse has often been read as a command instead of a statement of fact. Our Lord did, indeed, command His disciples to go and make disciples of all nations, but He did not command them to be witnesses. If the B.B.C. broadcasts an appeal to any who witnessed a road accident to come forward and testify, I have no qualification to do so unless I actually saw what took place. Either I was, or I was not, a witness of the accident. If I was not, then it is simply useless to appeal to me to come forward. I have nothing to say. And if the apostles had not seen the Lord, and experienced His power, it would have been futile to urge them to bear testimony. One reason why the witness of some professing Christians is so ineffective is that they have had no real experience of Christ. They have no testimony to bear.

But the apostles were not in that position. When a twelfth apostle was to be chosen, the one qualification was that he must be one who had ‘ companied with us all the time that the Lord Jesus went in and went out among us,’ because he was to become ‘ a witness with us of His resurrection.’ On the Day of Pentecost Peter’s testimony was, ‘This Jesus did God raise up, whereof we all are witnesses.’ The word is used of eye-witnesses and ear-witnesses, and the apostles were both. ‘We cannot but speak,’ they said, ‘the things which we saw and heard.’ Paul was in the same position. ‘The God of our fathers,’ said Ananias, ‘ hath appointed thee to know His will and to see the Righteous One, and to hear a voice from His mouth. For thou shalt be a witness unto all men of what thou hast seen and heard.’ The first question to ask a professing Christian is not, ‘Are you witnessing for Christ? but, ‘Are you a witness? What have you seen and heard? What experience have you of His saving power?’ I cannot bear an effective witness to Christ as Saviour unless He is actually saving me.

Thus, wherever the apostles went, in Jerusalem, or Judea, or Samaria, or to the uttermost part of the earth, they could not be other than Christ’s witnesses. But it is one thing to have the witness’s qualification, and quite another to come forward and bear witness. To return to our illustration—it is often difficult or impossible to establish the facts in regard to a road accident because those who witness it neglect or refuse to give their testimony. Serious results may ensue. But how overwhelmingly great is the responsibility of the Christian, who has some personal experience of Christ’s salvation (and is therefore Christ’s witness wherever he goes, whether he desires to be so or not), and yet fails to seize his opportunities and tell of what he has seen and heard ‘You will be my witnesses,’ said Christ, and His meaning is perfectly clear: ‘No one else can bear testimony to Me. If any one is to hear of My death and resurrection, it must be from your lips, for to you alone I have shown Myself alive. Men must die without the knowledge of My salvation if you fail to give it to them.’

It was a responsibility that must have crushed them but that He made at the same time another statement. As they watched Him ascending into heaven, and realized that He alone was the world’s Saviour, and that to them alone was committed the task of making Him known, their cry would surely have been, ‘Who is sufficient for these things?’ But He made two statements, recorded in the same verse, and ‘You will receive power’ precedes ‘You will be my witnesses.’ He anticipates their natural dismay at the greatness of their responsibility by assuring them of a completely adequate enduement of power. And the power was not some abstraction, it was not something which He possessed and which He was prepared to hand over to them on request—He Himself was the power! ‘You will receive power, the Holy Spirit coming upon you.’ Whatever was accomplished through the witness of the apostles, Christ by His Spirit was the Doer of it. ‘He hath poured forth this, which ye see and hear,’ said Peter (Acts ii. 33). ‘By what power,’ said the Council, ‘have ye done this?’ (Acts iv. 7). And the answer rings out, ‘Be it known unto you all . . . that in the Name of Jesus Christ of Nazareth . . . even in Him doth this man stand here before you whole.’ The fulfilment of the Saviour’s promise is sure, and the sole reason for the lack of spontaneity and effectiveness of much Christian witness lies in the failure to receive that enduement of power which is available for every believer no less than for the apostles.

The majority of those who read these lines are Christ’s witnesses, because He has revealed Himself to them. Are you in fact giving your witness? And is that witness proving effective? ‘With great power gave the apostles their witness of the resurrection of the Lord Jesus.’ (Acts iv. 33.) Have you received that power?

This issue of China’s Millions contains the testimonies of eleven young men and women who are going forth to be Christ’s witnesses in China, because they are His witnesses. They need our prayers for the supply of many things, but most of all for ‘the supply of the Spirit of Jesus Christ’ that through them the Gospel may come to many in China ‘not in word only, but also in power.’

F.H.
Two of the great needs of China at the present time may be stated in the terms:

In the North—Irrigation.

In the Yangtze Valley and South—Flood Control.

Almost annually there come reports of dire famine conditions in some province in the north, whilst with equal regularity anxiety is caused by flooding conditions in the Yangtze Valley or in the watershed of some other great river in the south.

My work during the past few years has been in connection with the suffering caused by one or other of these great calamities of flood and famine. Only two months ago my wife and I were passing through an area in the north-west where the great, gaunt, spectre of famine was stalking through the land and where the consequent suffering was of an acuteness which, pray God, no reader of these lines may ever have occasion to know.

It is a terrible experience to be forced to watch people die by inches from slow starvation. And now these lines are being penned from a steamer on the broad waters of the Yangtze where flood level has obtained for the past few weeks causing the greatest anxiety lest the terrible flood experience of 1931 should be repeated. For two days now we have been witnessing farmlands which have been submerged and houses flooded forcing the poor inhabitants to abandon homes and land to seek refuge either behind the main dykes or on some higher elevation.

Although the waters of the Yangtze have risen during the past month to within five feet of the flood level of 1931, yet the main dykes, totalling several thousand miles in length, which were built or reconditioned last year by the National Flood Relief Commission, under the direction of Sir John Hope Simpson, have held throughout. The dykes which have given are the lesser dykes, constructed by the people living between the main dykes, and built in the vain hope of getting a catch crop from the land thus preserved, land subject to annual flooding at high water level.

What a wealth of spiritual lessons can be learned from the dykes which have been well and truly built! In the time of testing they have stood the strain. Behind them the people dwell in peace and security while on the other side lies death and destruction. And so it is in the realm of the soul. ‘When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him.’ And during the past few troublous years how many of God’s servants in China have proved ‘when the great waters break forth’ that ‘neither can the floods drown love.’ Praise God!

But it is not so much of flood that I want to write as of irrigation. The work of bringing the life-giving streams to a dry and thirsty land, of turning the desert places into watered gardens. Surely this is the work of the Christian missionary. But many are the methods employed in this work of irrigating—water diversion, the digging of canals, the sinking of wells, the pumping of water from lower levels. Sometimes hundreds of thousands of acres of land are benefited by an irrigation project, oftentimes it is just a little patch that is watered by the simple method of drawing water from a well and pouring it out bucket by bucket. And I think it is just this ‘bucket irrigation’ that approximates so closely to the work of the China Inland Mission in this great land.

During April last, when my wife and I were on the way to Kansu, we saw a typical scene of this ‘bucket irrigation’ on the plain of Shensi. For months past drought had prevailed throughout a large section of the province and the people had been passing through a time of acute suffering. But just before we entered the province the rain had come, and hope was revived in the hearts of despairing farmers, so that field activities were in full swing. It was a very hot day as we travelled and it was a most refreshing sight to the eyes to see in the midst of barren areas small patches of green. These had been created through the simple method of drawing water from wells replenished by the rain, and pouring it out, bucket by bucket, until the patch of vegetation resulted. And thus it has been with our spiritual work. Not often have we been blessed with a great flood of spiritual blessing, resulting in the bringing of thousands to a knowledge of eternal life in Christ, but most of our work has been just bucket by bucket.

In the great city which we visited lived Mrs. Liu, of whom Mrs. Vatsaas gave us the following story. In the terrible years of famine through which Shensi has passed since 1928, many parents were forced to sell their children. Some did this in order to obtain food for themselves by the proceeds of the sale. But there were parents who parted with their children in order to ensure the food supply of the little ones to whom they could give food no longer. Among this latter class was Mrs. Liu, who at that time was a widow and an opium smoker. The little
girl whom she sold was a bonny child of some eight years. Shortly after she had sold her child, Mrs. Liu came in touch with the mission station, where a limited amount of free relief was being distributed. Here she met with a kindness that won her lonely heart and made her long for a new and better life. Gradually, under the gracious influence of the Holy Spirit, she came to a full knowledge of the New Life that is found in Christ alone. And what a change resulted! Gone were the old passions and cravings and in their place was substituted a hunger and thirst after righteousness. As she came into a fuller and deeper personal knowledge of spiritual power, her soul became possessed by a great and wonderful hope. If God was a prayer-hearing and prayer-answering God, would He not answer prayer and give her back her child? So passionate became this desire that on a sunny Wednesday morning, at the women’s class, she asked the other Christian women present to join her in prayer that God would be pleased to work this miracle on her behalf.

Time passed and Mrs. Liu and her friends never faltered in their petitioning. And then one day the miracle took place and on the following Sunday morning Mrs. Liu came to church, leading her little girl by the hand. Her face was radiant as she said, “My little girl is back. God has sent her.” And then she told how that, two days previously, a man had come searching for her and bringing the little girl with him. He told Mrs. Liu that his wife had died and that, his home being broken up, he did not want to take the girl with him to another city.

Thus in that little garden flowers of Faith and Hope are blossoming. It has been watered, bucket by bucket.

It is the noon hour and we are halting for a short rest in an inn in a city in the far western province of Tsinghai, or Kokonor. I have been talking with some of the people who have gathered round in a friendly spirit. Many years ago some of the schoolboys in the China Inland Mission school in Lanchow, of which school I had charge at the time, came from this particular city. It is a city without a resident missionary. I enquire about the boys and am told that one of two brothers has died and that the other lads are all away from home. But as we talk, one of my audience breaks away from the crowd and in a short time returns with a venerable looking old gentleman who is introduced to me as the father of the two brothers. Greeting me with considerable emotion, he seats himself beside me, and, taking my hand in his, he bursts into tears. He tells me the story of his boys and of the change in their lives during the time of their residence in school in Lanchow, of the long and painful illness which ended in the death of the one brother, and how that, as the dread disease got the firmer grip upon him, so increasingly manifest became his faith in Christ. And just before the end he comforted his father’s heart by telling him not to mourn, that the salvation which he had found at school was the sure and certain hope of his soul and that he would shortly be at home with the great Father of all good. Thus he died. Just another little verdant patch in the desert areas, a patch irrigated by water drawn from the wells of salvation and poured out bucket by bucket upon the dry and thirsty land.

One of our workers in the Forward Movement told me how that recently whilst itinerating in a district right up in the mountains, his preaching was interrupted by the arrival of a man who was carried to the gathering on the back of his wife, for he was a cripple. Enthusiastically he told the missionary how that for many years he had had a knowledge of the Gospel which he was now preaching. How that many, many years ago he visited the great city where he had gone to the mission station for medical attention. And whilst there this same doctrine had been preached to him and a copy of one of the Gospels given to him, which book he had read much and still treasured. The missionary stayed for several days in that village and spent a good deal of time with the man. But alas! the opposition of the devil soon became manifest. The man’s wife adopted all manner of means to prevent him from hearing more of this doctrine, and one of her most effective methods was in refusing to carry him on her back to places of meeting.

This seed has been planted—watered—and who knows but that the increase shall yet be seen? Pray.

The little city of Payenrung has changed its name since we were there last and has now become Hwalung. But though the name has changed, yet the hearts of its inhabitants remain as hard as ever. And yet there are signs that the work of the preaching of the Gospel has not been without some effect. The preaching has been done in word as well as in deed.

This is a centre for Tibetan work. A short time ago, during the cold weather, a Tibetan and his wife, wearied with travel and she great with child, came to the city at dusk. They wandered from door to door pleading for shelter and assistance, but every door was shut against them in their hour of need. Even the shelter of the temples was refused to them. And so at last they came to the mission station. Here they were taken in, almost as expected and welcome guests, and every kindly care and attention given them. But their hardship had been too great, so that it was only a short while after the lifeless appearance of the little one that the mother breathed her
last. Three methods of burial are used by the Tibetans, that by fire, by water, or by exposure on the hills. This last was the only one possible to the sorrowing husband. So placing his wife in a sack he laid the corpse across the donkey and took it to the top of a hill in the vicinity where he waited long hours until the birds came and commenced their work of “burial.” This is only one of many such incidents, all part of the work of “bucket irrigation” resulting in a little green patch in such a barren area as Hwalung.

* * *

Sometimes it is the blood of the workers which is the water poured out from the buckets. And from these sacred patches, precious in the sight of the Lord, there is oft-times given an increase. One such incident was called to mind only yesterday as I talked with a fellow missionary and his wife who are travelling by the same steamer. They are not members of the China Inland Mission, but of a mission which, though not associated with us, is nevertheless a sister mission in the truest sense of the word. They told me that as a direct result of the spiritual work in one of the large refuge camps established in the Hankow area following the flood of 1931, and which camp has only been dispersed within the past few weeks, their mission had the joy of baptizing over one hundred and forty who had come to know the Lord through their residence in that camp. And as our brother spoke to me my mind instinctively went back to my early days in that camp during the spring of last year. I saw again a heavily stricken father and mother. Disease had been carried into their home through their ministration in the camp and as a result their little daughter had been taken from them. Wounded in spirit, they had been tempted to give up—possibly return to their own homeland. But in the end the vision of the suffering and need of others carried them to a period of further service in the same camp. And now comes the news of souls saved. Is there any connection? I think yes.

The Work Remains.

The following letter from Miss A. Sharp, at Chowskiakow, Honan, describing the blessing in the Girls’ School and in the Church at Miss Christensen’s meetings, is of special interest because she is able to testify after four months that ‘the work remains.’

NOW, how can I tell you all I want to about this last term, the best we have ever had in school, I think? Truly ‘the half cannot be told.’ I was hindered in getting away during the Chinese New Year holidays, and started school at the middle of February feeling tired, but in less than a fortnight the tiredness had all gone and I felt like a new creature! How and why? Because in a very real way God came to us, and in our school ‘all things became new.’ No, I am not referring to new buildings; we have not got these yet, we are still in the same mud and thatched buildings. For long we had prayed for new buildings, and God answered ‘exceeding abundantly’ and gave us new lives instead! Some of you may already have heard something of the revival blessing God has given us here and in many of our Honan stations, through the meetings of one of our Shansi missionaries, Miss Christensen. She came to us towards the end of February. She first had six days’ meetings in our south city Church and then came over here. I had thought about these meetings and had prayed for them, but truthfully I had not greatly looked forward to them, fearful lest such meetings might be chiefly emotional and result in folks only being influenced for the time being. But this was far from being the case. From the very start there was the hush of God’s presence and power in the gatherings, and His messenger was lost sight of in His messages. The first few days were not happy ones for many of us, as through the searching, solemn addresses about sin, eyes were opened to see, ‘Thou art the wretched one, and miserable and poor and blind and naked.’ But then came the other vision of Christ in His fulness, and as He took possession of cleansed, surrendered lives, hearts overflowed with joy and peace, and faces shone with ‘the beauty of the Lord.’ To myself—pardon the personal reference, but I feel I must bear testimony—there came a fresh ‘heavenly vision’—first of the poverty of my service, so much work with so little fruit, so much of self and so little of Himself—and then such a revelation of Christ in His sufficiency that ever since in a fuller way than before I have experienced that ‘He satisfieth the longing soul and filleth the hungry soul with goodness.’

I hesitate to write of those sacred times, when one teacher after another, servants also, came for talk and prayer, some to make restitution of money or goods appropriated wrongly, others to apologise for long-cherished resentment, unforgiving spirit, etc. ‘The Lord hearkened and heard,’ and now there is a new bond between teachers and principal. Then the girls, oh! the joy as one after another they came to Jesus Christ, until all the twelve girls in our two senior classes were His—only three had been converted before and they at this time received ‘life abundantly.’ I wish you could see one of these three, her face, though so badly pock-marked, is absolutely shining. Her prayers tell us she is ‘far ben,’ and truly ‘foll’ ing on to know the Lord.’ Prayers at meetings were the natural result of this ‘newness of life’ in our midst; we met twice a day, at noon and in the evening just before bedtime, and these continued right to the end of term. Much prayer went up for our Lower Primary pupils (not many of whom had attended the special meetings owing to want of room), and there was great rejoicing when over a dozen of these younger ones came at the close of school one afternoon wanting to give themselves to Jesus Christ. Three sisters from a heathen home have all been converted at this time. The second one came, saying, ‘My sister is so changed at home now, she doesn’t scold or lose her temper, and reads her Bible and prays. I want to be like her.’ Now these three are praying for the conversion of their parents. A little band of these younger girls met daily after school hours with one of their teachers for Bible-reading and prayer. Truly ‘the Lord hath done great things for us, whereof we are glad.’

Revival in the Church.

But not only to our schools has come revival, but to the Church as a whole. There have been some won-
derful conversions, lives absolutely changed. Others have been quickened, and the change is seen in many ways. In previous letters I think I have mentioned Dr. Lin, a member of our Educational Committee and one of the Church leaders. He has had a very real spiritual experience. The work began during these special meetings, when he truly became hungry and thirsty after righteousness, and true to God's promise he has been filled. Shortly after the meetings here, he attended a conference in a neighbouring city, conducted by a Chinese pastor, Chia Yat-ming. There one night, in the quiet of his own room, God met him, and showed him (as he told us on his return, at the Sunday forenoon service) how he had failed in regard to his home, church, friends and society. Dr. Lin started at once altering his manner of life, and is now truly 'a new man in Christ Jesus.' He welcomes any and every opportunity of service for Jesus Christ, and has formed bands of men and women who have promised, by God's help, to read the Bible daily and to seek to win at least one soul to Jesus Christ throughout the year. He has joined a Bible Correspondence Course, and has just finished a week's Bible study classes in the Church each evening, giving others the benefit of his own study. At a recent Church meeting the members decided to call Dr. Lin as Pastor of this north city Church, and he gave every indication of his willingness to accept office in a few months' time. He will be honorary Pastor, still carrying on his medical work in the city.

I write this letter some four months after these special meetings were held, and can truthfully and gladly say that the work remains. We knew it would, for it was God's work, not man's. In the school, while lives have not been perfect, there has been a steady going-on, and oh! the difference when there is real 'life.' My daily Bible Classes have been such a joy, hearts and minds are so receptive now. Our folks are very hungry for Bible teaching, and, by request, at the close of this term we held a six days' Bible School with the teachers, senior girls and students of our Bible School. I tried to get another missionary to come and help with this, but failed, and so Miss Ho and I took it, with some help with the evening meetings from Dr. Ho and Dr. Lin. Miss Ho had the heavy end, as she spoke forenoon and afternoon, and I at the 7 a.m. meeting. God was very consciously with us, working quietly, and after our closing meeting (which we held outside in the school garden, after we had all enjoyed Chinese supper there together), many testified to the help these days of Bible study had been to them. I am glad to say several of our ex-pupils attended and were strengthened and helped.

The Women's Bible School.

I know you will want to hear about this first year of our Women's Bible School. For various reasons, a few of the pupils could not continue right up to the end, but I think we had over a dozen who took the entire course and sat the examinations. I had the privilege of being present at some of the oral examinations, and was delighted with the results. Think of what it means to these women to be able even to read and write! During our days of Bible study (referred to above), I was very interested to find several of these women pupils taking notes, copying down the diagrams, etc., written up by the different speakers. One woman said to me, 'And to think of it, when I came I could not write a single character!' Truly, 'what hath God wrought!' One young woman came in from the country; we did not even know she was coming, she just arrived with one of the schoolgirls. Formerly she was demon-possessed, and one night, shortly after coming here, she was again under the power of evil spirits. This was just at the commencement of the special meetings, and it seemed to us that the devil was trying to hinder her conversion, but he did not succeed, for the very next day she was truly converted, and her whole life has been changed since. While you praise with us will you also pray? We are by no means satisfied yet. We know God has promised 'Thou shalt see greater things than these.' Our aim is still to 'strengthen our stakes,' and 'lengthen our cords.' To do this we do need more workers and more buildings. At a recent Educational Committee meeting it was decided that we must do something about getting more accommodation in the Women's Bible School before next term. In the Girls' School, too, we have real need of buildings, but He Who has given us new lives can easily give us new buildings also, and we are trusting Him for them.

Then we need workers, and both Miss Ho and I have had our hearts enlarged and our eyes opened to see the great need of the country women for Bible teaching. Already calls have come to Miss Ho from other stations to go and conduct short term Bible schools, and I feel that when such 'calls' come we must try and set her free from her work in the Women's Bible School here. So, if God calls us to 'lengthen our cords' to these dear country women, will you pray for the extra help we shall need here?
The Valedictory Meeting.

No two C.I.M. meetings are exactly the same. Those of us who have the privilege of attending them year by year find no monotony. But sometimes we are tempted to wonder if the high level reached on some particular occasion can possibly be maintained. And then our weak faith is rebuked, as in the Valedictory Meeting held on Thursday, September 14th, in the Central Hall. For there was the same, if not a deepened, sense of God’s Presence, the same wonderful stillness as messages and testimonies were given. The singing has never been more inspiring, speakers who had dreaded the ordeal were marvellously helped. In fact, the only disappointment was that we had slightly underestimated the numbers which would gather, and in the crowded Hall there were not quite enough hymn sheets to go round!

The Chairman, our Home Director (the Rev. W. H. Aldis), stated that of thirty-six returning missionaries, twenty-three had already sailed, but seven of those who remained were to speak in addition to twelve recruits. He admitted that we did not find our justification for sending them forth in the conditions prevailing in China. But the Lord’s command was still valid, and though there would be many dark patches in any true picture of China—Communism, brigandage, opium, civil war—yet the bright patches were larger than the dark ones, and an effectual door was still open for the preaching of the Gospel. We had been cheered by the news that up to the end of June the number of baptisms was over a thousand more than at the same period last year, that God’s Spirit was transforming the lives of Chinese church members, and stirring them to more consistent and more earnest witness for Christ.

Seven returning missionaries followed with brief answers to the question, ‘Why are you returning to China?’ The first of these, Mr. Martin Griffith, is going back with Mrs. Griffith for the fifth time. ‘Neither of us,’ he said, ‘is played out or discouraged,’ and letters recently received from Chinese Christians in Shunteh, Hopei, showed how eagerly their return was anticipated. Mrs. Allen is returning to Yunnan, where her husband and her two sons are at work as missionaries. Mr. Allen, who has already spent forty-four years in China, had written urging her to ‘come along and make one more grand attack on the enemy’s strongholds before the night cometh, when no man can work.’ Mr. and Mrs. Harold Weller were equally sure of God’s call to return, though they must leave their eldest boy behind them in England. It was not easier, said Mrs. Weller, to go for the third time than to sail for the first time twenty-three years ago, but they were going gladly. Mr. Owen Warren said he was returning because he was unable to find a time than to sail for the first time twenty-three years ago, but they were going gladly. Mr. Owen Warren said he was returning because he was unable to find a time than to sail for the first time twenty-three years ago, but they were going gladly.

Following the six women recruits came six men. Mr. F. G. Harding could give a definite date—the afternoon of June 6th, 1931—for his call to China. It came not so much by a voice as by a verse, ‘Go ye into all the world, and preach the Gospel to every creature.’ Dr. Harverson said that some of his friends supposed he was going out to do chiefly medical work; but as a sinner who had experienced God’s free gift of life in Christ, he longed to go forth to offer ‘not sanitation, but salvation, if that by any means I may save some!’ Mr. Lloyd spoke of a sermon in a village church, at which he acknowledged Christ as King of his life. The reading of the life of Hudson Taylor shortly afterwards showed him that the King claimed him for China. Dr. Parke received a definite call when, as he put it, ‘I was leading a life of uselessness and defeat.’ He was led to accept the cleansing and filling of God’s Spirit, and the way had been opened in fulfilment of the promise, ‘Faithful is He that calleth you, Who also will do it.’ To Mr. Pateman the call came three years ago through the reading of China’s Millions, when he was engaged in a business career, which he had no thought of laying down. Mr. Reynolds felt that there might be a hundred reasons why he should not go to China, ‘but to explain my going demands but one—Love so amazing, so divine, SHALL HAVE my soul, my life, my all.’

In the closing message, very quietly and simply the Rev. G. Harding Wood turned our thoughts to ‘the inspired description of a faithful missionary, a faithful worker, and a faithful Christian’ in Luke 1:16, 17, and to the conditions laid down in verse 15. He is to be great in the sight of the Lord, i.e., there must be distrust of self and dependence on the Lord. He must drink neither wine nor strong drink, i.e., he must be a Nazarite who was ready to dispense with the world, to let the world go, with all its offers and opinions, and to be a marked man for God. Finally he was to be filled with the Holy Ghost, at His disposal for any service.

As Big Ben boomed the hour of nine there must have been many who yielded their lives afresh to the Master in Whose Name His servants had spoken so faithfully.
Reinforcements.

The testimonies of eleven recruits who sailed for China in September.

MISS A. F. BALLANTYNE.

WHEN eleven years of age, I received a prize at Sunday School, entitled ‘Two Lady Missionaries in Tibet.’ While reading this book, I distinctly remember saying, ‘Lord, if ever you spare me to grow up, I will be a missionary.’ This desire never left me, though at times it was somewhat dormant.

