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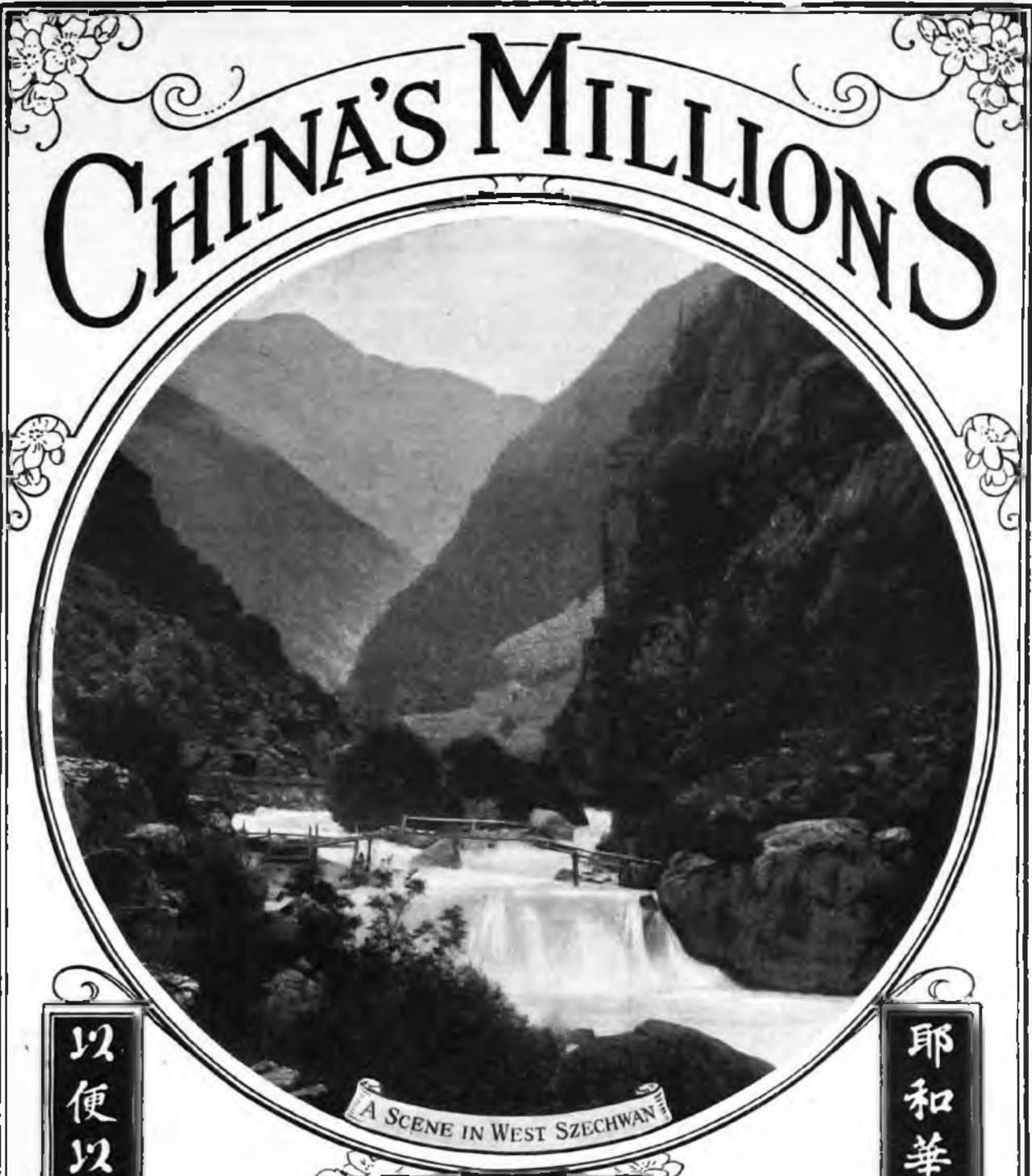
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CHINA'S MILLIONS



以便以散耳

耶和華以拉

'GREATER THINGS THAN THESE'

(A New Year's Message.)

ESSENER

JHOVAN-JIBO



THIS MAP WILL SHOW TO READERS THE RELATIVE POSITIONS OF THE PROVINCES AND OUTLYING DEPENDENCIES OF CHINA, TOGETHER WITH THEIR POPULATION, IN ROUND MILLIONS.

‘Greater Things than These.’

‘O Lord God, Thou hast begun to show Thy servant Thy greatness, and Thy mighty Hand.’—Deut. iii. 24.

WHEN Moses prayed this prayer, he was a hundred and twenty years old. Since the day when, as a comparatively young man, he made the great refusal, voluntarily renounced his prospects of advancement in the Egyptian Court, and threw in his lot with the oppressed people of God, he had seen God’s Hand through a lifetime. As he looked back he would recall his own marvellous preservation from death as an infant, and—more marvellous still—his preservation from the contaminating influences which surrounded his early days, the grace which had kept him true to his mother’s God in the midst of idolatry, worldliness, and sensuality; his gradually deepening conviction that God was purposing through him to deliver His people, and the too hasty action which was followed by forty years’ exile in Midian. Then, after these long years of testing, came the vision and the revelation of God at the Bush, and the clear call to one who, stripped of his early self-confidence, now needed the assurance of God’s presence and enabling before he ventured to obey. And then those great and terrible manifestations of God’s power which finally broke the pride of Pharaoh and secured the deliverance of Israel from their cruel bondage. And had not the years of wandering which followed the victorious passage of the Red Sea demonstrated even more clearly, if not always so spectacularly, the character of God and His ability, in varying circumstances, to save to the uttermost, and to supply in the wilderness the growing needs of a nation on the march? The promises made in Midian, and at Sinai, had been kept, and forty years’ experience of God had confirmed in every detail the revelation of God’s nature which had been given to him there (Exodus iii., 14, xxxiv., 6, 7).

Yet, with all that Moses knew of God, all that he had seen of God’s power and faithfulness, in his old age he prays and says, ‘O LORD GOD, Thou hast begun to show Thy servant Thy greatness and Thy mighty Hand.’ ‘Begun’? Did Moses then fail to appreciate all that God had done for him and for Israel? Did he still need to be convinced of the greatness of the God

Whom he had served so long? Or was it (surely it was) that he realised as never before the limitless nature of God’s resources still untapped, the depths of love and power which he had never fathomed? ‘All that I have seen and experienced,’ says Moses, ‘in Midian, Egypt, the Red Sea, Marah, Sin, Rephidim, Sinai, Kadesh, and Moab, all this is but the beginning of what GOD is able to do. Real and precious as my experiences have been, I know that I have only touched the fringe of God’s infinite mercies. God has only begun to show me His greatness and His mighty Hand.’

A single word may be a window through which we get a glimpse of the inner workings of a man’s soul. Through this word ‘begun’ we see the chosen leader of God’s people not, as one might expect, living in the past, not merely revelling in reminiscences of ‘what God had done,’ but with such a vision of God’s greatness that his thankfulness for the past is merged into eager anticipation of ‘greater things than these’ in the future, not for one moment under-estimating the extraordinary nature of God’s intervention in days gone by, but assured that He was ‘able to do exceeding abundantly’ above all that any of His servants had asked or thought. It was a true instinct which prompted Moses to say ‘begun,’ for he knew that there was much more to follow.

And so it is that through all the ages God’s people have found His grace inexhaustible. They are continually making fresh discoveries, till they cry with David, ‘My mouth shall daily speak of Thy righteousness and salvation, for I know no end thereof’ (Ps. lxxi., 15, P.B.V.). ‘How precious also are Thy thoughts unto me, O GOD! How great is the sum of them! If I should count them, they are more in number than the sand.’ (Ps. cxxxix., 17, 18), or with Paul, ‘O the depth of the riches both of the wisdom and knowledge of GOD! How unsearchable are His judgments, and His ways past finding out!’ (Rom. xi., 33). Pathetic, indeed, is our condition if we imagine that we have learned all that there is to know of God’s greatness and His mighty Hand, that we are beyond the surprise of fresh revela-



Photo 63]

[F. Daggott Learner.

Twenty miles from Sining is the ancient wall which separates China from Tibet. This wall is seen in the picture. On the right-hand side of the wall is Tibet, and on the left is China.

all the inheritance of more than sixty years' uninterrupted experience of GOD's faithfulness. But we are facing new situations and new problems in the new China which is beginning to emerge from the chaos of revolution. The door is open again for the preaching of the old Gospel. We are praying and planning for a forward movement of direct evangelism.

Are we ready for this? Have we the vision that Moses had? It would be wonderful if GOD should merely continue to do as He has done for us individually and as a Mission. But what if GOD has something even better, even greater and therefore more like Himself, to reveal to us? GOD did not exhaust Himself when He produced a Paul, or a Luther, or a Wesley, or a Spurgeon, or a Hudson Taylor. There may be some one in England to-day who, if he gets Moses' vision of GOD's greatness and GOD's mighty Hand, will be used even more marvellously than those giants of the past. There may be someone in our Mission to-day, or being prepared for our Mission, for whom

tions. The greatest saints are those who, like Moses, having gone from strength to strength, and from glory to glory, yet give it as their testimony that at the end they are still only beginning to fathom the unfathomable grace of GOD. Their great desire is to 'know the love of CHRIST,' but in the same breath they tell us that, as a matter of fact, it 'passeth knowledge.'