God gave me the great privilege of being born into a Christian home. My parents, ever desiring to put God first, sought to bring up their children ‘in the nurture and admonition of the Lord.’ Accordingly, I do not remember a time when I did not know God’s way of salvation, though it was not till I was fourteen years old that I openly confessed the acceptance of the Lord Jesus as my Saviour. Later, while enjoying spiritual nourishment at Charlotte Baptist Chapel, I engaged in the Lord’s work at Merchiston Railway Mission.

At the age of nineteen, seeking God’s plan for my life, I heard of the call for the Two Hundred new workers. I read then, too, the life of Hudson Taylor and ‘Retrospect.’ These and contact with the C.I.M. in Edinburgh God used to burden my heart with China’s need. It was not, however, till Easter, 1931, that, realizing more fully what it had cost my Lord to give His life for me, I gladly yielded my life to Him for China.

The very great privilege has been afforded me of spending the past two years in the C.I.M. Training Home in London—a time of rooting out and pulling down, of building and planting. During that time I have learned to know God and to prove His faithfulness in a new way. He is my satisfying Portion.

Now, as I enter upon this ministry to which God has called, ‘I am eager to satisfy Him’ (a Cor. v. 9—Moffat).

MISS F. E. FEARN.

‘Thou hast delivered my soul from death, mine eyes from tears and my feet from failing.’

Just over five years ago I was in a teachers’ training college. I had been in contact with modernism and my mind was implicated with it. Conflicting doubts brought me to the verge of atheism and I stayed away from nearly all the services. I plunged into worldly pleasures, but these brought no lasting happiness.

Immediately before leaving college, a friend persuaded me to go to Holy Communion. As I thought over the words of the service, I realized that I was a sinner and was unworthy to go up to the rail. A tremendous conflict was raging in my mind, and, as I fainted, the cross above the holy table seemed to enlarge itself, and I heard a voice say, ‘Your only hope is in the Cross.’

In answer to a mother’s prayers and through the National Young Life Campaign I came to know the One ‘Who loved me and gave Himself for me.’ So in His wondrous love He broke me down and won me to Himself.

Three years later, at the Manchester Keswick Missionary Meeting, Miss Tippet, of the C.I.M., was the last of the speakers, and as she said that a million souls a month were dying in China without Christ, God spoke to my heart. For eight days I fought against Him, but to my every argument He replied, ‘Ye are not your own, for ye are bought with a price.’ So He made me willing to serve Him in China.

The past year will always be dear to me as one of deeper spiritual training and happy fellowship.

As I go forward, will you pray with me that ‘He shall see of the travail of His soul ‘ in and through me and be satisfied?

MISS G. E. HINES.

‘Bless the Lord, O my soul, and all that is within me, bless His Holy Name.’ At the age of sixteen and a half, I definitely received the Lord Jesus as my Saviour through the faithful ministry and prayers of my Sunday School teacher.

The Lord then gave me work to do which prepared and led up to my call for China. This came while I was in business on May 9th, 1929. It seemed as though the Lord stood by me and said, ‘Will you go to China?’ My thoughts were at that time centred around the Annual Meetings of the C.I.M. which I had attended the previous evening. The words came as a great surprise to me as I realized my unworthiness. Consequently there began a conflict with the Lord. In the end I saw that China was the place of His appointment, so I yielded to His will, which gave me great joy and peace.

Six months passed and God’s message to me was ‘Launch out into the deep.’ I then applied to the C.I.M., and it was suggested that I should go to Redcliffe Training College for one year, as I had done no Bible study. This was a very profitable year, because I learned to know the Lord in a new way. Later, I was accepted for training and finally for sailing under the C.I.M.

I also had the privilege of spending four months in Cornwall doing evangelistic work. This has been an invaluable preparation for China.

Now I go forth claiming the promise of Deuteronomy xxxi. 6: ‘The Lord thy God, He is that doth go with thee; He will not fail thee, nor forsake thee.’

DR. A. M. PIRIE, M.B., Ch.B.

‘When He sendeth forth His sheep, He goeth before them.’ Graveyards and thunder have always made me feel a bit uneasy. Thunder seemed to be the echo of the voice of

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GOD and graveyards a constant reminder that I was not right with Him.

Brought up in a Christian home to attend church regularly, I continued the habit through the years, as a feeling of remorse possessed me if I deliberately missed a Sunday, but otherwise my life was entirely lived for self and this world until I reached the age of twenty-six. The medical superintendent of a hospital in Nottingham then prayed that God would send her a resident, and He very graciously sent me.

For a year I watched her wonderful life and my conception of God was entirely changed. One Good Friday towards the end of that time He gave me an amazing revelation that I was His child. A great desire to be a missionary or a Sunday School teacher possessed me, and shortly after I received a letter containing a leaflet about the C.I.M., and I knew that I have been privileged to watch.

Feeling utterly unworthy, I applied, trusting He knew best. I came down to London, but was so startled on finding my sphere of a wonderful Christian home, I was His child through faith in Jesus Christ, and I knew that I have been privileged to watch.

But a year later He brought me back to the place of yielding my all to Him, so that when, through the appeal at the great missionary meeting, He called me, I was ready gladly to answer, 'Yes, Lord.'

My thoughts went at once to China and the China Inland Mission, and, step by step, God has opened up the way, confirming to me that this is His will.

The time since then has been spent in preparation; three and a half valuable years in hospital, where I learned to prove God in a new way, followed by three very happy and helpful terms at the C.I.M. Training Home; there, too, many precious lessons have been learned.

Now as I face China, my desire and prayer is, that I may be faithful to fulfil the ministry which I have received of the Lord Jesus. I am increasingly conscious of my own insufficiency, but 'the Lord is my portion' and 'my sufficiency is from God.'

MISS M. A. SHACKLETON.

Having been brought up in the atmosphere of a wonderful Christian home, I do not know when I first came to a personal knowledge of Jesus Christ, but since my earliest childhood He has been a living reality to me.

Through my parents I have always known of God's work in China and have had the privilege of meeting several members of the C.I.M., whose lives have constantly been a source of inspiration to me.

When I left school, although I wished to serve Jesus Christ, I had no desire to go abroad, and least of all to China. But six years ago, at the Keswick Convention, God definitely met with me and graciously brought me to the place of yielding my all to Him, so that when, through the appeal at the great missionary meeting, He called me, I was ready gladly to answer, 'Yes, Lord.'

In spite of a religious upbringing and godly parents, for which I do thank God, the world enticed me to its own ways, but left me without peace. At this critical time, about seven years ago, God graciously brought across my path three of His servants, and brought me to a Crusader Bible Class, to which I owe so much. One day, in answer to a question, I had to admit that I had never confessed Christ, but soon after this the Saviour found me, and accepting Him I was born again. Now I am about six years old!

I felt more of my Saviour's love for those for whom He had died, and was impelled 'by the call of China's need, and by the Blood of Calvary.'

In July, 1932, I heard from Paget Wilkes the answer he had so often to give to natives: 'We have no one to send.' I realized that my ambition had been to gain position in England, and then to offer my services to the Lord. I changed my mind and offered Him myself.
Within a fortnight I had been introduced by accident to three members of the C.I.M. (one by means of a wasp sting!). Such 'coincidence' led me to spend a morning in prayer. I felt the burden for China, which was to be my sign as the dew on Gideon's fleece, laid on my heart.

I am inexpressibly thankful for the help and fellowship of the Home Staff and students in the C.I.M. in preparation for preaching the Gospel in China.

I am called to meet the need, not for sanitation but salvation. I go not as a missionary but as a medical missionary. This is essentially a work of prayer, and I want to thank those who have promised to water as I plant, that God may give the increase.

MR. T. E. LLOYD.

'Through a series of glorious steps, the Lord has led until now. Oh, that I might be nothing less than the best for God as I go to China! If you want to pray for me, please pray this prayer, and He will answer gloriously.'

Dr. A. P. Parke, M.B., B.Ch., B.A.O.

I can thank God for Christian parents who dedicated me at birth to God, if He should call me to His service. Through them, also, I was led to take Christ as personal Saviour when about seven years old. Shortly after, hearing of the great need of the heathen in China, I felt God's call to go there as a missionary.

Though this remained with me as a prospect for the future, during school years God had a very small part in my life. On commencing the medical course at college, however, He spoke to me through the lives and testimonies of several keen Christians, showing me the emptiness of my life in comparison. Then one night, while seeking from Him the power for a life of victory and usefulness, He said: 'Are you really ready to go to China for Me?' Though unwilling, and, indeed, desperately afraid, when brought face to face with the decision, the sense of His ownership was so real that I could only say: 'Lord, I am not my own, but Thine; and if it is Thy Will I should go, I cannot refuse.'

I knew that in myself I was not fit for the task; no public speaker, finding it hard to make contacts, and having neither power nor victory in my own life. But God showed me that when He gives the command He also provides for its carrying out. He brought me to the place where I was willing to let Him have complete control, and to claim the cleansing and indwelling of His Spirit; and His power has enabled me to live and witness for Him.

I do thank God for the blessing the course of training under the C.I.M. has been, and pray that I may just be an instrument fit for His use.

MR. N. C. PATEMAN.

'I will mention the loving-kindnesses of the Lord' (Isaiah lxxiii. 7).

Truly I marvel at the loving-kindness of the Lord towards me. Never can I thank Him enough for bringing me into a home where He was loved and honoured; and I praise Him, too, while I was still young, I came to know Jesus Christ as my personal Saviour.

After leaving school, I entered business, and little did I expect one day to enter into whole-time service for the Lord. At that time I was intent on planning the career which appealed to me. China's need seemed little more than a piece of missionary information, for I did not then realize that the Chinese had a claim upon me—a claim to hear the Gospel.

Early in 1931 the call from God came unmistakably to me. I had taken China's Millions to read on a bus journey, as I wished to see the latest figures in response to the appeal for the 'Two Hundred.' But the opening article first attracted me. It was entitled 'An Urgent Call to Action,' and here I read of the tremendous need for missionaries in China. One sentence especially impressed me: 'To sum up this part of our subject: at a moderate estimate there are scores of millions in China to-day who have never heard the Gospel.' From that time I had no doubt that it was God's will that I should serve Him abroad. China's need became a
real, and I was burdened as I thought of the 'scores of millions who have never heard the Gospel.'

So now I go forward to China because I believe it to be His will, and I have the glad assurance that He Who has called will also enable.

MR. A. T. F. REYNOLDS.

Although I do not understand the ways of the LORD in perfecting that which concerneth me, yet I marvel at the grace which has brought me thus far, when often I have hesitated to follow.

I have treasured memories of a praying mother, whose influence in a missionary-hearted home led to my knowing the Lord Jesus as Saviour when twelve years old. The deeds of the great missionary pioneers made a strong appeal to me as a lad, but when I commenced duties in the Post Office Telephone Service the halo around foreign missions inevitably faded.

Ambitions arose in connection with what was to me a very absorbing occupation. The unevangelized were no real burden to me until constrained through friends to realize the need of those around, and to take up Sunday School and open-air work.

In May, 1929, I was transferred temporarily to London, just previous to the C.I.M. Annual Meetings. Only recently then had I known much of the Mission, but being greatly impressed by the principles, I decided to attend in the evening. After the closing messages from John xx. 21, 'As My Father hath sent Me, even so send I you', it was suggested that a willingness to obey might be indicated by singing

'Love so amazing, so divine,
Shall have my soul, my life, my all.'

I replied, 'LORD, if it is China, I am willing to go.'

Amongst the tests that followed was that of waiting; but the thought of drawing back caused much unrest. The LORD kept my eyes toward China and opened the way for me to commence the invaluable days of training, during which I have experienced in many ways His wonderful provision and faithfulness.

With such a worthy Master, it is impossible to look back, having put one's hand to the plough.

‘Worked by Other Missions.’

The following letter from Mr. H. Witt, Superintendent of the Liebenzeller Mission in Hunan, tells of a remarkable work of grace across the Kwangsi border.

The many members and friends of our Mission who use the Prayer List the legend at the end of the Friday portion will be familiar: 'Kwangsi, Kwangtung, Fukien, Worked by other Missions.' The present writer has known it for thirty-three years, and probably it dates back a few decades more. For all these many years the China Inland Mission has been grateful for the fifteen provinces opened up to her missionaries. But in recent years the boundaries tacitly acknowledged as definite have been, by God's leading and providence, broken through in at least two places in the south-west of Hunan, where outstations have been opened on Kwangsi territory from our main stations Sinning and Tsingchow.

Just now a very touching report of the Lord's working even without missionary effort has been sent in by Mr. Wiesinger after a visit in those regions. For three years ago, forty Christians and inquirers. Some of these had walked 40 li. Seven were baptized on this day and each of them had his, or her, own history.

Trophies of Grace.

Seven years ago Mrs. Teng, now 29 years old, had a great quarrel with her husband and his parents, and bitter enmity ensued. She ran away into Hunan province determined to lead the gay life of a prostitute. She herself does not remember how she came into our hall at Sinning, but one night she sat there, listening to—her own story, that of the Prodigal! Every word struck home, and she was so overcome that she decided to believe in God and her Saviour. The very next day she 'arose' and went back home, got reconciled to her people and prayed to God as well as she understood. Thus many a good seed may fall on to good ground and grow up and yield fruit without our perceiving it. Two years ago she heard that there was a Gospel Hall at Daputeo, and now she goes to the meetings, 40 li, with her child on her back. She persuaded her husband to teach her to read, and he as well as her father come also to the meetings. She is so full of joy and life!

Chiang Ta-song, 38 years old, has a remarkable story to tell. God has singled him out to be the instrument for an awakening in his district. He also lives 40 li away in a region where the Name of the living God was completely unknown. One dark night in November last, Chiang, a chief among sinners, lay awake in his bed and considered his former life of sin. Suddenly he heard a loud voice: 'Chiang Ta-song, give up thy opium smoking and sinful life and turn to the living God, otherwise thou shalt die and perish. Go into the Gospel Hall, there they will tell thee what to do.' Afterwards he heard that voice again. Where did it come from? His house stood in a lonely spot and only his child was with him, fast asleep. Who in that remote part knew anything about the 'Hall of the Sound of Happiness'? This, however, he understood—'The living God has spoken,' and he saw clearly that his life must undergo a change. But how? For eight years already he had been a slave of the opium habit, how could he get free? On the following morning his first act was to destroy his opium implements. In his heart he cried, 'O God, Who hast manifested Thyself...'

October, 1933.
A Sorcerer's Conversion.

His friend and neighbour, Mr. Liu, a far-famed sorcerer and exorcist, became angry over the conversion of his friend, but the longer he watched the great change in Chiang the more his opposition gave way. One day he said to his friend, 'Your great happiness, this joy and this peace, I should like to possess.' 'Oh,' replied Chiang, 'that you can have at once if you come to the Lord and give up your devilish practices. CHRIST, the Son of God, Who died on the cross for you, has saved your soul, and from his bosom I will carry you.' The unhappy man sighed heavily, and replied, 'I know quite well that my practice is fraud, but I make a good living out of it for myself and family. What shall I do now?' 'Repent and save your soul, God will care for your body,' was Chiang's answer. Liu, the sorcerer, said, 'If I may only become half as happy and free as you are I am willing to burn all my paraphernalia. Please come and help me!' Then the devil's office was cleaned out, everything in it was transferred into the courtyard, six big idols, among them two specially famous and effective ones, whole piles of books of witchcraft and many other things. Then a big bonfire, and certainly there was joy in heaven that a strong one had fallen prey to the LORD. But on earth likewise, joy, light, peace, and life entered the hearts of saved sinners. This was in January this year. That the former exorcist has given up his lucrative business and now as a tenant of a farm earns his daily bread by heavy work for himself and his not small family is surely a sign of true conversion; for in all this he is full of joy in the LORD.

But not only did he become the property of JESUS, his whole family, wife, two sons and daughters-in-law, found salvation in CHRIST. One does not know which of the two is the happier, Liu or his wife. With their zeal to bear witness and to confess CHRIST by word and manner of life they are a walking sermon for their LORD. It is nothing short of a miracle. His former devil office Mr. Liu has transformed into a lovely meeting room, adorned with pictures and texts. When we came into his house he had invited his friends and relatives. The meeting lasted three hours. 'What I was allowed to see and hear

in the house of this former devil's priest is amongst the most precious experiences of my missionary life, glorious triumphs of God's saving grace,' testifies Mr. Wiesinger.

In the family of Mr. Li, the sorcerer's brother-in-law, the parents and three sons with their wives have turned to the LORD. A few months ago the eldest son died suddenly through an accident. In April this year the father became dangerously ill and the soothsayers declared that he would not live beyond the 24th. Indeed he was so ill that no great occult science was needed to presage his death. Yet on the 20th Mrs. Liu came to see the dying man and said to Mrs. Li, her sister, 'If Mr. Liu and Mr. Chiang were here to pray to the true God your husband would certainly get well again.' On the 21st both arrived, and the first thing was that the devil's priests had to clear out. Then everything idolatrous was torn down and solemnly given over to the flames. Then Mr. Li was made to confess his sins. Finally the brethren prayed with him and behold, on the following day, the dying man was perfectly well again! 'The simple faith and burning zeal of these new converts and their love to the LORD was most refreshing to see.'

Yes, here is a singular Forward Movement, originating in the Spirit of God and not in any human plan or activity. Let this corner of Kwangsi find a place in your hears and your prayers till the time comes when we shall have a foreign resident there, a legitimate representative of Kwangsi Province, also in the Prayer List.

October, 1933.
A Macedonian Call.

A letter from Mr. A. C. W. Crane, a member of the Two Hundred, who is working at Yehsien, near Hiaogcheng, Honan.

It came so unexpectedly, as one morning we were about our usual duties. Mr. Chang had come into Yehsien on business. His home village, or perhaps we should call it a town, was some thirty-five li away. A very prosperous and well protected place, their boast was that the brigands had never entered the town, although many times they had been all around in the nearby villages. It was here in this marketing town of Fen Tai; or the Village of Great Eminence, that Mr. Chang many years ago first heard of the Gospel message from a passing colporteur, who stayed the night under his roof, and from this passing messenger Mr. Chang bought a few small booklets; amongst them was the Gospel of John, and also the Book of Genesis. These he had read through and among them was the Gospel of St. John, and also the Book of Genesis. These he had read through and through, and indeed it would not be an exaggeration to say he almost knew them off by heart.

But now he had come into Yehsien to visit some relatives, and whilst there he heard that the Gospel Hall was nearby and also that some foreigners had come to live there. He had for these several years longed to know more of the truth, but no messenger had gone to his home village. Now was his opportunity, and so it was one morning whilst we were busy about things on the compound and also with study of this amazing language, that Mr. Chang presented his card at the guest room in the front.

We invited him in, and he soon began to tell us his story. We sat talking a long while and also drinking tea in Chinese style, and then almost suddenly he asked if we would go and live in his home with him and teach his own people this precious doctrine. We were glad to go, and after a few days of preparation we set off through the fields, following the wee footpaths across the countryside that led to Fen Tai.

We were quite a distance from the place when Mr. Chang came out to meet us, bringing a donkey with him, across which was slung a red silk robe, and in this Mr. Frame rode in style. This is all according to custom, of course, and we have to fall in with these delightful, courteous folk. On arrival we found that everything was prepared for us; a large clean room in the same courtyard as Mr. Chang.

Here we settled for some ten days or so, the full story of which is difficult to tell. The local people just over the side that led to Fen Tai.

We invited him in, and he soon began to tell us his story. We sat talking a long while and also drinking tea in Chinese style, and then almost suddenly he asked if we would go and live in his home with him and teach his own people this precious doctrine. We were glad to go, and after a few days of preparation we set off through the fields, following the wee footpaths across the countryside that led to Fen Tai.

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Here we settled for some ten days or so, the full story of which is difficult to tell. The local people just overwhelmed us with kindness. They had never had foreigners in their village before and as far as we could gather there had never been messengers of the Gospel there, apart from the passing visit of the colporteur that I have mentioned above. Every day we were out on the street preaching, east, west, north and south, and each time there was a real crowd, and a crowd that listened well. Many of the folk would follow us round wherever we went, in order to listen and hear more. Gospels and tracts were sold and given away, and there was an eagerness to receive. Indeed, we felt that this was a real bit of forward movement into those untouched parts.

'Escorting the god.'

But the opportunity increased with the days, for after some four or five days a large fair was opened. The country folk for miles and miles around come in once a year for this great event, for such it is in their eyes. At the very beginning of this fair we had a glimpse of darkness and superstition such as we never dreamed of. They have a custom, at the beginning of most of these fairs, called 'Escorting the god.' The special god of this place was the Huo Shen Ich or the Fire God, and at the commencement of this fair, which happened to be on the Sunday morning, this god was brought out for his annual ride, amongst much pandemonium and fuss. The main street was crammed with people, there must have been hundreds, if not thousands. In the front of each shop or dwelling place was erected a tall pole, very much like a flagstaff, from the top of which was slung a rope, and dangling from the rope were fireworks and crackers of all sorts and sizes. There were easily some fifty or sixty of these. Then, too, nearly every house had a small altar erected in front, consisting of a table especially prepared for the occasion, on the top of which would be two or three vases containing burning incense.

The god was carried out on a large platform, five or six men carrying it, and then the noise started. As the god, a fearsome-looking thing, approached each shopkeeper would set crackers alight, and people would begin bowing in front of the tables of burning incense. The whole mass of people just swayed with the procession as it advanced. My teacher

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Photo by

Group of Workers at Hiaogcheng, Honan. [A. W. Crane.

All these have been greatly blessed in recent months, and are men with a message.

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and I were there; we had just come from the Post Office after collecting letters. But to attempt to break through the crowd and get back to our dwelling was just impossible. We were hemmed in amongst this mass of poor blind people worshipping this god of fire. Truly we felt the powers of darkness just hemming us in, and all one could do was to cry to the Lord above. To describe it clearly and fully is impossible, and to realize the darkness and hideousness of it all one must be present.

This procession over, we had amazing opportunities at the fair. Thousands of people thronged the fair ground those three days, and hundreds, if not thousands, heard the Message. Each time we stood to preach we had wonderful crowds. What varied crowds, too: scholars, farmers with their wives and children, schoolboys and other children, men bent on business, men bent on sin, others just come to see the theatre, an open-air affair that is the usual attraction on these occasions.

Apart from meetings in the open air, each night in Mr. Chang's home we had a preaching service, and not a few came to listen. Mr. Chang's family learnt much those days. His son, Tong-fang, a finely built young fellow of twenty-two, was eager too to hear and learn more of the Gospel message. They learnt to pray those days, something they knew nothing about before.

One night, just before we were leaving, an old woman came to the meetings. She was, I believe, a distant relative of Mr. Chang. She listened most intently, now and again breaking in with exclamations that at least showed she was understanding what was being said. When the story of the Cross was told she saw the point immediately. She exclaimed, 'Was He as big a sinner as that?' She grasped the fact that to die thus there must be a question of sin somewhere. When told that it was for our sins, aye, indeed, for her sins, she grasped the truth more plainly than ever. Next day we saw her again and asked her many questions, and she had remembered well what she had heard the night before. Then we asked if she really believed. The usual answer to this question is, 'Oh, yes, I believed many years ago,' but not so here. 'Why,' she said, 'I didn't hear till last night, so how could I believe till then? It was last night that I believed.' It was then that our hearts sang.

Since we left, Mr. Chang has written us telling how since our visit the Scriptures have become fresh to him, and he begs us to go again to help and teach, but when can we go? All around us there are large stretches of country, full of villages and towns, virgin soil, and they, in their way, are calling too, 'Come over and help us'; and our cry to you is the same, 'Please come over and help us.'

Dr. Zwemer in Tsinghai.

I HAVE been telling you of noted visitors to Sining, and I want to tell you of another. Most of you will know the name as I mention it—it is none other than Dr. S. M. Zwemer, F.R.G.S., the great Moslem missionary, who has spent many years of missionary life both in Arabia and North Africa, and is well known in the Moslem world. He was on a visit to China specially to speak at the conferences at Peitaibo, Mokanshan, and Kuling, and as there was time, he accepted an invitation to the north-west. He came up as far as Lanchow by air in order to save time, and it was Dr. Wuwei and killing, and as there was time, he accepted an invitation to the north-west. He came up as far as Lanchow by air in order to save time, and it was.

Apart from meetings in the open air, there were forty-three temples. Many of the idols were partly destroyed by the earthquake, but this made no difference to the worshippers.

This was really the first time that I have seen the heathen worship their gods, and it made many different impressions on me. Satan has certainly blinded their minds.

We were almost continually in the public eye. The only time the people left us was when they saw us in bed with our heads practically covered, but we hope that having lived among them like this they will no longer be afraid of us, and we pray that we can now get into many new homes and villages.

The days were busy ones and the nights were filled with weird and strange sounds. It was either heathen priests in the yard mumbling, or playing their various instruments, or offering a lamb, or a man fighting, or men who had been drinking, making a disturbance, or animals disturbing those who wished to rest. We were all very tired when we reached home yesterday, but we do praise the Lord for opening up this opportunity to us.

Dr. Zwemer's talks were extremely interesting, and we feel sure that our discussions and resolutions will be used of the Lord.

Held Up by Brigands.

Miss Begbie and I have just returned from a conference at Sisiang, two days from here. On the first day of our journey we had been ten miles from where we were intending to stay for the night, we were held up by four brigands carrying ammunition. Afterwards we learnt these were only a few of a large party they were on their knees starting to bow to the posters!