* * * * *

Look back, then, at the end of 1928 and recall what GOD has revealed to you of Himself and His ways. You know what Moses could never know of GOD's purposes, that GOD has spoken to us by His Son, that GOD was in CHRIST reconciling the world unto Himself, that GOD has sent forth the Spirit of His Son into our hearts, that we are partakers of the Divine nature, and sharers in the Divine life, that GOD has planned that we should be conformed to the image of His Son, and that, when He appears, we shall be like Him, for we shall see Him as He is, that meanwhile in CHRIST all things are ours, that He who spared not His own Son will with Him freely give us all things.

But how much do we know in actual experience of these stupendous facts? It is good if we are able to look back and recognise that our experience is deeper and fuller now than it was a year ago. But as we look back with thankfulness, let us look forward with humble assurance, convinced that all that GOD has done for us is as nothing compared with what He is able to do, that GOD has prepared for those who love Him such good things as pass man's understanding, that, in fact, He has only begun to show us His greatness and His mighty Hand.

* * * * *

Again, as the New Year dawns, the friends of the China Inland Mission unite in thanksgiving to GOD for

GOD has a work in China or in England which will demonstrate more emphatically than ever how good and how great is the GOD Whom we adore.

'Thou shalt see greater things than these.' Then we may take it that the past—rich and full as it has been—is not a sufficient standard by which to measure the possibilities of the future. What GOD has done GOD can do—'Hitherto hath the LORD helped us'—but it may be that He intends to do more through us than He has ever done. We thank Him for the past, but we dare not limit Him by the past. The only measure of the power of GOD which is given to us in the New Testament is the resurrection of CHRIST. The power which works in us is the power that raised up JESUS our LORD from the dead. But until we are sure that we know to the full 'the power of His resurrection'—and Paul himself dared not say that—we have not reached the limit of GOD's resources, and we must continue to pray with Moses, 'O LORD GOD, Thou hast begun to show Thy servant Thy greatness and Thy mighty Hand,' and to claim the promise of CHRIST, 'He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do' (John xiv., 12).

'He that believeth.' 'Believe ye that I am able to do this?' 'Yea, LORD.' 'According to your faith be it unto you.'

F.H.

The Weekly Prayer Meeting.

The Weekly Prayer meeting is held at the Mission premises in Newington Green every Wednesday evening at 6 p.m. The meeting lasts for an hour and a half, when addresses from returning missionaries are given or news from the field read to assist in intelligent prayer. The warmest welcome will be given to any friends who are able to join with us.

The Former Days.

'Call to remembrance the former days.'—Hebrews x. 32.

'Call ever to mind the former days,' translates Alford, and adds this comment: 'The Greek word is stronger than the simple verb—Call over in your minds, one by one . . . and the present tense implies a constant habit.' In obedience to this exhortation we commence a series of short articles on days now past.

NANKING.

IN this first article we propose to speak of the beginnings of Protestant missionary work in the city of Nanking, since much interest is now being focussed on this place as the proposed Capital of the Republic, in place of Peking. Situated on the southern bank of the Yangtse, Nanking was the metropolis of China from A.D. 317 to 582, and again from A.D. 1368 to 1403. It has always been famous for its scholars, wealth and culture. Its walls are nearly twenty-five miles in circumference, and its population, until it fell into the hands of the Taiping rebels in 1853, was far beyond what it is to-day. From 1853 it was the capital of the Taiping party, until their overthrow by General Gordon and his ever-victorious army.



Photo by

[M. B.]

THE DRUM TOWER, NANKING, WHERE GEORGE DUNCAN
LODGED.

In the early days of the rebellion the Taiping leaders professed their faith in Christianity, and even published a translation of the Scriptures with their arms emblazoned on the cover. Great, and what seem to us now extraordinary, hopes were entertained in Europe, and elsewhere, that their success would mean the extermination of idolatry and a mass movement in favour of the Gospel. These hopes were not realised, and the rebellion went down in a sad welter of blood and untold horrors. Meantime, however, several missionaries visited Nanking, hoping to strengthen the Christian element in the movement.

It is of interest to recall that this rebellion hastened Mr. Hudson Taylor's departure for China, and Nanking was even

appointed to him as his station by the Chinese Evangelization Society which sent him out. That Society hoped that he might take the movement at the flood, and assist in a great turning toward CHRIST. But events proved that the situation had been misjudged. In a paper read by Mr. Taylor before the Missionary Conference in London, in October, 1878, he said—

'In October, 1853, twenty-five years ago, I was nearing the Cape of Good Hope on my way to China, designated by the Society which sent me, for Nanking, to work if possible among the Taiping rebels who then held the city.'

'Man proposes, but GOD disposes.' When Mr. Taylor reached Shanghai he found it not only impossible to get up country to Nanking, but he found the interior closed to any work. He was, as the readers of his Life know, faced with a situation full of unexpected perplexities and discouragements which would have daunted a man of less faith and resolution. All plans had to be changed, and it looked as though some mistake had been made. But GOD had greater and better plans.

But, to continue the quotation from Mr. Taylor's paper, read at the 1878 conference—

'Twenty-five years have since passed, he said, and it is but two weeks ago that I received a letter from my dear wife written in that same city—a city containing more inhabitants than the whole island of Jamaica. And what is the staff of Protestant missionaries to be found in that city of Nanking? Two sisters in CHRIST, one from Aberdeen and one from London! They are connected with the China Inland Mission, and have been left for some time to toil alone (except Chinese help), among the more than half a million of its inhabitants!'

Those words were written just fifty years ago. How vast has been the change since then! For many years now Nanking has been one of the strongest centres of Christian activity in China. Although the China Inland Mission long ago withdrew in favour of other Societies, it is still of interest to recall the opening of that city to the Gospel.

George Duncan, the first Protestant missionary to obtain a settlement in this city, was a tall, sturdy Highlander, who had been one of the original *Lammormuir* party. Within a year of his arrival in China, after an apprenticeship full of hardship elsewhere, Duncan set out alone to seek an entry into that viceregal city. He with the *Lammormuir* party, had reached Shanghai on September 30, 1866, and he reached Nanking on September 18, 1867. The authorities, though professing to be friendly, had sent secret orders to all the lun-keepers in the city that the foreigner was not to be entertained, with the result that Duncan found every door closed against him.

But George Duncan was not a man to be defeated easily. When he found, after long search, that no inn would receive him, he went to the Drum Tower standing in the heart of the city, and there the Priest in Charge permitted him to sleep at nights in the Temple which stands on the top of that gate-like structure. How mean were his quarters may be gathered from the following description. He resided in a miserable little side compartment formed by pieces of matting, and where the noise of the drum, at various hours of night and day, and

the multitude of rats which shared his little tent, in no way added to his comfort. Indeed, he has himself since said that he wondered how he ever lived there.

With this rude dwelling as a *pied-a-terre* Duncan soon made himself a familiar figure in the city; and within a month managed to rent half a small room from a carpenter, which he had boarded off for his own use. Though his funds soon ran low he refused to leave the city, fearing that he might not find it easy or possible to secure re-entry. He put his trust in GOD for timely supplies to arrive. And how timely GOD's help was may be gathered from the fact that when fresh funds did come to hand George Duncan had not enough in hand to last more than another day! That was indeed venturing all for CHRIST, for he could not have withdrawn without money for the journey, nor could he continue to live there without fresh provision.

And so he stood still, and saw the salvation of GOD.

To-day from that same Drum Tower, where George Duncan lodged, it is possible to look across the city, as the writer has done, and see the substantial mission premises, the hospitals, Bible Schools, and Christian Colleges, which during recent years have been erected and worked mainly by American missionaries. It will, of course, be remembered that Nanking, like so many other centres, has suffered during recent troubles.

In the light of all that has happened since George Duncan entered that city sixty-one years ago, we do well to-day, in face of new difficulties, to call to remembrance the former days, and also to remind ourselves of that word which follows in the Epistle to the Hebrews: 'Cast not away therefore your boldness, which hath great recompense of reward.' M.B.

Revival—the Church's Need.

The Rev. G. T. Denham's letter from Pachow, Szechwan, will not discourage those on whose hearts God has laid a burden of prayer for His Church in China. But the need of revival is strikingly set forth.

I AM writing from Pachow but I address this letter as from Paoning, as that is the best place to address letters to for the present. I am sure you will share in our joy that at last we, my wife and myself, are back in Pachow. We reached here on September 3, spending a night at the out-station of Hwa-tsung-chang and Sunday, the 2nd, at Eu-yang-ho *en route* . At both these places we had a warm welcome from the Christians, with the inevitable feast. The schoolboys at Eu-yang-ho came out to meet us dressed in white and carrying two large five-coloured flags—the old Republican flag, though SZECHWAN has been South for some time! We had a happy Sunday breaking bread with the Christians at the LORD'S Table.