Dr. Zwemer's parting message to us was just a blessing. Dr. Zwemer's talks were extremely interesting, and we feel sure that our discussions and resolutions will be used of the Lord.
we said that we had no money. What is that to us? they replied, 'we fear no god!' At that moment both Miss Begbie and I were praying that the Lord would deliver us, and how wonderfully He answered! Without further words the Lord changed the minds of those brigands, for after a short deliberation amongst themselves, the command was given to the chair­bearers, 'Go!' and so we were allowed to pass.—Miss E. K. Betteridge, Shichibian, Shenzi.

'Behold Their Threatenings!'

For the last month the tent has been just outside the city of Yanghsien and the Lord has been working. So has the devil in stirring up students to do their best to injure the preachers, pulling out the tent pegs at night, etc. Finding that no one was hurt, they threatened to burn them out, vehemently declaring that they would not allow them to preach the Gospel in that place. They fixed a time, too, so you may imagine with what fear and trembling the men began the day's work. Before the persecutors could do any harm they were arrested by some secret police and their feet chain bound by a blacksmith at the command of the officer. This blacksmith happened to be very interested in the Gospel, so did his work well! Miss Parr writes that several have been to the services since. Many would come out on the Lord's side were it not for the fear of man. Please continue to pray for the new converts.—Miss M. E. Haslam, Nancheng, Shenzi.

In the Hoste Schools.

The fact that we have been able to carry on for the full year without a Principal is in itself a matter for great thankfulness to our heavenly Father. We had not among our staff a suitable man for the position, and when the announced date for commencing school arrived last autumn the only course open to us was for me to take the responsibility as Acting Principal until such time as an appointment could be made. The teachers as a whole stood by very loyally, but the work has suffered not a little because of having no recognized Chinese head, the modern student not at all liking the idea of a foreigner being in control.

Towards the end of the autumn term, requests were passed on to me several times through the class monitors for a guarantee that a Chinese Principal would be engaged by the opening of the spring term. I replied by telling them what was being done to find a suitable man, but of course no such guarantee was possible. Then shortly before examinations were due to commence in December, three letters were handed to me late one evening, one from each of the Middle School classes, rather in the nature of an ultimatum, stating that if a written guarantee were not given, the boys would not take their examinations, and giving me till next day to reply! I simply repeated publicly what I had previously told the monitors and pointed out the futility of the course of action they had threatened. However, they stuck to the attitude they had taken up, though it became apparent in a number of ways that they were not all of one mind in this. The atmosphere became a good deal more strained by the defacement of the examination time-table, posted up just about that time, and at one stage it looked as if serious trouble might break out. Mr. Rowe and I had consultation from time to time with Mr. Trudinger, the Superintendent of the work in this part of the province, and the other workers in the city and all, including the teachers (who were not at all sympathetic with the students' attitude), were much in prayer about the matter.

As we prayed the Lord worked, and after about a week a settlement was reached through Pastor Yang expressing his willingness to act as honorary Principal until such time as a definite engagement could be made, and the students making public apology through their monitors for their attitude and actions. Work then went on as usual, and no more difficulty along this line was experienced during the following term.

Notwithstanding this incident and disappointment through retrogression of boys who were once going on well, we have had plenty of evidence of definite spiritual progress in the lives of some individual boys in the upper forms, for which we thank God. Pastor Yang, who came up from Kuowo in time for the closing exercises last month, specially remarked on the keenness and reality of Christian experience he found in two or three cases.—Mr. C. G. Edwards, B.Sc., Hangtung, Shenzi.

New Work.

Two bits of new work have been commenced for which we have been praying for a long time. We longed to see something more done to reach the children, and it rejoiced our hearts to see the street children gathered in day by day and taught to sing bright gospel choruses. We hope that the young preacher who took charge of this will be able to carry it on and that a permanent work among the children may result.

We long to see work done among the prisoners and prayed that our Chinese friends would feel led to do this, as we ourselves could scarcely keep it up with all our other calls. The Lord brought it about in His own way. One of our Christian women was passing the prison one Sunday when she saw the prison official standing outside the doors. When she invited him and his wife to attend the Church services, he said, 'Is there a Christian Church in the city after all? My wife and I came here recently from another city, and there the Christians regularly came to preach to the prisoners. Why do you not come here to preach? We thought there could not be any Church in this city.' The result is that in both the men's and women's prisons regular work has been commenced and it is all done by our ordinary Christian members, not by paid evangelists. Our hearts are full of praise. One dear old man is a great joy to us. He loves to get hold of schoolboys to tell them of the Lord, and they get to love him. The boys love to sit beside him in Church. These hot nights he stays out on the main street until nearly midnight singing and preaching the Gospel.—The Rev. H. S. Cliff, Shunteh, Hopei.

A Deeper Experience.

We have so longed and prayed to see our Chinese brethren and sisters entering into a deeper experience of salvation in Christ and fellowship with God. We have thought, and said too, that most of them seemed to lack sensitiveness to sin and often attributed this to their having generations of heathendom behind, and environment of evil around them. But thank God we have now seen that 'when He is come', Who convicts of sin and searches the heart and life with His candle, these conditions make no difference at all, but the smallest offence of thought,
The following week Miss Gowar and I visited them in the temple and I shall never forget those women's faces or the children either, as they sat listening intently to the Gospel. There were tears in their eyes as they heard of our Lord's death, and again I felt by the questions they asked that there was a real desire to know and understand, and we trust that the Spirit gave them that understanding. We saw no more of them, for they all left two days later, when disturbing rumours were about, but surely we may hope from the fervour of their words that they are preparing for the coming of the Saviour. His seed sown He will tend and nourish, and that the gospels they have taken with them will be used to teach them more.


A Children's Mission.

Perhaps the most encouraging fact is that I have been able to make a start in the work to which I have been designated, namely, among the young people in this province. Last month I went down to Pengshan for some special meetings for children, and I must confess that it was with some trepidation that I made preparation. However, I had in the evangelist there, one who not only had a real love for the children, but a desire to see their lives and souls won for the Master. Further, this Mr. Chen, besides being able to control the children, also has a very decided gift with young people. He certainly can tell a Bible story that grips the listeners, but what is more, he is able to accommodate it to their ages, and in a very natural way relate his story to incidents in their daily lives. I was desperatelysorting during the mission, we were very pleased to have well over a hundred children as an average attendance, and on one occasion reaching as many as a hundred and forty. Mr. Ch'en and I took turns in the readings, which were without musical instruments and certainly the children were nearly always far from the tune, but nevertheless they thoroughly enjoyed themselves, and at the same time learned the words and their meaning. During the talks the attention was a marked feature, and especially so when the story of the Cross was simply told and applied to their own lives. It was for me a very encouraging time, and a time in which | learned many valuable lessons for the future. From now on will you pray that these children will be preparing me for these missions, and also that they may be times when souls are saved for the Master.—Mr. H. A. J. Lea, B.A., Chengtu, Szechwan.

Conditions in Kweichow.

Miss Bush and Miss King have been visiting at one of our out-stations and have just written a note saying that robbers looted the town about 2:30 a.m., but they all hid in a secluded spot under trees across a rice field and so escaped any harm. The soldiers finally roused the raiders. All our country districts report the same sort of thing.

Mr. Crapuchettes and his band of six workers are out on an evangelistic tour, the first of its kind in Kweichow.—Mrs. E. S. Firth, Anshan, Kweichow.

Miss Peng's Testimony.

As you know, one of my chief interests has been in Government School girls. Very wonderfully has the Lord undertaken in opening the door in this direction, chiefly through the instrumentality of Miss Peng. We received an invitation to the graduation exercises of the 'Fifth Antiwei Girls' School,' which is in Fowyang, and we went with a big prayer in our hearts that we might find an opportunity for personal witness. But He had thought beyond our imaginings and when the time came for visitors to speak, the Principal gave us a personal invitation. Miss Peng jumped at the chance of witnessing and participated in the exercises, and was sure to be present, and that gathering. She started by profuse congratulations and tactfully worked up a vivid picture of the educational advantages of a Chinese girl nowadays as compared with some years ago! And her crucial question, 'How do you account for it?' was answered by, 'The Jesus Religion.' She then went on to quote a few more facts, and finished by hoping that every girl would not only believe the facts to be true, but accept Jesus Christ as her own personal Saviour. We rather feared the Principal might at first feel the introduction of the Gospel was out of place, but then heard later that when the staff entertained the graduating girls to a feast, the Principal warmly commended Miss Peng's brave stand. She herself declared she knew the Gospel perfectly well, but could not accept it as truth, yet her open-mindedness made her admire Miss Peng's strong confidence in the Gospel and eagerness to win others.—Miss A. B. Rodgers, B.A., Fowyang, Anhwei.
REINFORCEMENTS.—Thirty-two new C.I.M. workers—fifteen men and seventeen women—are included in the parties sailing for China this autumn. The largest number, six men and nine women, hail from North America, while Australia and New Zealand are sending three men and three women. The testimonies and photographs of the quota from Great Britain, six men and five women, are to be found in the pages of this issue, and will help to stimulate prayer not only for themselves but for all the recruits landing in China for the first time, as well as for Mr. and Mrs. Mair and Mrs. Macfarlane, who will be in charge of the Training Homes at Anking and Yangchow respectively. The importance of the missionary’s first few months in China has often been noted, but can scarcely be exaggerated. Anking and Yangchow witness not only the early struggles to speak and read a difficult language, and the no less difficult adjustments, both mental and physical, to an entirely new environment, but spiritual crises in the lives of many new workers. It is not too much to say that the extent of their usefulness in later years may depend on the measure in which their knowledge of God is deepened while in the Training Homes.

The Situation in Szechwan.—A telegram from Liu Hsiang, now the most powerful General in Szechwan, to the Central Government in Nanking, explaining his failure to deal immediately with the Red menace in the north-east of the province, seems to suggest that, like Absalom, he would have followed the counsel of Hushai the Archite rather than that of Ahithophel. He stresses the danger of sending a small force, inadequately equipped, to deal with so desperate an enemy, and points out that a further defeat for the loyal troops might have serious consequences. He therefore proposes to settle accounts with his defeated rival (and uncle), Liu Wen-hui, and having thus removed all danger to his rear, to dispatch a really strong and well-prepared army to ‘extirpate’ the Communists.

Without placing much reliance on the fruition of such plans, we are thankful that, according to our most recent news, Paoting has not fallen to the Reds. After the evacuation Mr. G. B. Jackson was able to return and to bring down to Shunking two more boatloads of hospital supplies and of the missionaries’ personal belongings. He found the city almost empty, and the enemy were said to be less than a day’s journey away. Some days later, when the Rev. H. W. Funnell planned to visit the city, he was advised not to attempt the journey, as the expected military reinforcements had not arrived, and a further Red attack seemed probable. So far it appears that church and mission property in Paoting has not been interfered with by the provincial troops.

The Bishop in Western China.—Since the appointment of Bishop Mowll to the Archdiocese of Sydney, Australia, there has been much speculation—and, which is infinitely more important, much prayer—in regard to his successor. Bishop Mowll, who has been so indefatigable in the discharge of his duties in the diocese, and who has won the affection and esteem of Chinese Christians and of missionaries in C.I.M., C.M.S., and B.C.M.S. districts, had hoped to continue in the work until Chinese diocesans could be appointed. But we understand that the two Chinese assistant bishops, Bishop Ku and Bishop Song, do not feel able to undertake sole responsibility at the present stage, and we are at length able to announce that Bishop Holden, of the Diocese of Kwangsi-Hunan, has been appointed Bishop in Western China. Bishop Holden has spent the whole of his ministerial life, since his ordination in 1907, in China as a C.M.S. missionary. He was consecrated Bishop in 1923. The work in Kwangsi-Hunan has been on simple evangelistic lines, and we understand that it is Bishop Holden’s great desire to follow in the steps of Bishop Cassels and Bishop Mowll in a diocese which has already such great traditions. Mrs. Holden, like Mrs. Mowll, is a gifted missionary with long experience in the work. Prayer is asked, first for Bishop and Mrs. Mowll, who expect to leave China in October, and to visit England before proceeding to their new and important sphere, and then for Bishop and Mrs. Holden, who will be reaching West China at a time of serious disorder. While Paoting is evacuated they cannot even visit the cathedral city of the diocese! Bishop Holden feels that he will be faced by problems of greater complexity than in Kwangsi-Hunan, and it will be an encouragement to him to know that he may count on the upholding of our prayers.

A Sandstorm in Mongolia.—The following extract from a letter written by Mr. L. C. Wood describes an experience on the return journey from the railhead at Paotowchen to Ningsia, four hundred miles away. Mr. Wood had been escorting Miss Bolster, now Mrs. Contento. One feels that the sandstorm is an allegorical picture of the circumstances in which our missionaries often find themselves, utterly helpless, and almost overwhelmed by forces which threaten to engulf them. God forbid that we should sin against the LORD by ceasing to pray for any of them!

‘The outward journey was not without its difficulties and unexpected happenings, but it was reserved for the return trip to provide me with the experience the like of which I have never had before. I was travelling in our cart drawn by two mules; behind followed a donkey carrying a load of kersemen. It was a hot, still afternoon, and the sun had sunk some ten miles to go before reaching the day’s stage. Gradually the horizon appeared a yellow cloud—we knew what it meant—a sandstorm. A little more than a mile ahead lay a small village; we wondered whether we should be able to reach it before the storm burst upon us. The cloud grew larger and darker; it looked like a gigantic curtain hanging in heavy folds, suspended by invisible cords from the sky. It did not seem anything but the rain, and the rain came, and we were able to make our way to the village, which we had failed to reach by a few yards!’

October, 1933.
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A MAP OF CHINA
I HAVE learned . . . .’ Then it was not natural to St. Paul to be utterly satisfied in all circumstances. Like the rest of us, he must have craved ease, comfort, security instead of the life of hardship and uncertainty which he was forced to lead. Plenty and hunger, prosperity and privations, alternated with such frequency that a period when supplies were received with smooth regularity was the exception rather than the rule.

But he learned to be ‘content,’ and it is with something of a shock that we discover the original meaning of the word used in this passage. ‘I have learned,’ the apostle says, ‘wherever I am to be self-sufficient.’ And surely if there is any lesson which the Christian needs to learn, it is to abhor self-sufficiency, and to recognize his dependence on God for everything. But, rightly understood, there is a glorious truth in this expressive word. The Christian is self-contained, self-supporting, like a country which requires no imports from abroad because its own crops, its own minerals and raw materials, provide it with an ample sufficiency. But his independence of all human support arises from the fact that he is in Christ and Christ in him, that in him there is a well of water springing up into everlasting life, a mine from which he may draw the inexhaustible riches of Christ.

This was the secret which—gradually and painfully, it may be—Paul learned in the course of his chequered experience. ‘Experience teaches,’ says the Latin proverb, and it is a trite remark that there are lessons which can be learned only in this school. The apostle’s joy would not have brought us anything like the same measure of inspiration if he had always been in receipt of a modest competence, his own minerals and raw materials, provide it with an ample sufficiency. But his independence of all human support arises from the fact that he is in Christ and Christ in him, that in him there is a well of water springing up into everlasting life, a mine from which he may draw the inexhaustible riches of Christ.

This was the secret which—gradually and painfully, it may be—Paul learned in the course of his chequered experience. ‘Experience teaches,’ says the Latin proverb, and it is a trite remark that there are lessons which can be learned only in this school. The apostle’s joy would not have brought us anything like the same measure of inspiration if he had always been in receipt of a modest competence, on which he could depend, or if his life had been spent unevenly in a Christian country. ‘I have learned,’ he says, and to such a man we are ready to listen in hours of suffering or privation, because he is likely to understand. There lies the rich comfort of such passages as Hebrews iv: 15, where we read that our High Priest is not one who cannot sympathize with our weaknesses, because in all points He was tempted just as we are.

But the mention of Him reminds us that in the truest sense it was in the school of Christ rather than in the school of experience that Paul learned his lesson. ‘Learn of Me,’ said the Master, and when contrasting the life to which the Ephesian Christians were called with that of the pagans around them, Paul’s appeal is based on the fact that they did not so ‘learn Christ.’ It would be sadly possible for us to pass through identical experiences with those of Paul, and yet not to learn how to be content. But to him life was Christ, and every new experience shared with Him taught him something more of Christ’s fulness. Experience is indeed a useful teacher, but ‘who teacheth like Him?’ The reason why some Christians have not learned to be content is not that their experiences have been more trying than those of others, but that they have not seized the opportunity which those experiences afford of sitting at His feet and learning of Him. Chastening yields the peaceable fruit of righteousness, but only unto them which are exercised thereby. Graduates in this school are ‘content’ in the original meaning of the English word, viz, bounded in desires by what one has, because He satisfies, and they desire nothing outside of Him.

And with reverent wonder we remind ourselves that He, too, though not a servant but a Son in His Father’s house, learned from the things which He suffered. That He should need to learn at all is wonderful enough, and we worship before Him as we try to grasp what such a phrase can mean, but on what holy ground are we treading as we discover that He learned obedience! His desire to do the Father’s will, His complete conformity to the Father’s plan, was in some sense deepened and intensified by His experiences of suffering. ‘Not as I will, but as Thou wilt’—here are two desires, two plans, never allowed to conflict with each other, but nevertheless set over against one another. Very God but yet very Man, our perfect Example was learning by His sufferings. ‘If this cup may not pass away from Me except I drink it, Thy will be done!’ O come let us adore Him and, as those who both follow in His steps and are students in His school, learn with a greater than Paul to obey and be content.

F.H.
A Hospital Report.

By Stanley Hoyte, M.B., B.S., F.R.C.S., L.R.C.P.

We print below part of the Annual Report of the Linfen (formerly Pingyang) Hospital, Shansi. Dr. Hoyte is assisted by a Chinese Doctor Li Ren. The Hospital contains 82 beds, and there were 613 in-patients during 1932. 433 operations were performed.

During 1932 other parts of China were in great disorder, but Shansi was fortunate in that banditry was almost entirely suppressed, and the people lived safely with well-behaved troops ready at any moment to deal with disturbers of the peace. In one instance where we happened to be concerned the authorities showed themselves very wide-awake. A man came to us saying that in the hills he had been attacked by robbers, and wounded as he fled. A bullet had entered the back of the neck and had come out in front, smashing the jaw-bone. It was a bad wound but he was fortunate to escape with his life. A fraction of an inch more to one side and the shot would have killed him. We admitted him, but then the police came quietly round and in a few hours carried off our patient.

In transpired that the man was a criminal. He had been captured, condemned, made to kneel down, and in the merciful way usual out here, the executioner, standing behind, fired a revolver into the base of the skull. But the shot was misdirected. The man collapsed, however, as though dead, and his son was allowed to come and carry him away for burial, but on reaching home he discovered that his father still breathed. He placed him in the coffin and invited the relatives to the funeral. As it was July the pork and wailing, music, and all the usual ceremonies. As it was July the pork produced the right atmosphere; and to all appearances the man had paid for his crimes. In reality he lay hidden until well enough to come to us to be healed. But the police got wind of it, tracked him forty miles to this hospital and took him away. I am convinced that but for an efficient police the millions of people around us in this province would have been harried and tortured, have their houses burnt, their women carried off, and their old people and children held for ransom, just as is done in other provinces.

As usual this year we have had a large number of satisfactory cases. Let me tell about a few. The daughter of our evangelist came here with a huge tumour. She could not have lived more than a few months. To operate was obviously so difficult and dangerous that at first I refused to attempt it. But the friends came to me and said: 'We are all praying about this. We realize the danger but we want you to operate. Even if she does not live through it we would rather the attempt were made.' I prayed about it for a day or two, and there came to me the verse, 'He that is perfect in knowledge is with thee.' So, being strengthened, I operated, and all went well. She made an uneventful recovery and went home in three weeks.

A little boy of seven fell and broke his arm, the fracture healed but the elbow joint had grown together; it could not bend, the arm was just a rigid bar. The parents brought him 100 miles to us here; he was with us a month or more and went home with a movable joint. He spread the fame of the hospital, and from a nearby village they brought another little boy, this time with a large internal stone. We took it out for him, and when I handed it to the father he gazed at it awestruck and exclaimed that our skill was like that of the gods.

The son of one of the chief men in the city fell and cut his head. He bled at intervals for ten days until he was quite white, whilst Chinese doctors attempted in vain to stop it. We gave him an anaesthetic, tied the bleeding artery, and later gave him a tonic. He was soon well again. His father was so grateful that he gave us a feast and presented a banner inscribed to the effect that our ability was like that exhibited at the Creation. The mother of the boy is a Christian; the father has often heard the Gospel but it appears not to have touched him. I was surprised to note, whilst waiting in his library, that he was reading a Chinese translation of the Autobiography of the Kaiser. Who would have thought of anyone in this far-away city reading such a book?

The Student Class.

I am painfully conscious that I am far out of touch with the students and gentry of the city. They come into the consulting room with their bright sensitive faces and one covets them for Christ. They live their own life, swayed by the intense currents that are now surging through China, and I see almost nothing of them. To treat my patients well, to manage the hospital, and to take a little share in preaching and Church work, is all I can do. But this city is one of the largest educational centres in the southern half of the province, with hundreds of students both men and women in its schools. When Dr. Carr was here he built on the main street a very nice little institution which was to have served as a Y.M.C.A. Owing to his death the work never developed. The place was open for a year or two, but the man in charge did not make good. What is needed is a man with the ability and the will to bring students to Christ. When the Chinese Church here becomes more aggressive they will, I trust, touch the educated classes.

In the meantime students often come to us for treatment, the nurses make friends with them, bring them...
to the services, and I am sure the hospital has a good name amongst them. A reputation for prescribing spectacles brings many of them to us, for a number are severely handicapped by defective sight. Some struggle for years through the schools unable to see what is written on the blackboard, and others cannot read a book for any length of time without discomfort. The surprise and delight of those who get the right lenses and suddenly see all things plainly is a pleasure to witness. During the last year I have prescribed spectacles for nearly eighty people.

School Visiting.

During 1932 the work of the hospital has expanded in that each term I have paid a visit to the large Hoste Schools at Hungtung and have medically examined all the boys. It is a satisfaction and help both to the boys and to those responsible for them to have them all looked over. To maintain the health of the Christian boys who form the greater part of the school is a project that comes well within the province of a medical missionary. Two cases of early tuberculosis were discovered and promptly treated with satisfactory results. A number of the boys had eye trouble, some badly needing spectacles, and others had various minor disorders.

Evangelistic Work.

When we read of the opposition to the Gospel that is met with elsewhere we realize how privileged we are in this hospital. There is set before us in both men's and women's hospitals. Indifference to what we preach and distributing literature. He has frequently shown a magic lantern in both men's and women's hospitals. Indifference to what we have to say about Christ is common amongst those who have just come in, but I am sure I can say with truth that there is a constant succession of patients who appear truly to understand the message and genuinely to respond.

That is what I have been able to report year after year. In the last ten years they must number several hundreds. What becomes of all these men and women when they return to their distant villages? If they are really converted they ought to join the Church in their district, or if there is not one near by they ought to form new Churches themselves. Are they doing this?

Some disappear, and we never hear of them again, yet we do not consider them lost. Any real response made by a man to Christ is never lost, though it may not be for us to see it. In hospital we constantly find men, especially soldiers, who have heard of Christ elsewhere, in Peiping, Hankow or many other places, and it is sometimes these very men who whilst with us come to decision. We reap what others have sown, and we hope that others sometimes reap what we have sown.

A number of those who profess conversion in hospital return home and though losing for the time being all touch with other Christians make some attempt to live as they have learnt. They refuse to join in idolatrous practices, they read if they can, they pray, they give thanks before meals, they repeat the hymns and Scripture verses that they have learnt, and at least are eager to come forward and welcome any Gospel preacher who goes to their district. Follow-up workers find them, or preachers from other Churches, or tent workers come across them. An evangelist at Hungtung recently sent us a message that he had met quite a number of old patients who spoke warmly of the hospital, and had evidently been really impressed by what they had heard.

Some of those professing conversion in hospital go right on and enter the fellowship of the Church, either this Church or some other. But this happy result does not come about unless they are visited, taught, and shepherded. Who should do this visiting? It is vitally important. It would complete our work. Without it those who have turned to Christ in hospital will be left alone in heathen surroundings, and that is surely not God's will for them. We rely on the Good Shepherd to look after His own sheep, but has He not called men to do it? There are two agencies that might undertake this work, the Chinese Church and the Mission, and we feel strongly that by now the Chinese Church should be doing it. There is now in this district a Church of about two hundred members; does not the responsibility of visiting and teaching new converts rest with them?...

We try to say to the Church, 'These new converts are obviously your responsibility. If you find the burden heavy we will help you. If you will send out someone to look them up, we will send someone with them, so that there will be two and we can help one another.' Working on these lines a considerable amount of visiting has been done, with very encouraging results.
The work among the tribespeople in Kweichow was begun by the late Mr. Adam, of Anshun, followed by a few other missionaries. As the work spread, the need of more workers was felt and the call came to our Mother Eva of Friedenshort, Upper Silesia, to send sisters to that needy field. In 1912 four sisters from our Home had the privilege of entering the work among the tribes. We had our first experiences in tribes work and getting the Chinese language at Anping and Anshun. In 1915, after the Home call of Mr. Adam and Mr. Windsor, we were sent to Tating, a small Chinese city high up in the mountains about 6,000 feet above sea level and in the north-west of the province.

Besides the work among different Miao tribes in the district, such as the small and big 'flowery' Miao, 'wooden comb' and 'river' Miao, white Miao, etc., a movement began among the Nosu or Ichia, so that for several years we were hardly able to respond to all the calls and also teach the converts with a view to the most suitable among them becoming helpers, as they grew in grace and the knowledge of the Lord. In the midst of this happy work, we experienced years of famine, accompanied by epidemics of various fevers, the result being a high death-rate. We also lost two sisters from typhus, whole villages died out because of this dread disease and also for want of food, and many people moved to lower areas, most of them never to return, for many did not even reach their goal. We were able to do some famine relief work, but the need was all too great. But a still harder blow was the revival of opium planting, which continues to this day. While before this time the planting of the drug was punished, now it was commanded, and as these tribespeople are only tenants, they lose their little all if they refuse to plant. Cruel persecutions towards believers have been and are frequent.

Still the work went on, though much hindered, and hundreds of converts were gathered in. In 1925, having an increase of workers, the city of Pichieh, a long day's journey to the north-west of Tating, was occupied and work began there and in the surrounding district, as well as over the border nearly into the province of Yunnan. In the Pichieh district there are fewer Miao, but large numbers of Ichia, the vegetarians having a stronghold among them. This sect is difficult to approach, but there are true seekers after God.

Present Conditions.

That which makes the work in our province increasingly difficult is the prevailing lawlessness, brigandage, and fighting among the different military leaders, so that travelling is sometimes almost impossible and the people have to suffer continually. At present, famine conditions prevail again, as the harvest was spoiled more or less by excessive rain last autumn. So it is impossible at present to discontinue the orphan work, which became necessary years ago.

The Tribes.

We are glad to say that the number of workers has gradually increased. Two Miao pastors and a number of Ichia and Miao helpers and elders, school teachers and some Biblewomen, as well as a few Chinese helpers, are sharing the burden of the work and take more and more responsibility. In those outstations where there is an established Church—the humble chapel being usually built by the Christians—the native helper and his family are largely supported by the Christians of the place, but in new places and where there is pioneer work at the present time, this is impossible. Twice a year a three-day conference is held and approved believers are added to the Church by baptism. These are days of much toil but also of great rejoicing. It is heartening to hear the singing or listen to the testimonies and interesting to see the different costumes of the tribal women, which are most picturesque. Visiting them in their distant homes among the mountains is very arduous at best. As the tribes have no written language of their own and have so many different dialects, we use Chinese throughout the district and also in the schools. Yearly Bible Schools are held from the beginning of the work, and at such and other times many are taught to read, for the people are for the most part illiterate. It is good that the tribespeople love singing, in this way they learn a great many hymns by heart.

Work among the Chinese.

The work among the Chinese has been more difficult, and they usually keep aloof from the tribes and Ichia, whom they despise. Still, a number have also been won to the Lord's side. Again, not a few have been won through dispensary work, for this is also an appalling need, as the nearest foreign doctors and hospitals are many days' journey away. Then there is the need of the many lepers throughout the district, and work among them has just been started.

We feel the need of a revival throughout the province and in our districts, as well as for more workers, both native and foreign, especially for pushing further afield. We pray also that law and order may be established again, so that the people can revive and normal conditions return, and may Kweichow yet be freed from the opium curse!
'Women that Publish the Tidings.'

Mrs. E. H. Weller describes the formation of the first Women's Evangelistic Band at Shekichen, Honan.

'THE LORD giveth the Word: the women that publish the tidings are a great host.'—Ps. lxviii. 11 (R.V.)

For many years we have been praying that the Shekichen battalion of the 'great host' might be thrust forth into the darkness around. While we thank God for the many He has saved and used in individual witness, somehow 'publish the tidings' and 'a great host' sound like something more aggressive, more militant than we have yet seen.

Oppression, famine, and brigandage have made our people so woefully poor that they and we have made the mistake of thinking that western money must be behind any big advance, and although the Church is making definite progress in self-support and self-government, the tendency to wait for foreign initiative in taking up anything entailing output of money is very strong.

Two evangelistic bands of men, partly supported by Mission funds, have been working in the more untouched parts of western Honan, but they can do very little to reach the women, and the prayer that God would call forth our 'bit' of the 'great host' of women has been becoming a burden. Together we prayed, Dora Gold and I, that God would give us a 'band' to work with us last spring in the country south of Shekichen. We actually had Mrs. Chang, who had been Biblewoman in that district for some years and now is acting as our third, so that she can be Dora Gold's companion when I am not available. As we prayed, others were put in our minds. There was no official authority behind us and no 'fund,' but we kept on praying. At first there was the request for money to 'run' it, but that petition was just taken out of our hearts. God was not limited to money coming from abroad.

When we mentioned our project to the women we had thought of, they were more than glad to join us, though two at least had not the wherewithal to support themselves away from home. Strange to say, these two were women who previously had been better off than the average and would have loved to help rather than be helped, but God had His own reasons for permitting them to be short of money just then. Many times, when out together those weeks, a remark made to me during my first year in China by a veteran missionary, now with the Lord, has come to mind, 'Never forget the Lord is more concerned about His work in you, than about service He can get out of you,' and He had special lessons for these two.

Before starting out on village work, we had some weeks of Bible School in Shekichen itself, an ideal preparation for evangelistic effort. God worked through His Word in quickening power. One special cause for thanksgiving was blessing among old schoolgirls. Friends at home have been praying, and I wish they could have shared with me the joy of seeing some of them really yield their lives to God. One of these, a young widow still in the early twenties, was so bubbling over with the joy of being right with God that she begged to be allowed to come with us and was a great help in work among the children.

As we told the Chinese women of our desire to form the first Women's Evangelistic Band, and that it should be entirely our own affair—just looking to the Lord for supplies—they soon became enthused. One came along with flour, others with miller, rice, beans, etc., and before we started we had quite an extra load on our carts, brought by women who could not go but who would be at home praying, and wanted to help, with supplies, those who were going out with the Good News.

Mrs. Wang, the Pastor's wife, was the moving spirit. Her whole soul was in the project and her prayer and giving provided a powerful influence and example for the rest. She was our home agent all the time we were out, and we often felt the strength of the praying ones left behind. While on the question of supplies I will anticipate. Dora kept accounts and I audited! All gifts were reckoned as money, and at the end of our time, when those of us who had the 'means' had paid in our proportion, the whole expenditure was covered without the addition of any foreign money. My proportion did not count, as I was just one of them, and both sides almost forgot I was not Chinese. We lived well, too, everybody agreed—though your taste might differ from ours in some particulars—and our board per day worked out at just under ten cents (about three-halfpence) per head! It may not sound much to you, but it is impossible to put into cold print the thrill when we told the dear praying folks, who had been behind us all the time, that our first Women's Evangelistic Band had really been our own affair and God had honoured their faith and met all the need.

Our First Base.

Our first base was Yaoliang, a town which for years has been impossible to visit. The journey there is a heartbreak. There are many villages burned right out and few, if any, without their share of stark, roofless walls showing where someone's home once was. The town itself is pitiful, the street just littered with bricks and tiles and a large proportion of the buildings in ruins.

We had various alarms while there. The town-crier seemed to prefer 2 a.m. as the season for beating his gong to exhale everyone to be on the qui vive as robber bands were about. However, it never went farther than beating the gong, and nothing interfered with our work.

Each day we met first for prayer and Bible Reading and then separated, two staying at home to teach the Christian women and preach to visitors and the rest going out in twos to preach in the villages, first the near ones, then going farther afield, thus seeking to cover all the ground within a possible radius of our base. For the most part they were out all day, just carrying a piece of bread and some nice raw spring onions as a midday meal! At night, after supper, we would gather round the Book again to seek help in putting the Message clearly and for prayer over the work done and to be done. Those gatherings were a joy, just informal chats talking over problems met with, asking questions, sharing burdens, etc. When an occasional wet day came along we all concluded the Lord meant us to have some time for our own souls, and it was a delight to see their keenness to get more from the Book, and they prayed.

There were little 'rubs' once or twice, but once on our knees to—
gather, grievances would melt, and little mutual puttings right soon cleared the atmosphere. Again and again we were struck with the way in which the passage for the day always came as just the message needed, and it seemed impossible to hide things. They grew those days, too, in preaching ability and were so willing to be helped. As we all know, it is one thing to grasp clearly the way of salvation for oneself and quite another to be able to put it clearly before others; also how to get vital things within the compass of a brief opportunity, how best to illustrate, etc. Working shoulder to shoulder as we were, we had excellent opportunities for really helping them on the human side. Meanwhile, it was wonderful to see the great Teacher at work in and through these women, using them to bring souls through into the Light.

The Lord guided our footsteps in a very marked way. We were very dependent, as robber bands do not send notice of their movements, and six or eight womenfolk travelling at two miles per hour on ox carts might very easily fall into their hands, so every fresh move was made a special matter of prayer. Our plans were changed many times, but as they were always made subject to 'D.V.', we knew that there must be a good reason, and when that reason became apparent there was always occasion for praise. We had a very pleasant trip across from Yaoliang to our next in point. One woman had been continues, and want to keep on all for praise. We had a very pleasant demon-possessed women were cases. They never mind how long a session appeared there was always occasion God doing the 'impossible.' Some twice or even three times a day.

The town closed, and we were asked if we were refugees! We certainly had no idea of being such, and when told that a brigand band was quartered in a village near which we had passed, we dismissed it as another of the many unfounded rumours which so easily get afloat in these robber-ridden districts. That night news came that the band was there when we passed, but we had been hidden from each other!

**An Annual Fair.**

At Da Ho Twen, our tactics changed somewhat, and for the first several days, instead of our going to the country, the country came to us. There was an annual fair on for a week which drew crowds of people from all directions. We were simply besieged, and early and late we were kept busy preaching to relays of women. The first day was strenuous and the ' hearers ' had not come to listen but to look—or most of them. But prayer changes things, and this soon altered. As the days passed the number of women who really wanted to know the way of life increased. They came again and again, the fair losing its interest as the message laid hold of their hearts, and those days saw several names, we are sure, entered in the Book of Life. Time will show, as the days pass, and fruit is borne, but we thanked God and took courage.

It was an encouragement to see God doing the 'impossible.' Some demon-possessed women were cases in point. One woman had been possessed of an evil spirit for some time—was acting as a medium, in fact. Sick in body and mind, and utterly wretched, she heard of the Jesus messengers and came along to see if we could do anything. It is good to watch Chinese Christian women get down to business in cases like this. With Bibles and hymnbooks they gather round, sing hymns, read Scripture passages to strengthen their own faith and that of the patient, and pray. Generally, as with this woman, there is a violent paroxysm, and it is easy to see how the poor victim is utterly at the mercy of another personality, and the evil spirit hates and fears the Name in which we dare resist him. One worker was seeking to help this woman when in one of her fits, and dealing with the demon direct, she said, 'You were defeated through the blood-shedding on the Cross.' The woman fell on her knees and the voice of the evil spirit in her wailed in words strikingly familiar, 'I know, hast Thou come to destroy us?' There were no more fits and the woman seemed really delivered. She stayed on with us for several days and as far as we could see was truly trusting the Saviour. Our one concern for her was that she should 'go and sin no more,' lest a worse thing come. Sin had, of course, opened the door to evil, and I think she realized that her only safety lay in really trusting and obeying the One Who could keep as well as save.

More than once those days we were reminded of the tender way in which our Lord dealt with 'a woman which was a sinner.' His drawing power was felt by several such during the trip, and at least one life was so utterly transformed that other members of the family turned to God.

While primarily this 'Band' work is to reach those hitherto untouched, there are many opportunities among Christians and enquirers in the centres we use as bases, and one of the most cheering results has been the revival among these. Generally some were willing to go with our workers and help, and now, having been quickened themselves and having tasted the joy of soul winning, many of these will be going on with the work begun. We had some good times at consecutive Bible teaching work, when there were Christians and enquirers who could attend, in some centres a full chapel twice or even three times a day. They never mind how long a session continues, and want to keep on all the time between, except when actually eating! Everywhere men and women are ready to hear and respond, and the hunger for the Word of God is deeper than we have ever known.
Our Shanghai Letter.

Part of a letter from Mr. James Stark, dated August 23rd, 1933.

Political Situation.

YOU will be glad to learn that the military situation in Eastern Szechwan made it possible for Mr. H. W. Funnell to return to Paoning early in August, when he found everything peaceful locally. Many of the people who fled in June when the alarm of the approach of the Communist army was raised had come back, and the small shops had been re-opened. The Mission hospital and the missionaries’ residences had been preserved intact in spite of the fact that a considerable number of retreating or defeated soldiers had passed through the city. As Mr. Funnell says, it is cause of praise to God that this large property, so attractive and inviting to the military, should not have been occupied. General Lo had been very good, personally visiting the Mission premises to see that all was well. He has been most friendly, and assures Mr. Funnell that Paoning is now in no danger, but advises that the reoccupation of the station by ladies be postponed. Dr. Max Gray was returning to the hospital soon, and ere this time may have arrived. Mr. Funnell writes:

‘The Reds proper, the original bona fide Communists from Hupeh, are some distance off, probably at Pachow and beyond. Those whom they have got to join them in Szechwan and trained are the numerous ones called the “Iu chi tui,” and they are about in bands officered by Reds. But these are at least 100 li from the city, and do not seem to be around in any large number. The propagandist corps, the “Hsien ch’uan tui,” have been active, appearing at Peh-miao-ch’ang, an out-station, Tsien-fo-chang, where the orphanage and church premises are reported to be occupied by the soldiers now stationed there.

I am glad to report that, from Kiangsi, we have received news of improvement in the situation in the Yushan district, as also in the districts of Kwei-ki and Anjen, now known as Yukiang, where the military authorities have become more aggressive in their attacks upon the Communists. You may be interested to learn that a motor road has now been opened between Nanchang, the provincial capital, and Kwei-ki. The journey between these two places can now be made in one day.

Brigands, we learn, have been making attacks upon Fowyang in North Anhwei. Yesterday, we learned that the situation had since so far improved that the officials considered it safe to reopen the city gates, which had been closed for six days.

How God is Working.

Since Mr. Lewis wrote to you on July 12th, six hundred and eighty-seven baptisms have been reported, bringing the total recorded for this year so far up to 3,336.

From Lanchow in Kansu, Dr. D. V. Rees reports that, when he wrote on August 11th, seventy-five per cent. of the patients in the hospital were Moslems. He says:

‘Their friendliness is remarkable. For hours some of us have sat in the room of the leading Ahung in the city, who was in for medical treatment, while he has asked questions, not in the usual carping spirit, but as one truly seeking light. Fortunately he was in the hospital during Dr. Zwemer’s recent visit, and the latter had a most surprising conversation with him in Arabic. Dr. Zwemer told me that he had accepted the Lord as his Saviour. To me the Ahung said as he was leaving, “Pray for me that God may open my eyes to perceive His truth. I have to thank you for the trouble you have taken in treating my disease and talking and praying with me. You will surely be rewarded in the life to come.” A very surprising thing he did for me was to address a bundle of literature to each of his fellow Ahungs. So far only one bundle has been returned by the recipient. He told me that he accepted the Lord Jesus as his substitute for sin. The difficulty, he admitted and repeatedly returned to, was John i. 1. We have another Ahung in now who has been operated on for cataract, and the wife of the most influential Moslem in the city for an abdominal operation. My wife and Miss Nowack are having wonderful opportunities for conversation with all the Moslem women who come. At our hospital services there are nearly always present Moslems who come of their own free will.’

In July, a short term Bible School was held in Chengku in the province of Shensi. Thirty Chinese were accommodated on the Mission premises, besides those residing in and near the city, and those connected with the Independent Church who, Mr. Arthur Moore, the provincial Superintendent, informs us, turned out well, bringing the daily total attending the meetings up to between fifty and sixty. Mr. Moore says:

‘It was quite an inspiration to have so many “keenites” hungry for the Word of God. Our Chinese brethren had a full day, each morning beginning their private devotions about 5 o’clock, followed by family worship for which they gathered in five groups from 5.30 to 6 a.m. From 6 to 7.30 they had a united prayer meeting, led by one of their number. From 9.30 to 10.20 a.m. they had a singing lesson. The morning session began at 10.30

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and lasted until 12 noon. This was my service, and the Lord gave us a time of blessing as we studied the Epistle to the Romans. The next meeting was held from 3.30 to 5 p.m., and was conducted by Mr. Michell, who took the Book of Judges and was greatly helped of the Lord. From 5.30 until about 7.45 p.m. the Christians made up six or seven groups and spread out over the city, as well as opening the chapel, while others visited the nearby streets inviting the people to come in to hear the Gospel. It was a great time and stirred the city, bringing the divine message to many who had previously heard little of it. One woman said to Miss Cooke, "I have been here for fourteen years and never heard the Gospel before, but the men came on to the East street, and preached to us, and now I have heard more about it." I believe this special effort of intensive evangelism has proved an inspiration to our Chinese fellow-believers."

From Ningkiang, a prospective 'forward movement' centre in the same province. Mr. Fred G. Smith, who, last month, with Mr. Frencham paid a third visit to the city, reports cause of encouragement. He mentions that suitable premises are in view, and adds: 'We are grateful for the open door, the marked interest of the people, the splendid crowds who have listened to the message, the fine response to gospel sales, and great friendliness evinced towards us. Hundreds have stood for long periods listening to the Gospel, and especially during these summer evenings, the opportunities for gaining an attentive hearing have been fine. Not only have many hundreds of Scripture portions found a ready sale, but a good number of Bibles and Testaments have also been accepted. As we commence to preach people bring out seats for us, and sometimes cups of tea too, thereby showing that at least we are welcome in the town.'

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From the Front Line.

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

THE KANSU FLOODS.

Miss R. C. Benson, Kanku, tells of devastating floods in South Kansu:—

YOU may have already heard when this reaches you of the calamity here in South Kansu. As mail routes have been closed for many days we do not know how wide an area is covered, but we are getting reports nearly every day from other parts of the district. Floods have taken a heavy toll of lives and have left hundreds homeless. A week ago a dreadful mountain torrent came down destroying the dyke built during the famine, and left a path of destruction through the west and north suburbs. It nearly broke through the west gate and if one of the Christians had not acted at the time he did, getting help to barricade the gate, the city would have been flooded. All the bridges leading into the city at the four gates are washed away. The best shops which were in the north suburb are a total wreck. On one street alone in the west suburb more than thirty persons, houses and all are swept away.

Some of the people in near-by villages have tied boards upon the limbs of the trees on which to sleep, fearing further danger. The river, too, has grown so large that villages have been completely flooded. For about two weeks they have been cut off from the outside world, telegraph wires down, etc. A heavy rain above us toward Lanchow flooded the rivers and caused much trouble. Dozens of villages around here were entirely swept away; many, many drowned and cattle carried off down river, crops ruined, etc. Corpses were lying around on the roads in every direction. It was such a relief when the water went down and we could receive our mail again.

CONVERTS AT LICHENG.

Mr. J. A. Dunachie tells of a recent baptismal service at Licheng, Shansi.

The new group of members is a bright, happy lot. Although the average age of the ten is thirty-three, yet five of them are quite young men. The step of three of the latter was not taken without first counting the cost, as they have each received bitter opposition at home. Wen Kueh-kong is an intelligent, sober-minded young married man, who in spite of fierce and continued opposition has never wavered in his steadfast purpose to follow the Lord at all costs. Yang Kueh-pao,* another of the young men, is quite a different type; he is eccentric, a bit of a fire-brand, and it was just like him, as he rose from the waters of baptism, to rend the solemn silent atmosphere with a shriek of ' Hallelujah!' He has been beaten, stripped and cast out of his home, but in spite of all he can still say, ' Hallelujah!' I wish you could see him—he really ought to be called ' Mr. Glory-Face,' he is so bright! Pray for him! Then there is young Ku Shi-pao, the painter. We came into more intimate touch with him while he was helping to transform the idol room. For weeks he has never missed a meeting, whether held morning, noon, or night! He has been simply drinking in the truth. He is very bright and well above the average in intelligence. He took second place in our recent Bible examination. Alas, all is not well with him at home. He is an only son, and his mother, who is a widow, is not living a clean straight life. Only yesterday, Thursday, he came along to see me in great distress, quite broken down, as his mother, assisted by a man living with her, had given him a terrific beating.

Amongst the others baptized were two house-boys. At the beginning of the year both were rather seriously ill and we had an anxious time nursing them back to health. However, they were apparently ill to some purpose, for both came under conviction of sin then, and have since shown a real change. For weeks he has never missed a meeting, whether morning, noon, or night! He has been simply drinking in the truth. He is very bright and well above the average in intelligence. He took second place in our recent Bible examination. Alas, all is not well with him at home. He is an only son, and his mother, who is a widow, is not living a clean straight life. Only yesterday, Thursday, he came along to see me in great distress, quite broken down, as his mother, assisted by a man living with her, had given him a terrific beating.

*This is the Mr. Yang referred to in the leaflet, ' It Happened Last Summer.'
GOD'S SURPRISES.

Miss K. S. Judd, B.A., is one of the Two Hundred stationed at Hwailu, Hopei.

I read recently in a book, 'We were walking knee-deep in miracles,' and it came to me, 'That's just what I have been doing these past months,' for miracles are God's surprises, aren't they? And He has had more surprise packets for this child of His than I would have time to tell you about.

One week 'out in the villages' was able to be arranged for me before the summer, and that was a surprise, for it did not seem possible for a while, first one circumstance and then another hindered. Whenever in the past two months the thought has come of telling you about Shan-In-Tsuen I have wanted to put in capital letters at the top of the page, 'Not to be read unless you intend to pray.' It is so easy to read and so hard to pray, so easy to stand and watch the fight and forget that we are helpers together by prayer in that very warfare, at least I find it so. You will pray, won't you? For I am telling you of one or two battlefields where the enemy seems to be the victor still.

Have you met any relations of Mr. Talkative in Bunyan's Pilgrim's Progress? There was a sister of his in Shan-In-Tsuen. If you asked her if she was a Christian, the gist of her reply ran like this:

'Oh, yes, don't you know I have been baptized and a member for years? You haven't heard of all my good deeds, of all I have given to the Lord. Just listen!

When Mr. Talkative's sister came out to the nearby villages with Mrs. Liang and me the crowd that gathered in the court-yard heard of her goodness, of how long she had belonged to this Way, of all the advantages she had gained from it, and Mrs. Liang had very little time or patience to tell of the Saviour who came to call sinners, not the righteous. When we sat and taught a village woman a verse of Scripture—and it generally is slow and laborious work—if Mr. Talkative's sister came in somehow it ended hopes of a longer lesson, for the monopolized attention and it often finished by her taking the woman off into a corner for a gossip. And yet, she was good-hearted, she brought us delicacies to eat and led us to villages we never could have found by ourselves. Mrs. Liang and I, those days and now, so often pray for Mr. Talkative's sister that she might, by the Spirit's working, understand that by grace she is saved, and that not of herself, and that a true Christian is not I, I, I, but Christ.

I wonder what you would have thought of Jewel (for that is how I think her name translates), with her graceful, regal walk, in spite of tiny feet her neat, beautifully made Chinese clothes, her considerate kindness and embarrassing generosity, her unquenchable thirst for learning hymns and reading the Bible. Yet Jewel had been fiercely devil-possessed; she would go into paroxysms of laughter or giggles at the name of Jesus or His salvation. She has a bad reputation in the village. But the love of Christ is drawing her and the awfulness of sin is driving her to Him.

She had been given God's grace and power to conquer the devil-possession to a certain point; she can say the verse, 'The Son of God was manifested to destroy the works of the devil,' and a few weeks before she could not force the words through her lips. But Jewel is not my sister or yours in the family of God yet, and will you not put your long-range guns of prayer on that part of the enemy's line and help to deliver her?

And there is Jewel's cousin, too, a pearl to Jewel's diamond brightness, who is not one of His jewels yet either, glowing in the glorious liberty of His salvation.

But I must not spend all my time in Shan-In-Tsuen, for there is one other surprise you should know about, for probably you had a share in it too. Somehow it has been difficult to get heathen children to come for children's services in Hwailu. We have a little Sunday School that is slowly growing, and among those who came were four or five little schoolboys. I suggested one Sunday that anyone who would like to come to sing choruses on Monday evening would be welcome, and (oh! how little is our faith sometimes!) I never thought once again of their coming. But on Monday evening there were six or more little boys waiting to sing. 'Can we come to-morrow?' was the question as they went away. 'To-morrow' there were a dozen or more and the next 'to-morrow' twenty odd, and the next one thirty to forty, until by the end of the week there were sixty. You should hear them sing, they nearly lift the roof, and certainly make themselves hoarse in their enthusiasm. They were too many for one person to 'hold,' and so one of the Chinese evangelists on the station took charge of them when I came away to this cool valley for a few weeks. We have since heard that their school teacher has threatened to beat any who continue to come to us. If you were one of those little schoolboys, what would you have done? You know what you can do now.

INTERESTED VISITORS.

Mr. R. Cunningham tells how the Gospel is being spread in the far west. He writes from Kangting (Tatsienlu), Sikang.

A young banker and a Szechwan merchant called; the latter is one of our old schoolboys and his younger brother has just gone to school at Yachow. The young banker is an ardent follower of the new Buddhist Movement, and is evidently quite impressed by his Buddhist studies. He was explaining that the only hope for China in her present distressed condition was the adoption of some definite and national religion. If the people of China, he said, would only take the first five steps in Buddhism, namely, Not to kill, Not to rob, Not to commit lewdness, Not to lie, and Not to drink, there would be some hope for the salvation and redemption of China.