The next day we arrived at Pachow. All the Christians had assembled to greet us, and seemed most glad to see us again. The Pastor, Rev. Liao, hurried every-

body into the Church, where there were speeches of welcome, and praise and prayer to GOD. As you may imagine, our hearts were very full of gratitude to GOD for bringing us back in peace and safety after an absence of eighteen months.

We found our home much as we left it, and our things intact, except that rats had been making high holiday with many of our wedding things. But that is not worth mentioning compared with what many have suffered in the loss of everything.

We have come back to many changes in the men's side of the work. Mr. Liao, born in Pachow, first schoolboy, then Catechist, then Pastor of the Church for many years, has gone to Kwangan. Rev. H. C. Yang, son of one of the earliest ordained men in the Diocese (now dead), has come to be Pastor. Mr. Tsai has resigned for a time because he wants to improve his education, and is now

studying at the Union University in Chengtu. Mr. An has been asked to be an honorary worker, and is now in his own home near Paoning. The women's work is much as usual, but Miss Wright and Miss Dix are badly needed back.

On my first Sunday back I preached on 1 Cor. ii. 2: 'And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of GOD. For I determined not to know anything among you, save JESUS CHRIST and Him crucified.' Mr. Yang, who arrived with his family a week after ourselves, preached the following Sunday and took the same text for his first sermon in Pachow, not knowing what I had preached from the previous Sunday. I felt it was a happy coincidence. Before ever he went to Corinth Paul made up his mind to know nothing save JESUS CHRIST and Him crucified, and when he got there the



Photo by]

Lias. Russos.

TWO SUSPENSION BRIDGES WHICH SPAN THE MIN RIVER AT KWAN-HSIEN IN SZECHWAN.

The picture on the left shows the masonry and stone piers which support the bamboo bridge; the bridge on the right is of iron. The bottom bars and hand-rails are made of iron rods, clamped together. Boards are laid across these rods to form the pathway.



Photo by]

G. A. Rogers.

THE CATHEDRAL CHURCH, PAONING, SZECHWAN.

LORD honoured his preaching, appeared to him in a vision, and said, 'Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city.' May it be so here! We have just concluded a week's special prayer meetings for Revival, but they were not well attended. We have been cheered and encouraged by the number of soldiers and students coming round here on Sundays. The Government College is hard by and it is easy for scholars to drop in. They are friendly and seem willing to listen to the Gospel and to receive tracts. It is a great opportunity and we have tried to give them the old, old Gospel, which is always so gloriously

new and which is the power of God unto salvation to everyone that believeth. Of one thing I am certain, and that is that New China needs the Old Gospel. May she have the grace to receive it.

Pachow seems the same, and the craze for building horse roads has not reached here yet. There is a new magistrate and he seems very determined to stamp out opium. More power to his elbow! But he has taken on a difficult task, for Pachow is notorious for opium and scarcely any adults are free from the habit. Smokers, on being reported by the street headmen, are haled off to prison, there confined for two or three weeks without opium, and then released as healed. Drastic treatment! It is also a fine

opportunity for the headman to get a bit of revenge on any against whom he has a grudge.

My last letter was sent from Chengtu, and I ought to tell you what we have been doing since that date. We left Chengtu on May 31 and went to Mienchu for the District Council Meeting of the Western Deanery (C.M.S. District). I went to interpret for Bishop Mowll, but in addition I gave a series of four addresses on the Life of Elijah at the devotional meetings. The Council Meeting lasted for six days, and then we left for Paoning, seven days away. There is nothing to note specially about the journey except the friendliness of the people and the sorry appearance of rice-fields without water.

It was strange being in Paoning in such changed circumstances. Formerly a big centre of missionary work with many missionaries, the Cathedral, the Hospital, large Boys' and Girls' Schools, and the Theological College, it now presents a very different aspect. The Hospital and some of the houses, including Bishop Cassels' house, are occupied by military officers, who show no sign of giving them up. My wife was the first woman back in Paoning after the evacuation. After a day or two there, we went to Sintiental, or New Inn, the Paoning summer resort, for the Bible School that Bishop Mowll had convened, and to which over twenty of the leading younger evangelists had been invited. We reached there on June 23, and with Mr. Snow had a busy week getting ready for the other guests and the Chinese brethren.