But, I asked, where is the power to come from to enable anyone to take these five steps? We had a most interesting discussion, quite friendly, with the opportunity of showing that 'there is no other name under heaven given among men whereby we must be saved' but the Name of Jesus.
As the two young men were in no hurry, we read together the six chapters in Galatians. The special teaching of this book is needing particular emphasis these days in China, so we are taking every opportunity of giving it. Every verse was read without any explanation whatever, merely repeating the last verse of Chapter 2:

'If righteousness come by the law, then Christ is dead in vain.' These are glorious opportunities, and we thank God for every one of them. The young men were not in a hurry, so we had plenty of time to read slowly the six chapters. 'By grace are ye saved through faith, and that not of yourselves: it is the gift of God.'

After lunch, two drabas (unordained priests) from Litang (a large lamasery eight days west of Tatsienlu) called and spent a good part of the afternoon. This large lamasery has some 3,000 monks, usually called drabas. We begin by showing a Geographic or two, and when they feel at home we introduce the New Testament to find out how much they can read. The first chapter in John, though difficult in doctrine, is very simple in language. 'In the beginning was the Word, and the Word was with God, and the Word was God.'

As this verse introduces us to God we begin by explaining something about God. This is most difficult because of their preconceived ideas about God. God to them is, first, Buddha, second, his word, and third, his priests. This, of course, we have no great difficulty in refuting. As many of the drabas around us here smoke and drink and gamble, we ask them if this can be God? And they see the point.

Our usual plan is to begin by reading the story of the Great Feast or the story of the Rich Man and Lazarus. Sometimes we use the Prodigal or the Good Samaritan and these have a never-ending fascination for them, especially the Rich Man and Lazarus. We asked these two drabas to read the incident and discovered that both were illiterate. The illiteracy in the 'Land of the Lamas' is simply appalling.

Very slowly I read over the story of the Great Feast, asking, as I went along, if they had any idea what it was all about. Then we explained the story, showing the wideness of God's gracious invitation to the Great Feast prepared for those who love Him. The invitation was Grace through Faith, there being an entire elimination of works of any kind.

It is no use asking them who forgives the lama's sins, as they firmly believe that the lama has no sin. It is most interesting meeting these religious men and getting their point of view. We have plenty of points of contact, namely, love and hate, goodness and evil, heaven and hell, and reward and punishment. They even have what is known as 'The Coming One,' 'Jamba'—who will come at the end of the age.

We can only go on showing that there is only one road back to God and that one road is through faith in His Son Jesus Christ.

A SZECHWAN OUT-STATION.

Miss Laird writes from Lanchi, 40 miles from Suifu, Szechwan. It was her first 'solo' trip into the country.

When I arrived here the military had just vacated the premises, but the preaching hall was still occupied by soldiers, who had turned it into a tea-shop. In answer to prayer, within a week the soldiers had practically all gone from Lanchi. We have found the military officials' wives most friendly and to our joy they have been attending the meetings. The first Sunday I led the morning service I heard one of the ladies say, 'I have come to hear the foreign lady speak.' I wondered if she would come back again after hearing me, and my heart sank to my shoes. However, although my words are few, she understood and has been back again. Her name is Mrs. Tuen and she professes to have believed when in the Scotch Mission School in Ichang, but she has since drifted far away from the Lord.

Every day Mrs. Chang and I have been out in the homes of the people. Everywhere they are most friendly and interested and eager to listen. We usually take a Scripture poster. The children have been coming in large numbers. One day fifty came, and as hair is hair, all the world over, it was not easy to keep them in order. How they love to sing! The other day we heard a little voice singing, 'Come to Jesus just now, He will save you.' Pray that these little ones may be the means of bringing their parents into touch with the Gospel and the only true and living God.

FIRST IMPRESSIONS.

Mr. F. J. Purchas has recently joined the Rev. R. V. Bazire at Pingwu (formerly Lung'an), Szechwan.

Pingwu is not a large city. Everyone is homely and friendly. We visited the city officials, soon after our arrival, and each welcomed us in the friendliest manner. In the city there is quite a large Moslem population. There are also a good few Roman Catholics, but the greatest proportion are raw heathen.

The tribespeople, whose homes are in the mountains about fifty li away, are always to be found in the city. Their dress, although distinctive, is very simple. It is made of sackcloth. They wear a belt of leather from which is suspended a primitive flint and tinder. Round their shoulders is a cloth of two or three very bright colours, and round their necks a string of beads. Some of the men wear silver coloured bracelets on their arms. Their head-dress is a small round hat of felt, with a narrow band of leather and a feather. Of this latter they are very proud and are rarely to be seen without it. Their womenfolk have a long plait of artificial hair, studded throughout its length with beads. Of these tribespeople came into the Mission compound. This gave me my first opportunity to converse with them. They speak a little Chinese, but their own language is a form of Tibetan. They are apparently very poor and at the present time nothing is being done for them in this area. We need to pray that the Lord will open up the way by which they can be reached with the Gospel.

The C.I.M. has recently taken over Pingwu, with the object of Forward Movement work in the surrounding district. But there is need for a move forward in the city itself first of all. The spiritual life in the already existing church stands at a low ebb. Against the names of most of the church members must be written 'Backslider.' Of those who do come to worship, one or two could be called keen, but the remainder just 'dead.'
There is clearly a need of quickening and revival amongst those who profess and call themselves Christians. This must be the first step, and we are praying and working to this end, that the Lord will pour out His Holy Spirit upon the Church and its members. We are already giving much thought to the programme of our autumn and winter's campaign. This will include the opening of a preaching hall and dispensary on the main street of the city, special missions for men and women, a Sunday School, and evangelistic tours in the country. It is for this programme that I would request your prayers that a good beginning may be made and a solid foundation laid upon which the future work may be built.

'THIS GODDAY OF OPPORTUNITY.'
Mr. J. B. Kuhn tells of an attack on 'Yao Fort.'

How would you like a view from the front line? A sample of our itinerary work. Come along with us this evening, the sun has just lowered over the beautiful western hills of this place, which is called 'Yao Fort.'

After prayer, with books, tracts, hymn sheets, etc., in hand, our little group emerges from the inn and slowly makes its way down into the centre of the town thoroughfare. We are looking for a place of vantage from which to proclaim the glad tidings in this unevangelized settlement.

'What about this?' said I to Mr. Willow, indicating a broad street corner, and indeed as we looked at it, lo! there were two idle tables ordinarily used for butchering, and so in a trice our 'preaching chapel' was all in order, even to the posters and hymn sheets attractively tacked up on the wall behind us.

The time and singing might not have appealed to Western aesthetic ears, but at least, it drew a crowd in China! Here is a free translation of some of our singing:

You elders, who are more age than I,
You ought to know!
You are as the tree in autumn,
Your leaves are already turned,
Your leaves are gradually falling,
And they are near the end.

How can you escape the soul going to Hell?
Come and believe in Jesus—quickly trust in the Lord.

With your still spared strength
Study the Heavenly Truth,
Go with us into Heaven
And be forever happy.

By the time we had sung two hymns, the street corner was transformed into one mass of eagerly upturned faces. Mr. Willow spoke first, and with snappy words and phrases from ordinary Chinese life secured the ears of the audience for the intelligent presentation of the Gospel of Jesus Christ. It is so necessary that we get the understanding ear of the people, and in seeking this, the approach must needs be as 'Chinesy' as possible. For example, in new China to-day almost every city has placarded in prominent places the 'Citizen's Twelve Maxims,' as issued by the National Government. A number of these lend themselves very conveniently to the Christian evangelist. Article 3 says, 'Po chu mi hsin' (break down superstition). This immediately catches the attention of the people and their interest is awakened to listen further. Who but the preacher of the Gospel has the initial and final antidote for superstition?

As Mr. Willow closed his message he introduced the foreigner and there is no time lost in the exchange of speakers. Everybody is quiet as on to the platform steps a tall form, whose white face can be seen at quite a distance. Brother Peterson is faithfully holding a lantern up to the side, there being no place on which to hang it. He can hear someone giggle, 'Umm—look at his big nose!' or another, 'He is wearing our Chinese clothes!' (we still do so in these backward regions of China). Still another whispers, 'What queer hair! Why, it's yellow, isn't it?' Perhaps a country fellow says, 'Wonder if he can speak our language?' while his next-door-neighbour nudges him to be quiet, saying, 'Listen! He is just now repeating one of our ancient sayings. Perhaps it will be worth listening longer.'

The preacher gradually gets into his text—'Jesus Christ came into the world to save sinners'—what an honour to tell that wonderful story to this audience! In closing we gave an open
invitation, but there seemed to be no response, and the service was brought to a close. . . .

The following night in Yao Fort, we were visited by a Mr. Wu, who said he was ready to believe in the truth. How happily we welcomed him, and then on our knees in the upper room of the inn we led him in a prayer of repentance. Thank God for this one—fifty years of age, and a business man of the town itself. Thus we are engaged in this battle for eternal souls; it is the golden day of opportunity in our field, with the country-side clear from bandits and friendliness on the part of the people. May this be the day of salvation for them! Much may depend on your prayers.

DEVELOPMENTS IN KIANGSI.

The Rev. and Mrs. R. W. Porteous send some most interesting items of news from Nanchang, Kiangsi. —

Mrs. Porteous and I have had a very blessed seven to eight weeks on the Kuling Mountain during the heat. We attended the Chinese Leaders’ and other helpful Conferences. Mr. Ho came up for the Conference, also Pastor Ho-Iang from Yuanchow, and we did have a wonderful time of fellowship together, talking of the Lord’s goodness, enquiring about all our beloved people and the progress of the work amongst the wounded soldiers and in Yuanchow district where we laboured for so many years. Miss Nina Gemmell was with us and shared in the happy fellowship we had together. Pastor Ho-Iang is deeply interested in the development of the preaching band scheme, and may be able to leave the work at Yuanchow for a month or two each year to help with the oversight and working of the Bands. He has had wide experience in Band work, having been assistant leader in a Biola Band for a number of years before he was ordained as Pastor.

We do thank all of you who have been so faithfully remembering the requests sent in last letter. When a few hundred of the wounded soldiers were being recently drafted from Nanchang Hospital to Nanking, they said, on the last visit of our Gospel workers, ‘We may never meet again, but pray for us.’ Madame Chiang, whom I mentioned in the last letter, is the wife of the Governor Chiang Kai-shek. We saw her again recently, when she thanked us for all the work done among the wounded men. ‘We specially appreciate your going with your workers in all kinds of pouring rain,’ she added, ‘the men look forward to your weekly visits.’ I know you will continue in prayer for much blessing on these weekly visits to these army hospitals that many of these needy sufferers may get the comfort and consolation of the Gospel Message.

Mr. Chen (the hero of ‘Is Thy God Able?’) and his fiancée are staying with us at present. He recently graduated from Nanchang Academy. They hope to be married this week, after which they leave by motor bus for Yuanchow, where they will be in the work of the city church and school for children of Christian families. Mr. Chen’s sister, Ida, will be travelling with them. An arrangement has been made with the Yuanchow Church Committee by which they will gradually take over the support of these young workers. We feel sure you will all pray that these reinforcements for the work in our dear old Yuanchow district may with the blessing of God be a great impetus to the work and an encouragement to faithful Pastor and Mrs. Ho-Iang, who have been tied pretty much to the central station, owing to lack of help.

On being approached with regard to Mr. Chen and his bride-to-be returning to work in Yuanchow district, the Yuanchow Church Committee wrote saying they would gladly welcome them back to the district provided the three following questions were answered satisfactorily:—

1. Do you believe it is God’s Will for you to come to Yuanchow?
2. Have you consecrated yourself to the Lord for this work?
3. Are you willing to trust the Lord to supply your every need? If so, you can come to us.

Needless to add, Mr. Chen wrote at once heartily approving and complying with the conditions mentioned above. So now let us pray that God will richly bless and use them in the Yuanchow district.

—

‘Such a Difference.’

BY BRIG.-GEN. G. B. MACKENZIE, C.B., C.M.G., D.S.O.

PRAYER Companions are wonderful people, aren’t they? One can simply feel and know the difference their prayers make,’ wrote a young missionary after fifteen months in China.

‘It is such a different feeling going to China this time with all you at the back of me in prayer,’ wrote a missionary to her Prayer Companions, as she was returning to China after her third furlough.

‘The Prayer Companionship does indeed a wonderful work. I have felt the difference in my own life and service through the prayers of others,’ wrote another after her third furlough.

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‘The Prayer Companionship does indeed a wonderful work. I have felt the difference in my own life and service through the prayers of others,’ wrote another two months ago, who is now with the Lord.

Day by day there ascend to God the prayers of intercessors, informed by their missionaries; day by day the power of God is being liberated in China as a result of those prayers.

Things are happening in China which cannot be accounted for in any other way. But the Prayer Companionship is not complete. It is still being built up. Here are some of its needs.

Hearts are needed to be the channels of the power and beauty of the Lord. Every willing and wisehearted man and woman may bring this offering. Willing, because the Lord has stirred them up to do so; wise, because the Lord has given them understanding so to pray as to obtain.

Many more intercessors are required who are willing to be linked with missionaries whom they do not know. Only thus can the wants of all our missionaries be met.

Offers of service as Prayer Companions to missionaries engaged in business or secretarial work would be welcomed.

Men are particularly needed as Prayer Companions, for they are the most appropriate armour-bearers for other men. Would that it could be said of each of our young men missionaries, ‘and there went with him a band of men whose hearts God had touched!’ But it is not so. And yet, prayer is just as much a man’s duty and privilege as a woman’s. Is it not written: ‘I desire that the men pray in every place’? (1 Tim. ii, 8. R.V.).

There are also vacancies in the Prayer Companionship for as many women as the Lord shall call. There is no excuse for spiritual unemployment. Invalids and deaf people can do a great work as Prayer Companions. Those who live in lonely places or who lack spiritual fellowship will find their lives enriched as they work for God by prayer in China in the company of a missionary friend.

The help of old Christian workers past active service is invaluable. Retired missionaries can use their experience profitably in the Prayer Companionship. Those who wished to go to the foreign field, but have not been able to do so, may perhaps do as useful work in China by prayer as if they had gone in person. The feelings of missionaries for their Prayer Companions may be expressed in the words of one of them: ‘Very much love to each of you. What your prayer companionship means to us you will know some day. Meantime just company on.’

NOVEMBER, 1933. 214
Dr. Zwemer in Kansu.

The Rev. E. J. Mann contributes a brief account of Dr. Zwemer's recent visit to Kansu and Tsinghai.

As many of my readers know, Dr. Zwemer was for forty years a missionary in Arabia and Egypt, and is the well-known editor of The Moslem World. Mr. Pickens, son-in-law to Dr. Zwemer, is a missionary in Central China, specially interested in work for Moslems, and is secretary of ‘The Friends of Moslems in China.’

For several years there have been hopes that Dr. Zwemer might be able to visit KANSU and study the Moslem question as it exists up here and this year these hopes have matured. The committees of the summer conferences for Kuling and other places invited Dr. Zwemer to address this year’s conferences and so, by coming to China a little earlier, he was able to get in a very hurried visit to these parts.

Three full weeks was all the time that could be spared in KANSU and even that much was only obtained by flying to and from Sian, thus saving much time. With such a brief stay it was a problem to know how best to arrange the programme in order to make the most of Dr. Zwemer’s visit and to permit of his seeing as much as possible. The result was that a trip was planned which included Sining, Hwalung, Hsunhwa, Hochow and Lanchow. The actual travelling would take fifteen days and we planned for two days of meetings each at Sining, Hochow and Lanchow and a Sunday’s rest at Hsunhwa.

In past years we could possibly have taken the trip without a drop of rain but this year has seen a full return to the days of rain and mud, and yet we thank God the programme was carried out to the letter, and that in spite of considerable suffering and weakness for Dr. Zwemer. The Doctor was really not strong enough for the hard travelling, having only just recovered from a serious operation, but he kept gallantly to the programme and we hope will be able to view the journey with considerable satisfaction as the dreaded mule-litter fades more and more into the background.

This round trip gave the visitors direct touch with the very militant and military type of Moslems found in Sining and the TSINGHAI Province; it took them right through the heart of the Salar district; showed them Islam recovering from its recent rebellion in the Hochow district, and rebuilding with tremendous energy its destroyed mosques and sacred tombs, and then let them listen to the Mongol Moslems as they spoke their own language when we crossed the mountain range in which they live. If eye-gate is a help, then our friends were indeed considerably helped and if seeing is believing then I hope they have grasped a great deal.

The conferences were not large meetings but comprised the interested missionaries in the various districts. In Sining we were only seven (not reckoning our guests) but those present knew of the local problems and it was a very interesting occasion when we were able to sit at the feet of this master-in-things-Moslem, and yet at the same time he could learn of our peculiar problems. At Hochow our friends of the C. and M.A. entertained the conference delegates who consisted of seven of their workers and five of ours. In Lanchow we had the largest meetings, numbering eighteen persons, but comprised more of keen young missionaries eager to understand the right approach to Islam.

Looking back on the meetings I feel they were a great success and from our point of view well worth while. Many received encouragement to work for the Moslems in a more intelligent way and all learned much from these experienced workers. At the Sining Conference we passed some resolutions which were slightly added to by the later meetings.

We are most grateful to both our visitors, but to Dr. Zwemer especially for his kindness in undertaking this intensive trip and sincerely hope he will suffer no permanent harm from his many experiences. The mule-litter was to him a very unpleasant experience, for the shaking caused him great discomfort, and yet his strength did not allow of long rides on horse back. Of dangers he had his full. On one occasion when travelling in the high mountains along a newly constructed road, he had a very near escape from a tragedy. Heavy rains had washed the road away in some places and in others had weakened the built-up parts. The front mule of his litter floundered in one of these weak places and before it could recover itself the back mule was in difficulties also, with the result that both mules were thrown down in confusion. Mr. Pickens and I stood at the bottom of the incline, knowing the road was bad, but before we could do anything to help, the front mule had rolled over the precipice, and the litter was upside down and more than half way over the edge, while the mulemen were holding the back mule flat to keep it from sending the whole thing spinning down the hill side. We rushed to give assistance and got Dr. Zwemer safely out just in time, for the back mule struggled to regain its feet and in doing so, sent the litter rolling down the steep hillside. How the mule escaped death was a miracle, for it collided with boulders on its downward course, but evidently the saddle took the bad knocks. We were very thankful that day when we reached the inn all alive. The litter was smashed, many of our goods were broken or lost but we were all safe and we thanked God. The cost, the suffering and the time will all be worth while if the result of the visit of our friends means better work for the large Moslem population of our province. Please pray for us all that we may be encouraged to give a more fruitful witness to these sons of Ishmael.

#### Personalia

**ARRIVALS.**

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- September 29th.—Miss E. Wallis from Taikang, Honan, with Fern and Raymond King.
- October 5th.—Dr. and Mrs. H. L. Parry from Pahsien (Chungking), Szechwan, via North America.

**DEPARTURES.**

- October 27th.—Per s.s. Carthage. The Rev. and Mrs. H. A. Weller.
- July 7th.—At Pahsien (Chungking) Szechwan, Mr. I. Jones to Miss S. A. Thomas.

**DEATHS.**

- October 4th.—Dr. Lilian E. Watney, at Hankow, of Dysentery.
- July 16th.—Mr. Oscar Carlen (Swedish Mission in China) from gastric catarrh.

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In Memoriam.

DR. LILIAN ENID WATNEY.

Once again it is our sad duty to record the loss of a doctor from the ranks of the Mission. A cablegram reached us on October 5th telling us of the death of Dr. Watney after a brief illness from dysentery.

Dr. Watney first went to China at the end of 1912 and was designated to Paoning in East Szechwan, where she arrived in 1913. After a time of language study there, she went to the next city of Nanpu, where she carried on work in the dispensary, and took her full share in the working of the station.

At the beginning of 1915 Dr. Watney moved on to the city of Suiting, where she re-opened the Women's Hospital which had been closed for some time. Here she worked until 1919, when she returned home for furlough.

This first term of service was memorable for the visit of her father (the late Dr. Herbert Watney), who, when just on seventy years of age, courageously took the long journey to the west of China to see his two daughters settled in to their medical work (Dr. Dora Watney, now Mrs. G. Thompson, having also gone out to China as a medical missionary in the fellowship of the C.I.M.).

Quite early in 1921 Dr. Watney again turned her face towards China and once more took up work in the hospital at Paoning and was there until 1924, when she was asked to go to the city of Liangshan, where she opened a Women's Hospital. This was carried on with great success, and was attended by much blessing.

In 1928 Dr. Watney again returned home for furlough and then followed a prolonged time of illness with several serious operations from which at one time it seemed as though she could not recover. Very bravely and patiently was the suffering borne and the hope that she might yet be allowed to return to the work she loved in China was never abandoned. It was a day of great rejoicing for Dr. Watney when her surgeon told her that she might go back, and in 1932 once again Dr. Watney set sail for China. It did not seem advisable for her to go to the far west immediately, and Kaifeng was chosen as the place for work until such time as the way seemed clear to return to Szechwan. Here Dr. Watney laboured with great devotion, and there were many amongst the staff and the patients who have reason to thank God for the life and influence of His servant.

Then at last Dr. Watney's health seemed to justify her going forward to Szechwan again, and she went first to spend the hottest weeks of the summer at the well-known hill resort of Kuling near Hankow. There she had an exceedingly happy time renewing old friendships, and enjoying fellowship with Chinese and her fellow missionaries.

Towards the end of her stay at Kuling there came a call for help in the Union Hospital at Hankow, some members of the staff of which were ill, and with characteristic unselfishness Dr. Watney responded to the call, and volunteered to go and help for a few weeks. It was while she was there that Dr. Watney evidently contracted the disease which proved fatal.

In her removal the Mission suffers a great loss, for Dr. Watney was a devoted, skilful, willing worker, and one who could ill be spared. At the same time there was no one who was more ready than she for the call to higher service. When she turned her face to China for the last time it was with the full knowledge that quite possibly she would never see the homeland again, and yet it was with radiant joy she said farewell to her friends and loved ones because she was sure that in going forth to China again she was in the line of the Lord's will.

At the Memorial Service which was held at the Mission's headquarters here, letters were read from her which showed how wonderfully the Lord had been leading her on to a fuller knowledge of Himself, delivering her from all fear and making her joyfully ready for whatever His will might be. As we sang her favourite hymn, we could think of her as in the midst of that great throng, standing before the throne of God in glory for ever, Amen.'

W.H.A.

Advance in Central Asia.—The home-call of Mr. Percy Mather and Dr. Fischbacher at Urumchi, the capital of Chinese Turkestan, must have stirred many to pray for that great area, and doubtless the meetings addressed by the Misses French and Miss Cable have had the same result. We are now able to announce certain developments which may be regarded as answers to their prayers. First, it is probable that by this time the two new centres of Manass and Kuchengtze, respectively west and east of Urumchi, have been occupied by some of the young men who made the historic journey to Urumchi in Ford trucks last year. Then Dr. Ivor Beauchamp, who has been working in Szechwan since 1929, has volunteered to take Dr. Fischbacher's place; and finally, the Rev. and Mrs. H. D. Hayward, North American workers who spent some months in England this summer before returning to China after furlough, have been appointed to Hami, the important oasis south of Barkul and east of Turfan. The journey may possibly be made by air, but it is interesting to note that plans are being made, and seem likely to mature, for building a motor road from Kalgan to Urumchi. May not this become 'a highway for our God' in the sense that the messengers of His salvation may thereby have greatly increased facilities for the evangelization of Turkestan?

Newspaper Evangelism.—We have several times made reference to the use of the newspaper in broadcasting the Gospel by means of advertisements which contain a clear statement of the way of salvation, and an invitation to all interested persons to write for further information. The method has been tried with success at Changsha, Hunan, and Nanchang and Kanhsien, Kiangsi. We have just heard from the Rev. C. A. Bunting, at Kanhsien, that the newspaper editor there has been forbidden by the General in charge of the city to insert any further
Christian advertisements, on the ground that they contain 'pessimistic' sayings, and 'tend to move the minds of the people away from the suppression of Communism and the resisting of Japan.' Here is a definite challenge to believing prayer. Mr. Bunting asks us to pray that he may be given guidance in approaching the General and seeking to remove misunderstandings. We trust that even before his appeal is published this closed door may be opened once again.

Dr. Zwemer in Kansu.—The article of the Rev. E. J. Mann on page 215 of this issue conveys something of the inspiration of Dr. Zwemer's visit to the far north-west, and of the serious perils through which he passed. Certain concrete proposals were made at the conferences in Sining, Hochow and Kaolan (Lanchow), and we are sure that all who are concerned in giving effect to them would value the protection of our prayers. The preparation of suitable literature in Arabic and Chinese is one of the most urgent tasks ahead, and it is important to arrange facilities for the handling and circulation of this literature. All who are interested in the evangelization of the Moslemos of north-west China will heartily re-echo the desire of our friends 'that there should be a sufficient proportion of qualified full-time workers in Tsinghai, Kansu and Ningxia provinces to present the Gospel adequately to all classes of Moslemos, not forgetting the women and girls in scattered villages.' While it is urged that tracts for Moslemos should 'avoid giving needless offence by disparaging statements regarding their Prophet or Book,' and that the message should be 'presented in a spirit of love,' yet it is felt to be of supreme importance that the basic truths of our Christian faith, such as the inspiration of the Bible, the deity of Christ, the Virgin Birth, Crucifixion, Death and Resurrection of our Lord should never be toned down in order to avoid giving offence to them.

The Story of a Medicine Chest.—The following quotation from a private letter by Miss E. Wright of Pachow, Szechwan, is a fresh and striking testimony to the value of medical work.

'I remember one itineration, the case [of medicines] went with me up to a forward movement city on the border of Shensi. The first two days we visited in the streets, trying to get invitations into homes, but it was not easy and the people did not seem to want us at all. And then it got abroad that I could "look into sicknesses" and give out medicines. Day by day after that the crowds grew bigger and bigger, so that we had full and busy mornings, preaching to the waiting patients, and were kept hard at it from 9 a.m. till 1 p.m. In the afternoon so many homes were open to us it was not easy to get round to them all. The last night before leaving we were seeing patients till past midnight, and we knew of five women and one man who really seemed to come to the great decision of coming to the Lord Jesus for salvation. We were just planning another visit to that northern city when the Reds came and took our city, and the whole of that district, but we know that during those twenty days we were in Nanchiang most of the women must have heard the Good News and many had medical attention.'

The Red Army in Szechwan.—The latest news from East Szechwan is not altogether reassuring. The long promised 'extermination' of the Red forces has not taken place. Liu Hsiang has been recaptured by them, and Kwang-yuan threatened. Liu Hsiang, now in almost undisputed control as governor of the province, proposes to send a hundred regiments and twenty aeroplanes to deal with the invaders. But as we go to press there are rumours that Kwanan, an important city east of Shunking which has been the headquarters of Yang Sen, has fallen to the Reds. This would mean that they have penetrated much farther south than we imagined, and that several other C.I.M. stations, not previously in danger must have been evacuated.

News Items.—The Rev. G. W. Gibb, Deputy Director in China, was expecting to cross from Kweichow into Yunnan in October.

Amongst others who have been laid aside by illness, in some cases serious, are Mrs. C. H. Stevens, of Fengsiang, Shensi, Mrs. K. G. Walker and Mrs. Batstone, of Chungking, Szechwan, and Dr. Gwendolen Cook, at Shunking in the same province. Mr. P. L. Bromley (Tsingsing, Hopei) is in Peiping undergoing treatment to prevent deafness.

Mr. and Mrs. F. Bird, of Yungning, Szechwan, are proceeding to Australia on furlough after ten years' service. Seventeen Miao, including seven schoolboys, were baptized at Yungning in August. A member of the Two Hundred, Miss Hyde, and Miss Missen, who sailed in 1932, are left to carry on the work.

Mrs. Mason reports that a thousand Chinese children attended special services held at seven centres in Chefoo during August. As a result weekly children's meetings have been arranged in each of these centres.

The Rev. and Mrs. A. R. Saunders (Yangchow, Kiangsu), who suffered serious disability through illness in recent months, report that their health is sufficiently improved to allow of their 're-entering the firing line.'

The Right Rev. Archbishop Mowll, late of West China, is visiting England for a few weeks prior to taking up his new work at Sydney, Australia. He hopes to arrive towards the end of November, and a special welcome meeting has been arranged to take place (D.V.) on Thursday, November 30th, at 4 p.m., in the Hoare Memorial Hall, Church House, Westminster.

Mr. and Mrs. F. E. Keeble are appointed to Kiangshan, in west Chekiang, near the Kiangsu border.

C.I.M. Publications.—We desire to draw attention to a new book, entitled "RUSTY HINGES" (crown 8vo, 160 pp., price 2s. net) by the Rev. F. D. Learner, which is to be published (D.V.) on November 10th. As a sub-title explains, it shows how a door for the Gospel is being opened in north-east Tibet. As our readers know, Mr. Learner has been working for many years in this region, and the book is full of interesting stories which throw light on Tibetan customs and character. It is written with a deep desire that prayer—the sort of prayer which leads to action—may be stimulated for this so-called 'closed' but not inaccessible land. There are no less than twenty-one full page illustrations made from original photographs.

Two four-page leaflets for free distribution have recently been issued. One is entitled Facts about the C.I.M., and is intended mainly for those who know little of the Mission and its activities. It contains a few up-to-date statistics and brief details concerning the main Home Departments. The other is from the pen of Mrs. Ernest Weller, and as the title—Mothers—suggests, it is a call to mothers in England to join in prayer for Christian mothers in China. It tells of prayer bands formed by these mothers themselves at Shekichen and Hiangcheng, Honan.

November, 1933.
Scottish Winter Meetings.

We want to draw the attention of our friends in Scotland and particularly those residing in the Glasgow area to the date of our Annual Winter Meetings to be held (D.V.), on Monday, December 4th, the afternoon gathering being at 3 o'clock and the evening at 7.30, in the Renfield Street Church, Glasgow. Dr. Leslie Hope and his Session have again very kindly granted the use of the beautiful building for these important gatherings. At the evening meeting the special speaker will be Miss Mildred Cable, and her address will be illustrated by lantern slides. Miss Cable will be accompanied by Topsy, and at the afternoon meeting it is expected that she will tell something of the moving story of the child's experiences.

Then, our three Scottish 'lassies,' Miss Bertha Rungay from Dundee, Miss Annie Robertson of the Tabernacle, Glasgow, and Miss Frances Bartlett of Irvine, all three of whom were in the Bible Training Institute, Glasgow, will be giving their short farewell messages, and our Home Director, the Rev. W. H. Aldis, will preside. We are hoping very much that our friend, Dr. John MacBeath, M.A., will be present to give the closing address.

Fuller particulars can be had on application to our offices at 16, Belmont Street, Glasgow, W.2.

A. T.

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C.I.M. Birthday Book.

We are publishing from time to time a list of additions and (if necessary) corrections in the C.I.M. Birthday Book. Already many friends are using it daily, praying definitely for those whose names appear. It is therefore of the utmost importance that the book should be kept up-to-date. The fourth list is printed below:

ADDITIONS.

Page.

1 January 5th. R. Burns, 1925.
13 January 5th. Miss E. L. Underhall, 1933.
19 February 7th. A. P. Parker, M.B., B.Ch., B.A.O., 1933.
22 February 13th. C. R. Hills, 1933.
31 March 1st. F. G. Harding, 1933.
31 March 1st. H. Owen, 1933.
35 March 9th. Miss H. Rifen, 1933.
38 March 10th. E. E. Cory, 1933.
48 April 4th. L. E. Stokes, 1933.
57 April 22nd. Mrs. L. H. E. Linder (n砂 Bond), 1933.
April 23rd. T. E. Lloyd, 1933.
76 May 31st. Miss A. F. Ballantyne, 1933.
87 June 21st. Mrs. A. Hayman (n砂 Johnson), 1922.
99 July 14th. F. H. Miller, 1933.
114 August 15th. Miss M. Dickie, 1933.
134 September 23rd. Miss C. Y. McGlashan, 1933.
141 October 7th. Miss A. M. Firth, M.B., Ch.B., 1933.
141 October 17th. Miss M. A. Shackleton, 1933.
142 October 9th. Miss F. E. Finlay, 1933.
142 October 19th. Miss E. G. H. Foote, 1933.
150 November 15th. V. J. Christianson, 1933.
152 November 19th. Miss M. E. Gougher, 1933.
152 November 28th. Miss G. E. Finlay, 1933.
166 December 8th. Miss K. M. Barry, 1932.

CORRECTIONS.

1 January 1st. R. Burns should be deleted.
28 February 25th. Oscar Carlson is with Chester.
40 March 19th. Miss M. N. Grey is now Mrs. D. A. Grant.
49 April 7th. Miss G. Brooks is now Mrs. Tweedell.
71 May 21st. F. Dickie should have an asterisk.
88 June 22nd. Forster should be Forberg.
89 June 26th. Mrs. E. Folke should have an asterisk.
90 June 28th. K. M. L. Linder should have an asterisk.
92 July 1st. Mrs. N. E. King should have an asterisk.
94 August 6th. Miss should be inserted before M. M. Bostman.
96 July 7th. E. Foote should have an asterisk.
108 August 2nd. Miss should be inserted before D. V. J. Anderson.
111 August 8th. L. C. Marvin is with Chester.
112 August 15th. A. Berg should have an asterisk.
146 October 19th. Miss E. M. S. Solter is now Mrs. P. A. Contesto.
153 November 1st. Mrs. A. Hayman should be deleted.
154 November 22nd. Miss A. Wister is now Mrs. Wyas.
164 November 22nd. Miss Thomas is now Mrs. J. Jones.
172 December 9th. Miss M. M. Seibert is now Mrs. Behringer.

November, 1933.

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Subjects for Praise and Prayer.

PRAISE.

For facilities of work in SHANSI. p. 204
For the Christian Chinese staff at Linfen Hospital. p. 205
For encouragement in the work among the Tribes. p. 206
For blessing among schoolgirls. pp. 207, 208
For the first Women's Evangelistic Band in HONAN. pp. 207, 208
For the recently baptized. p. 210
For open doors in YUNNAN. p. 213
For the open door at Ningkiang. p. 210
For Dr. Zwemer's visit and for his preservation while travelling. pp. 209, 215
For the advance in Central Asia. p. 216

PRAYER.

For work amongst students in South SHANSI. p. 204
For follow up work amongst hospital patients. p. 205, 214
For the Friedenshort Deaconess Mission. p. 206
For the deliverance of K'Munchow from the opium curse. p. 206
For the women of the Evangelistic Band. pp. 207, 208
For the homeless and distressed in KANSU. p. 210
For village work. pp. 211, 212
For children's work. pp. 211, 212
For revival in the Church at Pingwu. p. 212
For the Forward Movement centres in YUNNAN. p. 213
For Mr. and Mrs. Chen beginning work at Yunchow, KIANGSI. p. 214
For the Moslems at Lanchow Hospital. p. 209
For the carrying out of the resolutions passed during Dr. Zwemer's visit. pp. 215, 217
For preparation of suitable literature for the Moslems. p. 217
For Newspaper Evangelism. pp. 216, 217
For the deliverance of SZECHUAN from the Red Army. pp. 209, 217
For a great ingathering of souls these last two months of the year.

Reduced Facsimile of the C.I.M. Calendar, 1934.

Artistically printed in Sepia.

Price, 1s. net. Post Free, 1s. 2d.

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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.

Donations received in London for General Fund during September, 1935.

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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.

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 8 o'clock every Friday evening.

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

The Weekly Prayer Meeting in Edinburgh is held on the first Monday of each month at 59, Fitzwilliam Street, at 8 p.m.

November, 1933.
Our Seal.
Being the Witness of the China Inland Mission to the Faithfulness of God.
By MARSHALL BROOMHALL.

A study of the Financial Experiences of the CHINA INLAND MISSION from its inception, showing how, despite the tests of time, of emergencies, of war, of exchange and of other extraordinary demands, the good Hand of God has been stretched out to supply every need.

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Preliminary Notice.

A YEAR-END CONFERENCE
For Young People for Spiritual Fellowship and Missionary Study

Will be held from FRIDAY EVENING, DECEMBER 29th, to MONDAY MORNING, JANUARY 1st, at THE GROVE, WATFORD (kindly lent by Miss Harman).

Charge per Person, 20/-, including Registration Fee.

All particulars regarding speakers will be available shortly.

Register at once by sending 2s. to the Secretary, China Inland Mission, Newington Green, London, N.16.
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FISHING ON THE YANGTZE.
CHINA INLAND MISSION.

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WHEN Paul told the Roman Christians that they had been the slaves, the bondservants, of sin, we have no difficulty in grasping his meaning, for we have had a similar experience. We read the words of Christ Himself, that anyone who commits sin is the slave of sin, and we have none of the sense of indignation which stirred their first hearers, only a deep shame as we sorrowfully acknowledge that it is even so. We recognize that apart from Christ there is no release from this bondage, that we could never be free even to do as we please, still less to do what pleases Him. We cannot do the things that we would. As a school-boy put it, ‘I know quite well what I ought to do, but it’s so jolly hard to do it!’ He was not free.

And when Paul writes over and over again of the liberty wherewith Christ had made him free, that Christ breaks the power of cancelled sin, and sets the prisoner free, again our hearts respond, for this also is our experience. We have proved that religion is not a sort of bondage which fetters the mind, restricts the independence, stunts the growth of anyone who comes under its influence. God’s Son has made us free, and we are free indeed. All over the world there are thousands who can testify that the passions which once enslaved them have lost their power, that Christ’s death for their sins involved their death to sin, and a real possibility of victory in its fiercest assaults.

Nor are we puzzled by the paradox that the same man who so exults in this freedom from slavery proclaims himself almost in the same breath the slave of Jesus Christ, for we too, being made free from sin, have straightforwardly entered the service of Another, joyfully and voluntarily submitting ourselves to Him Who bought us with His own blood. With that generous love which so captures and holds our hearts’ affections He tells us that He regards us not as slaves, but as friends. But while we rejoice that such privileges are ours, we none the less acknowledge our Friend to be the Lord, and prove day by day that His service is perfect freedom.

All this we understand, for it tallies with our experience, but how far can we follow Paul when he writes to the Corinthians, ‘I enslaved myself to all?’ Here is a man who gloried in his independence, who refused to receive a penny from the Christians at Corinth lest his motives should be misunderstood, a man who feared God, and feared no one else. Yet he is prepared to make himself a slave to men, and to men of all classes and races and religions. And all this because an overwhelming desire is upon him to win them for Christ. To attain this He sacrifices no principle, but He sacrifices himself, his personal predilections, his personal comfort, his fastidious tastes. He is prepared with infinite patience and pains to adapt himself to men of all types, to study their point of view, lest his carelessness or ignorance of their mental background and attitude should prove a hindrance at the very outset as he seeks to win them. Whether amongst Jews or Greeks, he was determined to know nothing save Jesus Christ and Him crucified, but the method of approach was as variable as the message was universal. He met men on their own level, voluntarily curtailing his own liberty, lest he might prejudice the success of his work. Submission to this new slavery was a very practical and difficult matter. How could he fail to be impatient with the scruples of the Jews or the snobbish intellectualism of the Greeks? But he became all things to all men, that at least some might be won for His Master.

No one who has read the Life of Hudson Taylor needs to be reminded that this was his lifelong attitude to the Chinese. Quoting from this very passage, he writes: ‘We confidently believe that there is a secret here which would often have spared tried workers the disappointment of years of unsuccessful labour. And again, ‘Let us, in everything not sinful, become Chinese, that by all means we may win some.’

To those who read these lines we would say: To whom are you enslaving yourself? How far are you inconveniencing yourself, sacrificing your time and thought and strength, putting yourself out in order that you may win some for Christ? You can save no one from sin, but it is in you enslave yourself to them that men who are the slaves of sin will be set free. How many Christians there are who, while professing submission to Christ, know nothing of this sacrifice of themselves to men, of pleasing all men in all things, not seeking their own profit, but the profit of the many, that they may be saved?

But it is the way the Master went. Paul, and every great missionary since Paul—all would point us to the method through which our Lord actually adopted as the best possible to secure His end, the best adapted, as Hudson Taylor says, ‘for carrying out His purposes of love and grace.’ For He, though in the form of God, and not regarding equality with God as a thing to be grasped at, emptied Himself and took upon Him the form of a slave. He enslaved Himself that He might make us for ever free. And ‘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?”’

There could be no better time than Christmas thus to become imitators of Paul, as he was of Christ.

F.H.

* Quoted from Hudson Taylor’s Legacy, page 19.
The Red Terror in East Szechwan.

ALTHOUGH it is by no means easy to piece together the items of information which have reached us by cable and letter or have appeared in the newspapers, there is no doubt that from the human point of view the general situation is very disquieting. While the Generals in charge of supposedly loyal troops continue to wrangle about the division of the province, the Red armies strike blow after blow, and according to the latest information, are even threatening Wanhaien and the Yangtze River.

We print below some extracts from letters received. As far as we know the Kialing River has not been crossed, and Kwangyuan, Nanpu and Paoning, though evacuated by missionaries, are not in the hands of the Reds. Probably the threat to Shunking was temporarily relieved. Our workers are concentrated mainly at Shunking, Chungking and Wanhaien. Suanhan (Tungsian), Taishen (Suiting) and Kailhsien have been evacuated. Taishen fell to the Reds, but was afterwards reported to have been retaken.

Mr. J. Stark writes from Shanghai on October 4th:—

Paoning has again been seriously threatened; but it was thought that, if reinforcements arrived soon that city and Nanpu might be saved. The provincial military authorities, however, it is feared were not acting with the promptitude and the vigour that the situation demanded, the Generals in Chengtu, if reports be true, being engaged in a tennis tournament!

Tanishan has been occupied by 400 ' reds.' Two servants, who had escaped from the hands of these men, we learn, brought to Shunking a graphic account of what took place.

Mr. Funnel writes:—

'These communists apparently were well informed as to the names of people and the whereabouts of everything, the leader of a band of them, with a note book in hand, compelling one of the servants to show him around, and first of all demanding that the foreigners' guns be produced. Being persuaded there were no such weapons there, he demanded the foreigners' things, and in fear the servant showed where these were securely hidden in the orphanage. Selecting an organ and other things, they smashed what they did not want.

They then went to the Gospel Hall, which they thoroughly ransacked and made their headquarters. Whilst there, the ' red ' leader received a letter, ordering him to appoint sentries in various directions and to send spies towards Paoning and Nanpu. He read this to the others, and finding the servant was also listening, ordered him out of the room. The servant, who was only too glad of the opportunity to get off, made his way round the hill back to the orphanage, and thence escaped by roundabout paths in valleys and unfrequented parts, finally getting out of the ' red ' territory. Mr. Funnel says:—

'This servant, who is an intelligent man, asked some courageous questions of the "red" leader. Going into the church, the "red" enquired: 'What place is this?' The servant replied: 'This is where we worship God,' and asked what was their attitude towards those who preach and believe in Jesus. The leader, with a shrug of the shoulders, merely said: 'There is nothing in it; it is an empty business, and you have been deceived,' and went on to enlarge somewhat upon the imperialism of the foreigners and its evil effects. The servant also asked if it was true, as he had heard, that the communists went in for killing people. The man replied that it was, and enumerated the various classes of people that they killed, such as covetous and corrupt officials, evil oppressors of the poor, the military and the wealthy. He told the servant not to fear, but to stay there, and later they would give him his portion when they divided up the fields. So no doubt ere this, the orphanage property has been divided among the people who have remained on and joined the communists.'

Mr. R. G. Walker writes from Chungking on October 8th:—

'Writing on the 4th October from Tachu, Miss Edwards states that Mr. and Mrs. Carpenter and Miss Morgan arrived there on Sunday morning, October 1st, having walked most of the way in the rain (100 li). The following day, Miss Allibone and Miss Tucker, with five Chinese young women, together with Pastor Ma and his family and some others, reached that station too. She said that a thousand troops arrived from Linshui, presumably Yang Seng's, and left almost immediately for Chuhsien. Miss Edwards said that they were prayerfully considering whether any of the number should go forward to Liangshan. She says that the Chuhsien missionaries left at night time under one hour's notice, and consequently did not bring away much with them, and they found it difficult to get away with even what they did save. Miss Edwards says that she and Miss Allibone and Miss Tucker will not leave Tachu unless necessary.'

The tragedy of this widespread evacuation, which will include many Chinese workers and Christians, both men and women, is heightened by the fact that in recent months God has been working in great power especially in the district around Suanhan (Tungsian), through 'opium breaking' campaigns. Writing from Suanhan on September 14th, Mr. F. A. Skinner reports:

'The most amazing things continue to happen. A Taoist priest fell under conviction, broke off opium, and then burnt $200 worth of paraphernalia, a clean sweep of every idolatrous thing he possessed. In San-ch'ing-miao, where but few families have not been influenced, the converted farmhouse has become too small for services, and so the largest building on the street—the temple!—has been taken, and services held under mattings in the courtyard. A fund has already been opened for the building of a church. Again and again as one listens to accounts of the work, passages from the Acts recur to one's mind. The things that happened in the city of Samaria when Philip preached there are happening to-day in some of these markets, and men of all classes are being influenced.

'Do you wonder that intense opposition is felt; that difficulties constantly arise, and that workers grow frightened at the fierceness of the fight?'
And now all this encouraging work has ceased for the time being. The schools in Pachow, Shunking, Paoning, Chuhssien and elsewhere are closed, though the newly opened Theological School in Shunking seems to be in session.

Surely we may cry to God to 'let not man have the upper hand,' to scatter the enemies of His truth, to protect the Chinese believers, and so to strengthen them that they may not, through the fear of man, deny their Lord. The difficulty of ousting the Red forces increases with each new advance, and it will be a very serious matter if they are allowed to control any part of the Yangtze River.

The Rev. C. H. Parsons, C.I.M. Superintendent, and the Rev. C. B. Hannah (who is Assistant Superintendent and has just returned to the district after furlough), Bishop Ku, and all others in positions of special responsibility, have an urgent claim on our prayers at this time. Our God is able.

ARRIVALS.
November 3rd.—Miss F. A. R. Baker, from Shanghai.
November 10th.—Mr. and Mrs. F. E. Parry and two children; Miss B. M. Stark and Jean Graham, from Chefoo.

DEPARTURES.
December 8th.—Per P. & O. s.s. Ranpura.
Mr. and Mrs. H. J. Chalkley and family (returning); Miss F. H. E. Bartlett, Miss A. M. Robertson, Miss A. Rumgay (new workers).

MARRIAGE.
August 31st.—At Chuhssien, Szechwan.
Mr. W. H. C. Simmonds to Miss L. A. Hart-Wilden.
September 30th.—At Chefoo, Dr. I. C. F. Beauchamp to Miss C. M. Densham.

BIRTH.
October 26th.—At Tientsin, to Mr. and Mrs. C. G. Edwards, a daughter.
November 14th.—At Chefoo, to Mr. and Mrs. S. Houghton, a daughter.

DEATH.
November 3rd.—At Reigate, Mr. William Sharps C.I.M.

Subjects for Praise and Prayer.

PRAISE.
For extension in Kansu. p. 226-7
For blessing at hill resorts. p. 227
For the work of God's Spirit in Chekiang. pp. 228-231
For increase in the number of baptisms. p. 236
For the 70 new centres opened since 1926. p. 236
For the good results of the Oxford Local Examinations held at Chefoo. p. 237

PRAYER.
For the general situation in East Szechwan. pp. 224, 225
For the newly occupied centres in Kansu. p. 226
For the Lanchow hospital. p. 227
For the work of the Finnish Free Mission Society. pp. 232, 233
For blessing on literature distributed in Tibet. pp. 234-5
For the churches of Nansha, Chekiang. pp. 228-231
For Miss Christensen's Mission in Honan.
For the year-end conference. p. 235
For the Comradeship Rally. p. 238
For the刷新 Interest may be aroused in God's work in China through the publications and free literature. pp. 235, 238, 240

OLd and New in Paahisen (formerly Chungking), Szechwan.

The top photo shows a street which has not been modernized. Apart from the soldiers' uniforms and the new flag of the Republic it might have been taken a hundred years ago. Below is a street in the same quarter of the city, with macadamised road, stone pavements, and tall foreign buildings on either side.

DECEMBER, 1933.
225
Advance in the North-West.

The Rev. E. J. Mann, C.I.M. Superintendent in Kansu, tells of extension in that area, and also of the enemy's opposition.

New Stations.

Owing to the coming of new workers we have been able to enlarge our borders again, and the following arrangements are the result.

Tungwei.—By Miss Benson and Miss Barry going to Kanku, our friends, Mr. and Mrs. Walker, were free to move to this town. Many visits have been paid in the past and there are several believers in the town. In March our friends moved in and took possession for the Lord. They are encouraged in the work and hope for baptisms this year.

Hwangyuan.—This town, which is 90 li due west of Sining, has been an outstation for many years. There is a Pentecostal Mission at work there for the remote nomadic Tibetans, but we have now been able to occupy the place with a view to work for the Chinese and residential Tibetans, and also with a view to investigating the needs and possibilities of work for the distant nomadic tribes. Mr. and Mrs. Urech have been appointed to this work. Mrs. Urech was previously in the province as Miss Broadfoot, and we hope that their advent will mean much blessing for the district.

Visit to Sining.

On June 6th I left home for Sining, travelling by mule-back. Mrs. Mann was not well enough to take the journey, therefore she was left at home. The only event on that trip worthy of note was that my mule tumbled into the Sining river and got all my goods well soaked. We got mule and goods out all right, so not much damage was done.

Tsingyuan.—When Mr. Contento decided to get married we had his missionary companion, Mr. Zaporozan, to think for, and so Mr. Hallgren was sent to be his companion in the opening of this new station. They cannot leave Chungwei until Mr. and Mrs. Contento return in September, but preparations are being made for the opening of Tsingyuan. I paid a visit to the place last week (it is 280 li north-east from here on the Yellow River) with a hope of getting them suitable premises, and, while nothing has yet been fixed, I hope that a place will be obtained ere long. There is one Christian family in this place carrying on a medicine business. Mr. Pi was a lad in Tsinchow when I first reached Kansu, and will welcome our brethren when they reach that town.