For the Bible School we had a very full day's programme, Morning and Evening Prayers and four lectures daily. Miss Mannett gave a course on Educational Methods, Rev. C. H. Parsons on the Holy Spirit, Rev. C. Hannah on Homiletics, Bishop Mowll on Jeremiah, Church History, the Prayer Book, and the Diocesan Constitution. I gave lectures on the Ministry, and the Sacraments, and a few on Pentatonic Hymn Tunes. In addition to the lectures, Bishop Mowll conducted early morning prayers, giving talks on Acts. He also gave outline talks on the Gospels each Sunday afternoon. I took evening prayers, giving, when there was time, a chapter of Finney's Lectures on Revival. There was not always time, for each evening an evangelist told of the work in his district, and sometimes a verbose man would exceed! It was an extremely busy time. There had not been enough time before to complete preparation, and so lectures had to be got ready and

delivered, and in addition I interpreted for the Bishop at all his lectures and addresses. But I think there was real spiritual blessing and that the men received help where they were needing it. Their testimonies seemed to show this. And so the heavy work was well worth while. At the end of the month's lectures there were examinations that lasted a week. The correcting of Chinese papers is no easy job, and took a great deal of strength and time. After this there were meetings of the Standing Committee, when many difficult problems were thrashed out as far as possible. These lasted a week and gave us practically no leisure. We discussed ordinations, salaries, locations of workers and other necessary subjects. The Standing Committee is the executive committee of the Diocese and has a majority of Chinese members. These meetings concluded, Bishop and Mrs. Mowl and Miss Mannett had to return to Chengtu. We stayed on another fortnight to escape the worst of the heat, and although the high pressure of the past six weeks slackened considerably yet we found plenty to do with Bible Schools for local men and women, accounts, and long overdue letters. Two months at Sintiental and hardly a walk!

The district was suffering from famine. There had been prolonged drought and when rain came it was too late. Some fields were planted but came to nothing. We saw women with baskets of roots and leaves they were taking home to eat. When rain came it came in torrents. There was a terrific thunderstorm, and hail "as big as hen's eggs" destroyed much that had survived the drought. The report of the giant hail reached us from so many sources that I think there must have been some truth in it, though I myself did not see any bigger than cherries. At Pachow rice is dearer than in the great famine of 1925, when so many hundreds died of starvation, but things do not seem so bad now as they were then.

Pray for the work. Our problems and difficulties are many. We aim at making the Church self-governing and self-supporting. We have practically attained the former, but the latter is far from accomplishment. We must either further reduce salaries (they have been paid out at only 75 per cent. this year) or further reduce the number of paid workers. (The number has been reduced considerably already.) Some of us are beginning to see that the only solution is a smaller number of paid, full-time workers of high spiritual and educational qualifications, and honorary pastors, men ordained for local churches with authority to administer



C.M. HOSPITAL AT PAONING, SZECHWAN.

the Sacraments, men who will abide in their callings on weekdays and devote Sundays to GOD. Some of our country churches at times are a whole year or more without remembering the LORD according to His dying command at His Table. Is it for this cause that many are weak and sickly, and not a few sleep? It is a revolutionary solution of a knotty problem and bristles with difficulties. Suitable men are not easy to find. The experience of many missionaries shows that honorary workers are non-workers, and the preaching of the Gospel and the care of the Christians demands a man's full time and strength. Now full-time workers must be paid. They preach the Gospel and should live by the Gospel. But not one local church in fifty can support a full-time worker. Moreover, there exists a certain amount of dissatisfaction with the present method. Some Christians feel that the paid workers do very little for their money and that they are paid a salary that is considerably greater than the income of the average Christian. We are doing what we can to remedy the first by weeding out men who have proved unsatisfactory, although this must in justice be done slowly, but the solution of the second problem is not so easy. Adequate salaries must be paid if we hope to get good men, and although present men get more than most members of the congregation to whom they minister, yet that points more to the deep poverty of the ordinary Church member than to the salaries being

too high. Some workers with big families find it difficult to make both ends meet. Therefore, ordain elders, as St. Paul did, and let them do what they can for the flock entrusted to them—a counsel of perfection, but pointing in the right direction, I believe.

Pachow has had a year and a half without foreigners. How has the Church progressed with purely Chinese management? Conditions were favourable, no persecution and no financial burdens, money for workers' salaries and for teachers being sent to them. The Church has held together and continued corporate worship, though the congregations have decreased in numbers. Little visible progress has been made—no baptisms in 1927 and only ten in 1928, five being infants and five enquirers of ancient days, none being added as the result of recent Gospel work. Testimony to non-Christians has largely stopped. The schools have done quite well. I have had exceptional opportunity of hearing of other Churches, and I think Pachow would fairly represent the average, though I know of one place where the congregations have largely increased. We have some excellent men, truly converted, and we thank God for them. But initiative for soul-winning work is rare, and not much is done to reach non-Christians. We need an old-fashioned revival, the Holy Spirit convincing of sin, and troubled souls crying out, 'What must I do to be saved?' And now I must close this letter. 'Be instant in prayer.'

How the Chinese Church Grows.

A Page from an Evangelist's Report.

THE Rev. A. B. Lewis, Assistant Superintendent of the Province of KIANGSI, has sent the following table, which is a translation of one very neatly written in Chinese by the Loping Evangelist, Mr. Wu Pao-wu. During the anti-foreign and anti-Christian agitation of two years ago, the missionaries at Loping were rioted, and driven out of their station. Nearly all their property was looted or burned, and the Mission premises somewhat damaged. In spite of the

persecution, which for a short time was rather hard to bear, the Christian worship and testimony has been maintained during the intervening time by the Evangelist, the local leaders, and the rank and file of the Church. This report will reveal in some measure how the work has been going on in the absence of the missionaries.

As showing how the Church in China normally expands, it is interesting to note that Mrs. Tsi led her son-in-law and daughter (Nos. 2 and 7) to CHRIST. They

together were used to win Mr. Suen (No. 1), and he in turn is interesting his wife. 'Mother Peng' in Hsia Ki village won two other women (Nos. 3 and 5), while Mrs. Hwang (No. 6) was converted through her own father, in spite of her husband's bitter opposition. Again, it is worthy of remark that the two oldest women (Nos. 3 and 4) are specially characterised by joy! But let the document speak for itself. It will repay careful study, and stimulate intelligent prayer.

DETAILS OF PERSONS BAPTIZED AT LOPING STATION ON THE THIRD OF THE EIGHTH MOON.

NAME	ADDRESS	OCCUPATION	AGE	FAMILY	BY WHOM LED TO BELIEVE	EXPERIENCES	PRESENT CONDITION	EXAMINATION	BAPTISM
1. Mr. Suen Hai-yung	Loping Ku Tien Village	Farmer	51	Wife (interest shown in the Gospel), two sons, one daughter-in-law, one daughter	By Mr. and Mrs. Suen Kin-yen	Derided by his clan, he held firm to faith without doubt	Invites the Christians to come to his village to preach	Passed by the Church Committee as suitable	Approved by the whole Church
2. Mr. Suen Kin-yen	Loping Ku Tien Village	Farmer	32	Parents (non-believers), Wife (believer), two daughters, one son (died)	By his mother-in-law, Mrs. Tsi	Was much derided when his son died	Earnest and firm in the Faith	Ditto	Ditto
3. Mrs. Peng Cheng-shi	Loping Hsia Ki Village	Farming	79	All dead, Quite alone	By Mother Peng, of the same village	Strong in faith	Joyful	Ditto	Ditto
4. Mrs. Hsu Peng-shi	Wan nien	With her son in the Tailoring	69	Two sons, five daughters. Husband long since dead	By Mother Hsu; now asleep	Very keen on leading her family to God. Son worships too	Joyful in faith	Ditto	Ditto
5. Mrs. Wang Wu-shi	Loping Ta Tien Village	Farming	56	Husband a believer. One son and six daughters	By Mother Peng, of Hsia Ki	During the time of persecution she still went forward	Earnest in bearing witness	Ditto	Ditto
6. Mrs. Shih Hwang-shi	Loping City	With her husband in business	52	Husband not a Christian. No son, one daughter	By her father, Hwang Meofu; now asleep	Persecuted by husband at time of riot, she overcame by patience	Bears patiently for the sake of the Gospel. Husband slightly improved	Ditto	Ditto
7. Mrs. Suen Tsi-shi	Loping Ku Tien Village	Farming	31	Husband—Suen Kin-yen. (See above)	By her mother, Mrs. Tsi	Gambling has been put away. Stood firm when son died	Constantly invites men to preach, and entertains	Ditto	Ditto

REMARKS.—These were all baptized by the Loping Evangelist, Wu Pao wu, who did so after word from Rev. Wm. Taylor

IN another communication, Mr. Lewis, who had been visiting several Mission stations in KIANGSI writes as follows:—

'We had a quiet journey through most delightful scenery, and arrived safely at Yuanchow, where our friends Mr. and Mrs. Porteous, and Mr. Glazier, were holding the fort, together with a number of earnest Chinese fellow-workers.

You will remember that in my last letter, I told you that five Evangelists had been captured by brigands while working in this district; twice they have been reported as murdered, but later news, which seems to be fairly reliable, is that they are still alive. [This hopeful report is almost certainly incorrect.—ED.]

At Yuanchow we held several days of meetings for Christians, which were, on the whole, well attended, and I believe proved an encouragement to them . . .