Some of our Trials.

Now I want to tell you of some of our trials, so that you may assist us in prayer. The enemy seems to be very much alive to the need of hindering us, and we need to be strengthened with might by His spirit in the inner man.

In Lanchow and Sining the Seventh Day Adventists have started work, and are doing their best to buy our Christians by giving them employment. In our outstation they thought to buy...
over many of our members by promising $5 to each one who enrolled, but the success in that district was very embarrassing to them in that thousands flocked to get the money, for they were then very hard up and the summer crop was not ripe. They dare not give to one person or they must give to all, so they had to disown what their workers had promised, and we hope their plans there have failed.

In Tsinchow the Roman Catholics have won over one woman, and are trying their best, by promises of help, to get many more. If they hear that any of our members are sick, they visit them and take presents of fruit, etc., to show how much kinder they can be than we are.

Brigades are still with us, and we have just heard that one of our new workers, who was on her way to Tsinchow, ran right into a band of these men. They searched her for money and took her spectacles and wrist watch, but ultimately found out that she was a missionary, and the leader warned off all the band with his revolver so that she suffered no further harm. They stole the mullemen’s mules so that she cannot proceed, but we are very thankful that she suffered no personal harm. She was carrying $300 to Tsinchow in silver dollars, but they did not find them, nor were her trunks even opened.

Prayer Requests.

After being closed for more than two years our Lanchow hospital is about to reopen its doors. The doctors and staff would value your prayers, for there are many matters to arrange, such as the receiving of a class of students to act as nurses on the men’s side and a class of women nurses for the women’s side. Then the foreign staff needs your prayers for health and strength. The nurse, Miss Bolton, has had a breakdown, and we need help in many things.

Then we need much prayer for the strengthening of the work already commenced, that each effort may bear fruit and all workers be given wisdom in laying the foundations of new churches. Some of the churches are doing very well but others need reviving. Just now there are two Chinese evangelists from Shantung touring the province. They have been much blessed at Kingchow and Pingliang, and they are planning to go to Tsinchow and Fukiang in the near future. The Lanchow Church has sent them an invitation to visit this place, and we pray that they may bring blessing to all our stations.

Our task is not at all finished yet so far as the opening of new stations is concerned. There are still about seven centres that cannot be reached from existing stations in which we hope to commence work as soon as the necessary workers are forthcoming. We have been prospered during the past years, and have been able to open fourteen new stations since 1928. With a yearly supply of new workers we would like to see the extension work completed before we take furlough.

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**Blessing at Hill Resorts.**

We greatly rejoice at the evidences in letters recently received that God met with many of our workers while they were away on the hills during the heat of August. Let us praise Him for the life abundant which, as the following extracts show, He has imparted to hungry souls.

**At Yutaoho, Shansi.**

I t was so good to meet Miss H— and Miss P— at Yutaoho.

They were at Aberdeen Park with me, you know, and travelled to China in the same party so I felt we were having a real home holiday. Reading and prayer together each day meant so much and from the very beginning we were conscious of the Lord’s nearness. We were hungry to know Him better and longed for blessing so that we could come back to our stations with a new message, and He gave it. Miss Christensen was there and in her usual kind way was ready to be a help in any way possible, and He gave her the message which opened the windows of Heaven again, for me at least. His blessing indeed does make rich, and what is there to compare with it? Oh, why do we not strive more earnestly to have living touch with Him day by day? It is all very well to receive blessing and new impulses while on holiday, but we just must see that communion is maintained in our daily life. He never fails, praise His name. I am so thankful that He took me away for this holiday.

**At Kikungshan, Honan.**

This has indeed been a very happy and restful summer, and one has enjoyed the fellowship of others of like faith. But how much more precious has been the fellowship of Jesus Christ my Lord. One has not ceased praising God for the very definite work of the Holy Spirit done in many hearts on Kikungshan this summer. The Lord met me in a very special way and revealed Himself to me. There was no sensational outburst or outward manifestation, but just a quiet working of the Holy Spirit. The work of the Holy Spirit is to reveal Jesus Christ and that, praise God, is just what He did for me. For many months this verse in Isaiah had been ringing in my heart: ‘Be ye clean that bear the vessels of the Lord.’ The holiness of Jehovah bore down upon me, and as I searched His Word and saw the standard of holiness to which He called those who would follow after Him, my heart fainted within me. I knew that I myself could never be or do or love in the way Christ wanted me to. But in my extremity God led me to Thess. v. 23-24. There I saw it was not only the God of peace which sanctifies but in the following verse come these words: ‘Faithful is He that calleth you, Who also will do it.’ He calls, and He does. What more was there left for me to do but accept and thank Him? There is a new joy in prayer and in the reading of His Word. I praise Him, too, for the new joy and peace which fills my heart and satisfies the longings which have been there for many a year. Sins no longer bind me, and best of all there is a deeper love for the Lord Jesus Christ. It is with a new consciousness of His Mighty Indwelling Presence that I go forth to preach the Gospel. ‘Behold, I make all things new,’ was the promise given to me when Miss Christensen was here last spring. How completely He has fulfilled that promise. Now all striving has ceased and I rest in Him Who is my Life.

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**DECEMBER, 1933.** 227
The Churches of Nansha.

By the Rev. A. K. Macpherson.

We make no apology for printing this long but extraordinarily interesting account of an almost purely indigenous work in East Chekiang.

The heart's desire of every China missionary is to see a strong, free, self-governing, self-supporting and self-extending Church, with which he can work in happy fellowship and service, gladly recognizing its primacy and responsibility. When he sees, or hears of, a Church which, even in a small measure, approximates to this ideal, he thanks God and takes courage. Recently it was my privilege to pay a visit to the churches of Nansha, in EAST CHEKIANG. What one saw there was a real inspiration. Perhaps those who have read A Tamarisk Garden* will remember that there are a few references to Nansha in that book. On several occasions Pastor Ren invited me to accompany him on his visits to the churches, but I was unable to go. After his death the Hangchow Church Council renewed the invitation, but only this year was I free to accept it. The Council arranged for Elder Loh and Pastor Liu to be my companions. Special meetings were to be held with all the Nansha groups of Christians; Elder Loh with the local leaders in each congregation, was to examine candidates for church membership; my friend, Pastor Liu, was to administer baptism to those accepted, and preside at the Communion Services; while I was to exercise a preaching ministry and teach hymn-singing. We were to meet each other on a certain date at a certain town from which we could conveniently reach the district.

As I travelled over from Fenghua by bus, rickshaw, train and launch on a wet and stormy day, the news reached me that owing to Pastor Liu's aged mother having met with a serious accident—the effects of which eventually proved fatal—he was unable to join the party. This was a disappointment, for I was a stranger to Nansha, and knowing none of the leaders there, had looked forward to fellowship in service with my old friend. Arriving at Dykehead, the terminus of the launch journey, I was met by a bright-faced lad, who introduced himself as my escort to Nyi-long, the first chapel to be visited on our itinerary. Elder Loh soon turned up, and we went on by foot-boat.

The Southern Sands.

The region was altogether new to me, but inquiries elicited a good deal of information concerning it. The town of Dykehead lies south of a stone dyke that stretches from the Tsietang River to the Tsangoo River. This dyke, built several centuries ago to keep the sea from inundating the fertile Shaoching plain, replaced an earthen embankment which, in its earliest form, dated back to the time of Yu the Great, 2205 B.C. North of the dyke the land has gradually silted up, until now there is an area of about 200 square miles of sandy soil under cultivation. This is known as the Nansha, or Southern Sands. The area is cultivated by people whose forebears not many generations back, came from different parts of CHEKIANG and settled there. They grow cotton, rape, beans and wheat. Rice, fuel, bricks, timber and other commodities have to be imported from the region south of the dyke. The land is low-lying and perfectly flat, except where one or two old islands rear their heads. High tides often play havoc with the cotton crop, which is the staple. The result is much poverty amongst the people, for the majority are dependent on what they get from the sale of their cotton. Had the people to depend on foodstuffs of their own growing, the district could support only a fraction of its present population. There are no villages as we know them in other parts of CHEKIANG. Consequently there is no community life. The people live in isolated houses, most of them covered with straw thatch. Here and there may be seen a rice shop and a cotton exchange, usually built of brick. There are comparatively few idolatrous temples. Means of transport are primitive. Narrow, shallow waterways intersect the country, so boats are largely used. In some places I saw cargo boats being towed by large buffaloes, the animals not walking on a tow-path as one might expect, but in the centre of the canals, pulling a train of several boats behind them. The wheel-barrow, which I have not seen elsewhere in EAST CHEKIANG, is also much used.

A few hours' boat journey brought us to Nyi-long, where I found a beautiful little brick chapel. It stood, as all Nansha chapels do, right in the open country. Elder Loh led the evening meeting, at which a goodly number were present. He is no orator, but has a pleasant manner. I was looking forward with interest to the next day, Sunday, and hoping for dry weather, that none might be prevented from attending. In wet weather the paths throughout the district are the most slippery and dangerous I have seen. The morining broke, and the rain was pouring down. It continued all day. Yet 51 men and 15 women were present. The little chapel, which was built and paid for by the Christians themselves, costing $1,200, was opened in October, 1932. Like the other Nansha chapels, it is provided with a ship's bell of shining brass, hung from one of the cross-beams. Looking over the list of contributions to the building fund, I found that the largest donation was $500, and the smallest 20 cents. There are about 100 communicants in the church. One paid worker is supported by them, and there are several who give service without remuneration, notably Mr. and Mrs. Kao, a very keen couple. All the Christians live within a radius of two miles. Except in the busy cotton-planting and picking seasons, little groups meet every evening in each other's houses to sing, read and pray.

A Beggar's Testimony.

The weather cleared on the following day. A boat was specially sent to carry us to Djoh-saen, the next chapel to be visited. A little group of Nyi-long young people, keen for more Bible teaching, and anxious to learn new hymns and choruses, followed us, returning to their homes at night. For more than a week they came daily to where we were, until we were too distant.

for them to reach us and return the same day. At Djoh-
saen we spent two busy days. The chapel is one of the
largest in Nansha, and was opened in 1917. The first
group of Christians there was formed through the testimony
of a beggar. This man, Cǔ Da-long, had been reduced
to abject poverty through bad crops, and was down to
begging his bread. Receiving a copper or two for chanting
Buddhist sutras, he was able to keep body and soul together.
One day he visited a relative who was a Christian, and after
hearing his testimony, he became interested in the Gospel
and began to attend the services at the Ts'ō-lu-waen
chapel. After his conversion the leaders there—poor
enough themselves—advised him to continue his begging.
They taught him the words of a Gospel booklet in rhyme,
and kept him supplied with copies of the booklet. He
visited all round his home area, chanting the Gospel
and selling his booklets. Through the witness of this
poor man, about twenty people became Christians, and
they formed the nucleus of the Djoh-saen group, which
eventually became one of the largest groups in the Nansha.
The smaller groups at Saen-ts'ō-da, Deo-bong, and Nyi-
lung are off-shoots from this group. The Lord’s Day
services at Djoh-saen, as in all the Nansha churches,
are led by the local leaders. One gives his whole time
to the work around that area, his salary being provided
partly by the local church and partly by the Hangchow
Church Council. He seemed to be a very earnest man,
and I was told that his prayers on behalf of the sick avail
much. During our visit, 59 inquirers were examined,
28 of whom were accepted and baptized. At the request
of the leaders I acted in place of Pastor Liu wherever
baptismal or communion services were held. It was
interesting to see that throughout the whole district, the
formula of the confession of faith made by all accepted
candidates before being baptized, was based on the
fundamental doctrines of the Holy Scriptures as held
and propagated by the Mission,” and set forth in A State-
ment of Policy. Including Christians from Saen-ts’ō-da,
about 200 men and boys and 100 women and girls were
present at the Djoh-saen meetings. Though few of the
women were able to read, they were excellent listeners.
Even toothless old grannies, of whom there were not a
few, seemed keener than the old women to learn to sing.
Before we left Djoh-saen, Elder Ts‘iu from Anchang,
south of the dyke, joined us. He is a devout and earnest
man, and a good preacher. We were glad to have his
help during a good part of our tour. His addresses were
sometimes lengthened out to two hours, but his hearers
were very patient and listened well.

From Djoh-saen we were taken to Deo-bong by boat.
About 150 attended the meetings there. I was surprised
to see so many family barrows, some of them artistically
painted. It seems to be the practice for the father of the
family to wheel the mother and one or two children to
chapel. One characteristic of the Deo-bong Christians
was their fondness for singing. Morning and evening,
and between meetings, the sound of praise was heard.
One hundred is said to be the average Lord’s day atten-
dance at this place. Though voluntary service is the rule,
one man is paid a nominal salary, and gives a good deal
of time to visitation of inquirers and evangelistic work.

After the Deo-bong meetings, two sedan chairs and
three barrows came to take us and our belongings
to Sing-waen-ti. These were carried or wheeled by Christian
men. The church there was the second to be established
in the Nansha. Its present spiritual state is not very
satisfactory, a good many of the members not living worthy
lives. Fifty men and boys and 100 women and girls
attended our meetings. I was surprised at the number of
old women, all dressed in their best. Some of them
appeared to look on the gatherings as something like a
temple fair, consequently they did not take in much of what
old and young. About one third of the members are engaged in the salt industry, while the rest are mostly cotton-planters. The country round the chapel is dotted over with huts. They are only a simple framework of poles, covered over with dried grass and straw. Dwellings of salt-makers are recognizable by the many shallow trays arranged around them, for the salt is made by evaporation from brine prepared from sea-water. These trays are supplied and licensed by the Government Salt Bureau, which taxes the manufactured salt before it reaches the markets south of the dyke. We visited some of the Christians, and found their huts bright with Scripture mottoes and pictures. Such primitive dwellings are very far removed from our Western ideas of comfort, but to these simple people they are 'home.'

The following Lord's Day found us at T'a-bing-gyiao. The first chapel there, as indeed at most of the places, had been one of straw, but the neat brick structure has now taken its place. About 250 people were at the meetings. What impressed me most of all was the large number of young people, most of whom had never worshipped idols. I was informed that no person is received into this church until he has won at least one other member of his household. When a man does become a Christian, he tries to bring his whole family under the influence of the Gospel, takes them to the services on Sundays, and works for their conversion. He believes that 'to you is the promise and to your children.' The church roll, which I was allowed to see, is really a roll of families. Forty-eight inquirers were examined during our visit, of whom 30 were baptized. The youngest was 11 years of age, and the eldest 78. I could not but note the patience of the examining elders and deacons, and the tactful way in which they got inarticulate young inquirers to give 'a reason concerning the hope that is in them.'

Though in many cases there was not a very clear knowledge of the Bible, most of those examined knew the main articles of faith. The influence that answers to prayer had had in the lives of many was very marked. At this chapel I was surprised at the correct and excellent singing of a group of young men. On commending them, their leader with beaming face told me that an old Chenghsien school-boy had taught him to sing from the sol-fa edition of the Hymnary, and how that had opened a new world of interest to him and to these others whom he in turn had taught. That group certainly spent every available minute between the meetings over their hymn-books.

Answered Prayer.

After holding some meetings at the Sing-gyuih-waen chapel, where no foreigner had ever been before, we went on to Jih-nyi-da. The chapel there is the largest in the Nansha. The people come to it from all around. The family groups slowly winding their way through the cotton fields made a pleasing picture. The bright silk and satin dresses of the younger women were evidence that this was a sericultural district. One was glad to see not a few signs of real happy family life. The Church members, with their households, number over 400 persons.

About 200 attended the two days' meetings at Jih-nyi-da. Twenty-nine were examined for baptism, 25 being accepted. During the examinations here one was struck by the testimony borne to prayer as a weapon of defence against the assaults of the Evil One. Indeed, in all the places we visited we met believers whose child-like faith in the efficacy of prayer was good to see. Near the end of our tour we remarked to one of the little group of Christians that the Lord had been good to us in giving dry weather on the days spent in actual travelling. There had been much rain all along, but the fact was that the weather invariably cleared when we had to move on. One old man replied: 'We knew it would be so, for we have followed you daily with our prayers, asking specially that the rain should stop when you had to travel.' It was encouraging to see that at Jih-nyi-da the young people in Christian families were being taught from childhood the importance of prayer. Some of their testimonies were beautiful. Moreover, their fresh young voices praising God in song was quite a feature of the meetings. Every chapel visited seemed to have one favourite hymn, 'Praise the Saviour, ye who know Him,' was the favourite here.

Treading Holy Ground.

After visiting some of the chapels south of the dyke, at one of which 13 candidates were received, we were met by some of the Fong-nying leaders, who had come out to welcome us and escort us to their little chapel. As we tramped over the weary, monotonous sand-flats we came
to a little building with a straw roof, reed and grass walls, and glazed windows. It was the Fong-nying chapel, where the youngest of all the churches of Nansha meets for worship. I walked into it with the feeling that I was treading holy ground. The floor was of mud beaten hard. The pulpit and seats were all neat and clean, and the scrolls and pictures on the walls were all in good taste. I am sure that Solomon's temple was not more pleasing in God's sight than that unpretentious little straw shrine on the Chekiang sand-flats. Here is its history. Some of the Christians in another part of Nansha had their land washed away by high tides. They migrated to the west, and settled there where recently silted-up land was cheap. Almost their first care was to provide a place where they and their families could worship God. One man provided the site, $76 was donated by fellow-believers in the region they had left, they raised $200 themselves, and in November, 1932, the chapel was opened. In readiness for our visit a little corner had been screened off to make a room for us. There we spent three days. About 100 were present at the meetings. Twenty-eight inquirers were examined, of whom 17 were received. At the end of the services a church meeting was held and a very simple form of organization adopted. I was amazed at the business-like way in which these dear people formed Sunday School, Christian Endeavour, Singing, Visitation, Chapel Opening, Temperance and other committees. When all was over, and the assembled company had sung the Aaronic blessing, we said farewell. And thus our visit to the churches of Nansha ended. In all, 157 persons have been baptized. Though I was a stranger to the district, the believers at every place we visited during the three weeks gave us of their best, and would listen to no suggestion of remuneration for either food or travelling expenses.

How the Work Began.

Perhaps the reader will ask how and when the Gospel was introduced to this region. At the out-station of Anchang a Nansha man was converted about thirty years ago. He brought others to hear the Gospel until 18 men were attending Anchang from the Nansha. Elder Tsiu and others visited them from time to time and occasionally had meetings in their houses. During the revolution of 1911, when the district was so disturbed as to hinder these believers from going to Anchang to worship, they decided to build a chapel in their own area. The result was a small straw erection at Ts'0-lu-wnen. When it was filled to overflowing, some of the people hived off and formed a new group. Like swarming bees the groups have gradually increased to 12, with about 1,300 communicants. As indicated above, the first Nansha chapel was opened in 1911. Another was opened in 1915, one in 1916, two in 1917, one in 1922, one in 1923, one in 1924, one in 1931, and three in 1932.

We praise God that here we can see church history in the making, and an indigenous church, unsupported by foreign money, extending its influence throughout the district by the voluntary testimony of its members. But we dare not shut our eyes to certain weak places that need strengthening if the churches of Nansha are to be wholly meet for the Master's use. For example, there ought to be stricter discipline, for though transformed lives have been, and are, the best argument for the Gospel, there are not a few in the church whose unworthy lives discredit its testimony. Another weakness is that no effort is being made to have an intelligent and instructed Christian community. Though most of the men can read to some extent, few of the women and girls can. Only a church well-instructed in the Scriptures will be permanent. One hopes that the Nansha leaders will realize this and be led to invite some of our missionary ladies to help organize Bible classes for the women and girls. One handicap is that only those who can speak the Shaohing or Ningpo dialect would be understood. Then one feels that the churches would be strengthened by having some central organization, such as a District Church Council. At present each little congregation is a law unto itself, whereas in face of the much-land still to be possessed, and the work waiting to be done, union and mutual support would mean strength.

Let us pray for the Churches of Nansha, that their love may abound yet more and more in knowledge and all discernment . . . . that they may approve the things that are excellent; that they may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.
The Finnish Free Mission Society.

This article, for which we are indebted to Miss A. E. Ehrström, is the seventh of a series, giving some account of the origin and progress of the Associate Missions connected with the C.I.M.

OUR Mission is the least of all the Missions having the privilege of being associated with the China Inland Mission. The Free Church of Finland has neither a great membership nor great resources, but we rejoice in having a share, be it ever so small, in the great work of Chinese evangelization. It was in 1890 that this little Mission was founded and accepted as an Associate Mission of the C.I.M. The first three missionaries to be sent to China were Miss A. Meyer, Miss W. Arpiainen and Miss W. Hammaren. After having left the Training Home in Yangchow, our three sisters would fain have gone inland to places where the Saviour's Name was still unknown, but were held back by the refusal of their home government to grant them passports for areas beyond the treaty ports. Miss Arpiainen and Miss Hammaren settled down in Chinkiang and Miss Meyer worked in Kiukiang. Her time in China was not long, she died in 1897 while home on furlough, shortly after the departure of a new worker, Miss E. Cajander, for China. Towards the end of the 'nineties the coveted passports for the interior of China were granted, and Miss Arpiainen, accompanied by a Chinese servant woman, set forth on a journey inland to find a place where the people would be willing to receive them. She tried to settle down in a small place in HUNAN, but found it unsuitable, as feuds between different clans made the people very little inclined to listen to the preaching of the Gospel. Somehow news reached her about a hsien city across the KIANGSI border, called Yungsin, where the people were longing for a foreign missionary to come and teach them about the true God, and to this place she wended her way. The fact that the C.I.M. already had a station in Kian, the chief city of the district in which Yungsin is situated, made it easier to start work there. When Miss Arpiainen arrived, she was received in a very friendly way by the people. She rented a house and began work. Miss Cajander came to join her (Miss Hammaren got married to Mr. D. Crofts and thus became a full member of the C.I.M.). The people seemed to take a great interest in the newcomers, visitors thronged the house. In May, 1900, the superintendent of KIANGSI, Mr. A. Orr-Ewing, and Mr. W. Taylor, missionary in charge at Kian, came for a visit. It was a time of great joy; the first converts, eight men, were baptized by Mr. Taylor. Shortly after this they were joined by Miss Bance, kindly lent by the C.I.M., to relieve Miss Arpiainen for furlough, and with her came a new worker from Finland, Miss A. Ehrstrom. But shadows began to gather. The year 1900 was to be a dark year in the story of Missions in China. It was the year of the Boxer outbreak with its sad tale of murdered missionaries and looted Mission stations. From the C.I.M. headquarters in Shanghai came the order, 'Ladies and children to the coast.' The Yungsin workers had to leave the people who had already become dear to them, and go down to Shanghai. Miss Arpiainen left for Finland, and her younger fellow-workers settled down to language study. In the autumn of 1901 they returned to their work. Their people received them gladly, but they had to learn that the motives for the willingness to receive missionaries were less pure than they had thought. Some were hoping for help in lawsuits or to gain influence by joining themselves to the foreigners. Such discoveries caused sorrow, but the lessons learnt were valuable. The meetings were well attended, the first women converts were baptized and a boys' school started. In the beginning of 1903 we heard about an old scholar, living in a little village among the hills, who had bought a Bible and was reading it. He had written a letter to our school teacher and asked him to come and teach him as Peter came to Cornelius. He had begun to keep Sunday as best he knew by lighting a candle and reading the Bible and hymn book. We decided to go there ourselves and spend the hottest weeks of the summer in the house of this old man, Mr. Hsiao. We were warmly welcomed. Our host had a son who with his wife and family lived in another village; this son attended our meeting the first Sunday of our stay in his father's house. This man was a devout vegetarian. On the Monday morning the old man told us his son had not been sleeping during the night, but reading the Bible and weeping. This man, Hsiao Lao-pan, broke his vegetarian vow and became a follower of the LORD JESUS. He has served many years as colporteur and gatekeeper in Yungsin, joyfully telling his fellow-countrymen of the Saviour he has found. His eldest son, a very gifted boy, died from consumption, when he was about to graduate from the Bible School in Nanchang. A younger son is music teacher in Dr. Keller's Bible School in Changsha. In his home the father lives. He is old and weak now, but it is still his joy to distribute tracts in the streets. The home village of the Hsiao family was one of our first out-stations.

In the autumn of 1903 Miss Ingman joined our staff in Yungsin. In her the LORD gave us a worker physically and mentally strong, ready for anything and everything. She superintended the building of most of the houses that were in course of time erected at Yungsin.

In 1906, Miss Arpiainen, who had been detained at home for family reasons, returned to China. She was led to open a new station at Yungfeng, 120 li north-east from Kian, and was joined by young workers coming out, first Miss Hedengren, later the Misses Flinkman and Keränen. The people in Yungfeng were less ready to listen to the new doctrine than our friends in Yungsin, but during the years of patient toiling spent there, a Church of living stones has been built up in the city and out-stations opened in the surrounding district. In 1923 our oldest worker, Miss Arpiainen, was called to higher service. She loved the Chinese people dearly, and was loved by them.

Through Much Tribulation.

During the following years the work went on as usual in both stations, though there was a growing unrest being felt, owing to the activities of Communists and robbers. In Yungsin the influence of the Communists grew until the city came entirely into their hands. In 1928 Miss Cajander and Miss Ingman had to leave the city. Many other inhabitants fled at the same time. Some of the fleeing women showed them their sympathy, though not acquaintances of theirs, by coming to them and stroking their hands. They reached Kian safely. Miss
Ingman went home on furlough and Miss Cajander spent the following winter in one of the C.I.M. stations in Kiangsi.

In the spring of 1929 Miss Ingman returned to China and spent the summer in Ruling with Miss Cajander. Their hearts were longing to get back to their people and their deserted station. The C.I.M. leaders, seeing the danger of the undertaking, would not detain them from returning, but told them it was at their own risk they were going. The Christians received them with joy; they took up their abode in the deserted girls’ school and planned building up the dwelling house on the foundations still left. But things were not growing better but worse. They had to flee for their lives and hide in the homes of Chinese friends in one place and another. One of the Christians, in whose house they rested awhile and had a meal, was afterwards taken by the Communists and kept imprisoned a couple of years. After some narrow escapes the two ladies reached Kian, where they were joyfully welcomed by Mr. and Mrs. Tyler. Here they found one of our Yungfeng workers, Miss Hedengren, who had come there for a rest after a severe illness. Christmas was spent with the friends in Kian. But in that city, too, things were going from bad to worse, so much so, that it was planned for all the ladies to leave. The Misses Cajander, Ingman and Hedengren hoped to be able to reach Yuanchow, where Miss Cajander had spent the winter before. The Kian ladies, who had already embarked on a separate boat, could not bear the thought of leaving their husbands alone to face the danger. They left the boat and returned to their homes. The Finnish ladies went on. Some of our readers may know the sequel. Their boat was taken, they were captured, and taken to the Home where no foes are to be found, by a painful but short way. They were the first missionary martyrs from Finland.

In our second station, Yungfeng, things had also come to such a point that the missionaries remaining there, Miss Keränen and Miss Sihvonen, had to flee. They safely reached the provincial capital.

The Present Situation.

These events took place in the beginning of 1930. Since then, it has not been possible for any foreign missionary to visit Yungsin, which is one of the strongholds of Communism. We know that thousands of the inhabitants have been killed, among them several Christians, others have fled and settled down in other parts of the province. It is a joy, however, that some of those who have been scattered are going about preaching the Gospel. Two of our former schoolgirls, whose husbands have been done to death by the Reds, are Biblewomen, one in the Nanchang district, the other helping Miss Sihvonen in Tuchang. One of our former schoolboys is an army surgeon in Kiangsi. I believe he is faithfully using his opportunities of speaking to the soldiers about their Saviour.

In Yungfeng the missionaries only had a rented house. It is still standing and the preaching has been kept up by an evangelist and some of the Christians. Things have not been nearly as bad there as in Yungsin. Now that it looks as if the military forces may be able to suppress the Communists in eastern Kiangsi, we earnestly hope that Miss Keränen, who has been working in Shansi these last years, and Miss Flinkman, who is in the U.S.A., may be able to return to Yungfeng before the end of the year. May they then find hearts prepared by suffering to receive the word of salvation.

Conference of Kweichow Missionaries held at Kweiyang, August, 1933, during the visit of the Rev. G.W. Gibb, Director in China.


Second Row: Miss Jack, Mrs. Crapuchettes, Miss Eliudham, Miss Robinson, Miss Stevenson, Miss Stair, Miss Bush, Miss Trefren, Miss King, Mrs. Butler, Miss Moody, Miss Wright Hay, Mrs. Hayman.

Third Row: Dr. and Mrs. Fish, J. A. Austin, Mrs. and Mrs. Allinett, Mrs. and Mr. Jones, Mr. and Mrs. Ginn, Mr. and Mrs. Robinson, Mrs. Pike, D. W. Crofts, Miss Layfield, Miss Rees, Miss Loverley, Miss Emlen.

Back Row: Mrs. J. Jensen, Mrs. and Mr. E. Jensen, R. J. Butler, Mrs. Crofts, Mrs. Cecil-Smith, G. Cecil-Smith, R. A. Bosshardt.

December, 1933. 233
WHILST Dr. Jeffrey and I were being held up in Tatsienlu owing to civil war conditions, Mr. Edgar arranged a week's trip to the grasslands for the purpose of introducing us to that most typical section of the Tibetan border and at the same time to carry on his Scripture distribution work. We left Tatsienlu, each mounted on a fine Tibetan pony, and with books, bedding and provisions on six other animals—three horses and three yak in charge of five Tibetans—we were a nice little caravan.

These tawny skinned sons of the planet's roof seem a 'happy-go-lucky' type of people and are a very interesting study as they stride along with mountain-born rolling gait, clad in their knee-length leather boots, broad-rimmed felt hats, and dirty coarse gowns thrown loosely over one shoulder and hitched in unseemly fashion at the waist. If the Chinese method of preparing and eating food with chopsticks is thought to be simple and primitive in character, then these men go a step further. Their frugal diet consists almost exclusively of buttered tea and tsamba (barley meal). The tea and butter are churned in a cylindrical wooden vessel about two feet long and six inches in diameter, by means of a disc and rod plunger, which is worked vigorously up and down. Leather bags of meal are taken from the pack animals, after which the Tibetans squat cross-legged in a circle, produce wooden bowls from the bulging folds of their gowns, and then after slaking their thirst and greasing their throats of their gowns, and then after slaking their thirst and greasing their throats of their gowns, and then after slaking their thirst and greasing their throats of their gowns, and then after slaking their thirst and greasing their throats of their gowns, and then after slaking their thirst and greasing their throats of their gowns, and then after slaking their thirst and greasing their throats of their gowns, and then after slaking their thirst and greasing their throats of their gowns, and then after slaking their thirst and greasing their throats of their gowns, and then after slaking their thirst and greasing their throats of their gowns, and then after slaking their thirst and greasing their throats of their gowns, and then after slaking their thirst and 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their throats of their gowns, and then after slacking their thirst and greasing their throats with the oily tea, mix some meal and tea together with their fingers and push it into their mouths.

The Roof of the World.

On the morning of the second day out, when we arrived on the top of the Cheto Pass, 14,500 feet high, we were well reminded that we had at last reached the 'Roof of the World.' The unique and captivating vision that met our gaze will never be forgotten. Immediately before us lay the Yalung basin with its almost perfect rim of serrated granite cliffs; then away to the west for thirty or forty miles to a point where distance

A Trip into Eastern Tibet.

Mr. A. Pocklington, Dr. J. H. Jeffrey, and Mr. E. E. Beatty are hoping to occupy Momkung, in West Szechwan, and have reached Tanpa, two days' journey away. Mr. Pocklington describes a journey taken with Mr. Edgar while waiting for the way to open. Momkung is in the area devastated by the earthquake in August.

baffles vision, in a series of U-shaped valleys, extensive fertile hollows and rolling downs, stretched the inimitable grasslands of Tibet. It is easy to imagine the 'Roof of the World' as a succession of lofty, rugged, snow-capped mountain peaks. Such is not the case. It appears that the greater portion of this vast land of mystery is similar to that described above. The sun glares down each day from finally took us down a beautiful valley, carpeted like a meadow with gorgeous wild flowers of every shade and shape. On approaching the nomadic camps, our guides would give a coo-ee by way of making friends. This was obviously very necessary, for huge shaggy-haired mastiffs strained at their cables and barked 'Woof, woof,' at the intruding missionaries. After friendly greetings, some of the nomads would come over to our caravan and receive a supply of literature. Mr. Edgar would give a few cheery words about the Glad Tidings and we would pass on. These men were there on that occasion and were presented with Gospels; but when the missionary visits this region again, they may be grazing their herds hundreds of miles away. Thus the opportunity that was ours to serve and theirs to receive that day, may occur to them and us again no more for ever.

A Tibetan House.

The first night in Eastern Tibet we rested in a house at an altitude of about 13,000 feet, which is almost twice the height of Mt. Kosciusko—the highest mountain in Australia. The bleak wind and temperature of about 45 degrees made it difficult to realize that it was mid-summer. The slightest exercise at these altitudes is apt to cause dizziness owing to the rarefied atmosphere.

The house in which we stayed is typical of most Tibetan houses and consists of three floors. The ground floor is a stable for horses and yak. The middle floor to which access is gained by a steep stone stairway, consists of the living quarters and a roofless balcony. The top floor is merely the flat roof of the living quarters. A notched tree trunk leaning against the wall provides a curious type of ladder to this floor. In one corner of the roof top an incense stove is erected. At daybreak every morning the household lama (priest) or some other member of the family offers a sacrifice of fragrant cedar smoke to the God of Heaven. This is supposed to carry away the sins of the household. At least we were relieved at the absence of the hideous looking idols seen on every hand in China proper.
In certain districts, a white stone placed on the Tibetan house top is an object of worship, that in some respects corresponds to an idol. Nevertheless we were reminded that the daily sacrifices can never take away sins; that 'Christ was once offered to bear the sins of many'; and that 'This Man after He had offered one sacrifice for sins for ever sat down on the right hand of God.' Hence although the Tibetan may be sacrificing to an unknown God he is, nevertheless, in great need of being told of the One Who came to do away with all sacrifices and save lost man.

'This Wonderful Land.'

Although politically we were still in China, geographically, culturally and ethnologically we were as much in Tibet as though we walked the streets of Lhasa. It was very different up there with regard to the food question. The much appreciated Chinese rice, eggs, pork and vegetables, had either to be carried or gone without. We lived on foreign and native bread, bacon and vegetables, with an occasional meal of rice. Besides this we bought a small goat, which provided us with an abundant supply of mutton. During the trip the doctor and I were initiated into the art of feeding on the tsamba and buttered tea. Doubtless with practice and determination one could get quite accustomed to it.

Altogether we spent four days in this wonderful land. No place else in which I have travelled has so much reminded me of paradise. The roads, beside the meandering river, across fertile flats and grassy swards, and through flower decked meadows, could not have been more pleasant to travel. Every blade of grass and gaudily tinted flower seemed vocal with praise to Him Whose handiwork they so elaborately showed forth. One night after the passing of a sharp thunderstorm, we were afforded an excellent view of the mighty Kongkar, which is the highest peak in Eastern Tibet. This mountain is 24,000 feet high and was climbed by two men for the first time last year. Gradually it was stripped of its garments of heavy nimbus clouds, exposing an immaculate underdress of eternal snow, which covered its precipitous sides and rugged base from 17,000 feet upwards. It was like a mammoth white pyramid—ghostly, deathly, awful. In the midst of these serene and incomparable surroundings dwell a people who outwardly appear jovial, carefree and contented, yet in reality are dead in the darkness of their heathen practices and ignorance of the life more abundant.

Along the road, besides making contacts with nomads, we were constantly meeting caravan men, lamas, and wealthy merchantmen on horseback. It stirs one's heart to see the way a Tibetan often almost falls off his horse with pleasure when presented with literature. He appears to esteem its value far above gold. Church founding among these wandering people seems almost inconceivable; but shall we not pray fervently and expectantly that the Word of God may be used to enlighten, convict and transform them, so that in this land also the Lord Jesus may see of the travail of His soul and be satisfied?

Free Literature.

It may not be generally known that we have a number of leaflets available for free distribution. Single copies will gladly be sent on application, but for quantities there is a small charge to cover postage, etc. A new series of twelve free leaflets with the general title 'Facts about China,' is in course of preparation. Among the leaflets now in stock are:

THE EXCHANGED LIFE.

By J. HUDSON TAYLOR. (8 pp.)

A letter written by Hudson Taylor in 1869 to his sister, Mrs. Broomhall, telling how he entered into the experience of abiding in Christ.

THE CHINA INLAND MISSION.

A leaflet describing in brief outline the origin and principles of the Mission, what has been accomplished, and what still remains to be done.

PRAYING ALSO FOR US.

By Dr. Northcote Deck. (8 pp.)

An appeal from a missionary for the prayer fellowship of home friends, with a suggestion as to how this prayer help may be of the greatest value.

THE STORY OF MRS. CHEN.

By the Rev. R. V. Bazire. (8 pp.)

The story of the conversion of a Buddhist devotee, together with some notes on the work of the C.I.M. in East Szechwan, part of the diocese of Western China.

A HEAVY VICTORY.

By the Rev. F. Houghton. (8 pp.)

A message of encouragement from Romans viii. 37.

BEFORE THEY CALL.

By Mrs. Ernest Weller. (4 pp.)

A charming story of the answer to a child's prayer.

MOTHERS.

By Mrs. Ernest Weller. (4 pp.)

Intended for mothers in the homelands, that they may have fellowship with the Christian mothers of China.

A CARPENTER EVANGELIST.

By Mrs. T. E. Botham. (4 pp.)

(Only a few copies left.)

The story of a KANSU carpenter, now an evangelist at an important forward movement centre. Just Published.

FACTS ABOUT THE C.I.M.

(4 pp.)

Useful in introducing the Mission to new friends.

All the above may be obtained at the nominal charge of 2d. per dozen or 1s. per 100 from the China Inland Mission, Newington Green, London, N.16.
In Memoriam.
Mr. William Sharp.

THE death of Mr. William Sharp, which occurred on November 3rd, has severed a link of long connection with the Mission. It was on January 7th, 1879, that Mr. Sharp attended a meeting of the London Council for the first time, and his membership continued until he passed away: he was thus on the Council for the long period of fifty-four years, which is a record as far as the C.I.M. is concerned, and it cannot often have been exceeded on the Committees of other missionary societies.

Before joining the Council, Mr. Sharp, along with his special friend, the late Maxwell Wright, had been in consultation with Hudson Taylor as to their possibly proceeding to China in the Mission, but this intention was never carried out; Hudson Taylor finally advised against it, and in view of the history of the succeeding years his judgment certainly proved to be a wise one, for, as solicitor to the Mission, as well as a member of the London Council, Mr. Sharp rendered very important service to the work in China and also at the home base. For many years during his period of active service the meetings of Council were held each week, and he was a most regular attendant and took a leading part in the deliberations. Hudson Taylor highly appreciated his fellowship and gifts, and the relationship between them was a close and intimate one. During the times of Hudson Taylor's absence from England they were in frequent correspondence, and Mr. Sharp rendered valuable help in connection with the organization of the Mission as it grew and developed.

His first wife, who died in 1909, was a most useful member of the Ladies' Council for twenty years, and together Mr. and Mrs. Sharp took a deep personal interest in interviewing the candidates who applied for service in the Mission, and still more in those who went forward to China as missionaries. On returning home on furlough they had always great understanding for him in later years, and he attended a meeting of the London Council for the last time on February 24th, 1932. The closing months of his life were full of trial and distress, but it is good to be able to look back to his many years of devoted service to the Lord Whom he loved, and to recall his kind and helpful ministry to so many of his fellow-servants.

He was a man of strong character and at times he seemed very reserved, but behind that there lay a gracious and sympathetic disposition, and he was always ready to espouse the cause of the weak.

As a Mission, we thank God for his long-continued association with us, we rejoice to think of him at rest in the Lord's immediate presence, and we unite in commending his widow and the members of his family to Him Who is 'the God of all comfort.'

WALTER B. SLOAN.

Editorial Notes.

ADVANCE.—The news from East Szechwan, where at least twelve stations have been evacuated by our missionaries, might seem to indicate that the time is unpropitious for talk of advance. But the apostolic injunction is 'Be instant (i.e. press forward) in season, out of season,' or, as Way's translation has it, 'Be ready for action, whether the opportunity be favourable or unfavourable.' It may yet be that even in Szechwan the things which have happened may turn out to the advance of the Gospel. Meanwhile we have been interested to discover that at least seventy new centres in inland China have been occupied by C.I.M. missionaries since God called us to a Forward Movement in 1928. Within the last few weeks we have heard of the appointment of Miss Betteridge and Miss Silversides to Hsinchi, a new centre in Shensi situated a day's journey from Hanchung. Mr. J. H. Edgar has escorted Dr. Jeffery and Mr. Pocklington to Tanpa, two days west of Mowkung in West Szechwan, and at the same time Mr. Beatty was attempting to reach Mowkung from the eastern side under the escort of Mr. Sinton. It is encouraging to note that on October 10th the number of baptisms so far reported for the year was 3,699, more than a thousand in advance of the number at the same date last year. In this issue the Rev. E. J. Mann tells of the advance in Kansu. 'Rusty Hinges,' just published, emphasizes the openness of the door into north east Tibet. May God keep us as a Mission 'ready for action' in every direction where this is possible, while at the same time the gravity of the political situation—in Kiangsi, in Szechwan, in Honan, in Sinkiang—drives us more than ever to prayer.
Chefoo.—The results of the Oxford Local Examinations, held at Chefoo in August, once more reflect great credit on the School. Eight boys and twelve girls obtained the School Certificate, including eight who obtained exemption from matriculation. Six of these last passed with honours, and gained many marks of distinction, including four in Religious Knowledge. There were only two failures. Of the Juniors, two boys and two girls obtained honours, and in all thirteen out of fifteen were successful in passing the examination. The results are all the more satisfactory because owing to postal difficulties the papers were several weeks late in reaching Chefoo.

The following account of the Chefoo C.S.S.M. from the pen of Mr. Leslie Lyall, who led the meetings, will be read with interest and thanksgiving.

Of buses towed through flooded rivers by teams of coolies, of the heat and discomfort of the journey, of the welcome sight to one who has lived always by the sea of the ocean once more and of the welcome back to Chefoo I cannot write in detail. But many of you have made a special matter of prayer the Children's Special Service Mission held there this summer. In view of special spiritual need in the schools an unusual amount of prayer had been going up in Chefoo itself and there was a spirit of expectancy. As fellow workers I had Messrs. Gaussen, Guinness, and Frame, Mrs. Yorkston and the Misses Barham, Dixon and Macnair. And it was our privilege and joy to watch God work in a wonderful way in direct answer to our prayers offered as we met daily at noon. One of the men workers said that he had never before experienced such very clear and definite response to prayer. We began each day with the consideration of some practical problems of the Christian life and prayer at 6.30, and the attendance spoke well for the enthusiasm of the children. The mornings were variously occupied with a very full programme of events and the 'mystery picnic' saw well over two hundred children and adults on board a launch en route for the Bluff on the other side of the bay. Owing to the heat the beach services are held at Chefoo at 5.30 in the evening; these were arranged as a series dealing with 'life more abundant' and led step by step from 'life . . . a failure' on to 'the life that wins' and ending with 'the God-planned life.' On the Sunday night at the end of the first week a number openly signified their whole-hearted surrender and acceptance of the life of victory. On the last night over thirty took the opportunity to testify to definite blessing received. With the majority it was to some new crisis in the Christian life, but there were five or six who for the first time accepted the Saviour.

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 General Fund. To those of our readers who are not donors the subscription is 2s. 6d. per annum, post free.

(2) It provides an opportunity for bringing CHINA'S MILLIONS to the notice of others. Specimen copies will be sent free of charge to any addresses supplied by our readers.

(3) Both in the inset and on page 240 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. Rusty Hinges is reviewed on page 238. The C.I.M. Calendar for 1934 seems likely to be unusually popular, and we advise early orders. But we would draw especial attention to a shilling booklet, entitled To What Purpose?, which we hope to publish on December 1st. In 96 crown octavo pages Mr. Marshall Broomhall tells the story of Dr. Emil Fischbacher's life. Nearly thirty years of preparation, little more than a year in China, and then death from a disease contracted while caring for wounded soldiers. The world's question, as always, is 'To what purpose is this waste?' but how different is God's view-point! The booklet is illustrated and contains an excellent map. We hope to print a review in our next issue. Later in December will (D.V.) appear a booklet by Miss Cable and Miss Francesca French entitled, Grace, Child of the Gobi. (Price 1s.)

The Watford Week-end.—Particulars are now available of the year-end Conference to be held (D.V.) at the Grove, Watford, from Friday evening, December 29th to Monday morning, January 1st. The conference is intended for young people under thirty.

We are delighted to be able to announce that the Bible readings will be given by Mr. George Goodman, and the missionary speakers are Miss Francesca French, the Rev. and Mrs. K. G. Bevan (Szechwan) and Mr. W. H. Webb, from Shansi. A special item on the programme will be the watch-night service from 11 p.m. to midnight on December 31st. There is accommodation for a fairly large number, but friends are urged to register as early as possible. The charge per person is 20s., including registration fee of 2s. The Grove is a girls' school, situated in very beautiful and extensive grounds about two miles from Watford. It has been very kindly lent to the C.I.M. by the Headmistress, Miss Harman.

The Comradeship Rally.—The annual Young People's Rally to be held (D.V.) on Tuesday, January 2nd, at the Central Hall, Westminster, promises to be as interesting (and even exciting!) as any in previous years. To many children and young people it is one of the annual events in the Christmas holidays which they would never willingly miss. The proceedings begin at 3.15 p.m. (doors open 2.45) and tea will be served at 4.45. Lantern and Chinese character talks will occupy the hour from 5.30 to 6.30, and the evening meeting in the large Hall will begin at 7 p.m. The speakers include Miss Francesca French, the Rev. K. G. Bevan, Mr. George Scott, and Mr. W. H. Webb. Closing addresses will be given by Mr. Arnold Aldis, president of the L.I.F.C.U., in the afternoon, and by the Rev. L. Sheath, of the C.S.S.M., in the evening. Tea tickets (1s. 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.

COMRADESHIP FOR CHINA.—ANNUAL YOUNG PEOPLE'S RALLY

To be held in the CENTRAL HALL, WESTMINSTER, on TUESDAY, JANUARY 2nd, 1934.

At 3.15 and 7 p.m. Tea, 4.45 p.m. One hour's interesting interval, 5.30—6.30 p.m.

ANNUAL MEETING in the LARGE HALL, 7 p.m.

Chairman: The REV. W. H. ALDIS.

Closing Speaker: The REV. L. SHEATH, L.Th.
‘Rusty Hinges.’

Reviewed by the Rev. T. W. Goodall.


I wish I knew how, adequately, to commend this small book, Rusty Hinges, to all readers of this review; for, without doubt, it is a remarkably interesting narrative. There is not a dull page in it from beginning to end—so, at least, the present writer has felt, as he has gone through it, page for page, without skipping a paragraph, a sentence, or a single word.

The story is about missionary work in Tibet. The author, who is stationed at Sining in the far north-west of China, has had twenty years of service for the Kingdom of God on the borders of Tibet, and his book is a record of some of the knowledge he has acquired and experiences he has passed through whilst working among the Tibetans, whom he describes as ‘a stalwart, frank and fearless people,’ ‘taken as a whole have many pleasing characteristics. They are good-natured, and have a happy, cheerful disposition. They are comparatively truthful, though they are quick at fault-finding, when quarrelling among themselves—and they argue over trifles—they can use very scurrilous language. They live unrestrained lives, and all more or less could be charged with immorality, drunkenness, inebriety and cruelty.’ However, in their contacts with missionaries they have, we are told, ‘proved themselves very friendly,’ and the author adds: ‘While in my travels over the border, their kindness and hospitality have warmed my heart; on the other hand I have met with ill-will and hostility more than once.’ It is to these people we are introduced in this vividly descriptive volume. The book bears all the marks of having been written by a keenly observant man. Nothing, apparently, escapes his notice. In consequence it is full of the kind of information, succinctly and picturesquely conveyed, which the general reader will delight to possess.

There are eleven chapters in all, and perhaps it may be well to name them seriatim—(I.) ‘The Western City of Peace’—a brief, but admirable description of the Provincial capital, the city of Sining, in which the author is residing; (II.) ‘A general view of the land’; (III.) ‘The people of Tibet’; (IV.) ‘Religious Conditions’; (V.) ‘Incarnate Buddhas’; (VI.) ‘The Lamasy of Ten Thousand Images’; (VII.) ‘Two Kumbum Festivals’; (VIII.) ‘A Visit to the Koko-nor’—the Lake that is worshipped; (IX.) ‘Among the Nomads’; (X.) ‘The Door is Opening’; (XI.) ‘First Fruits.’

I wish it were permissible to cull from these enthralling chapters particular incidents, and present them to the reader, that he might taste their appetising flavour, but, alas, I am strictly limited for space and must, therefore, forbear. If I may be allowed one criticism it is this: it seems a great pity that the varied and entertaining incidents are not made easily accessible by a good topical index. Such an index would have added appreciably to the value of the book as, say, an admirable missionary study manual on Tibet.

Rusty Hinges is a neat little volume, capitaly illustrated and excellently printed. The type is bold and easily read. The twenty-four illustrations, the great majority of which are from photos taken by the author himself, beautifully reproduced, are definitely illustrative, they illumine the text. The Frontispiece is a photograph of the author in Tibetan dress. The yellow paper jacket, with its appropriate rust-red sketch of a partially open door, moving slowly on its rusty hinges, adds character to the whole. Here is a most desirable Christmas present. It is certain to please the happy recipient, and its perusal will surely call forth earnest prayer for the Tibetan people, and for missionary volunteers to go to them with the Gospel.

A YEAR-END CONFERENCE

For Young People for Spiritual Fellowship and Missionary Study

Will be held from FRIDAY EVENING, DECEMBER 29th, to MONDAY MORNING, JANUARY 1st, at THE GROVE, WATFORD (kindly lent by Miss Harman).

BIBLE READINGS by Mr. George Goodman.

MISSIONARY TALKS by Miss F. L. French, The Rev. and Mrs. K. G. Bevan, and Mr. W. H. Webb.

Charge per Person, 20/-, including Registration Fee.

Register at once by sending 2s. to the Secretary, China Inland Mission, Newington Green, London, N.16.
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