. . . Returning from Yuanchow, I had the company of Mr. Glazier, on his way to Shanghai to be married; also of a young student from the Government Middle School, who was returning home. He was a non-Christian, but we found him most willing to listen to the Gospel. Before we had reached our destination, he had, on his own initiative, signed the decision card in the end of his gift-copy of the New Testament, and followed us very reverently in prayer.

It was interesting to hear from him that many of the students were really anxious

to study the Gospel, and would be glad to have copies of the New Testament. There is, I think, in the minds of some of them, a reaction after the fiasco of Bolshevism. They were led to expect so much, and it all turned out to be such a deception, that they have been brought to feel that, after all, perhaps the Gospel, which was so maligned by the Communists, is really the truth. Doubtless too, the patience and forbearance of the Christians and missionaries has also impressed them, and led the better men to think about these things.

During this last journey, I have been impressed with the fact that, though as foreigners, we have lost much of the prestige which we once had, the Gospel

is listened to with greater interest than ever before. This too, is the testimony of most of our missionaries, who have recently travelled in the interior. It is good to know that the missionaries are getting back to their stations; we in the C.I.M. have now 545 missionaries at their ordinary work,* and every week parties are leaving to proceed inland. This does not mean that all is quiet, but, on the whole, conditions are much better than they have been for a long time.

* This number has since been largely increased.

A few days ago an official of the Foreign Office in Nanking wrote asking us for particulars of our Mission stations which are still occupied by troops. He had been deputed by Dr. C. T. Wang, the Foreign Minister, to carry out the orders of the Government for the evacuation of Mission premises by the military. It transpires that this gentleman is an earnest Christian, and at the close of his letter he requests Mr. Hoste to ask his friends to assist him with their prayers.

Back at Hwailu.

In a letter written on October 31, Miss M. G. Mower thus describes her impressions on returning to Hwailu, in Hopeh (Chihli).

BACK again after three years' absence! Mr. and Mrs. Green met us at the station, and the Christians and enquirers gave us a great welcome as we entered the doors of our compound. When the formal bows and greetings were over, I wish you could have heard the voices of twenty or thirty women in our own courtyard, glad to receive us back, anxious to know about the loved ones we had left behind, and about the boat on which one had travelled; when I told them that over 1,000 people had lived and moved and had their being on the *Empress* their wonder increased.

At the Reception Meeting that same evening, we certainly had no room to doubt the sincerity of their welcome, nor of their real joy in receiving us back to Hwailu. In conversation with the Christians and enquirers who keep coming in to see us, we can tell they have passed through experiences, but as the waves and billows have passed over them, they have

been sure of GOD their Refuge and Strength.

Soldiers have gone through their villages, ordered to loot, so they have taken clothing, money, bedding, animals and anything of value. One Christian woman related how the LORD helped her fearlessly to meet the soldiers. She was afraid that having taken her clothing from the house, they would take the animal also, but when they found it was a small cow and not a donkey, they left it behind and she rejoiced! Our Christians have suffered loss, but not personal injury, neither has the city suffered through the fighting. Although soldiers have been billeted on our premises, there is very little damage done. On several occasions they have wanted to get possession of more rooms, but they have listened to the reasoning of Evangelist Hu and been content.

Since returning to China, I've been greatly impressed with the foolishness of

Subjects for Praise and Prayer.

PRAISE.

- For all the mercies of 1928, and especially for the reopening of inland China to the Gospel. p.15
- For the growth of the Chinese Church, and for the decline of the anti-Christian movement. p.9
- For the forward movement which has begun. p.12
- For revival blessing at Hwangtung. p.13
- For results following the C.S.S.M. meetings at Chiao. p.14
- For the inspiring recollection of the former days. p.5

PRAYER.

- For widespread revival in the Chinese Church during 1929. p.6
- For missionaries and Chinese workers travelling in disturbed areas. p.12
- For multitudes suffering from famine in North China. p.15
- For the new Home Director soon to be appointed, and for all deportation work in England.

accumulating things which moth and rust corrupt. Before I could unpack my boxes, I had to dispose of many superfluous things and burn much rubbish.

Many of our old school girls and women from the Bible School, have been doing splendid work whilst the Missionaries have been away; they present the Gospel to the people in a way we never can.

We have talked over our plan of campaign for the Winter, with the decision that next week, Miss Clarke and I start off on a long itinerary with Evangelist and Biblewoman for a month or five weeks. In this way we shall begin to touch some of the 3,000 villages in this district.

In Memoriam.

Mrs. William Wilson.

WE make no more than the briefest reference to the Homecall of Mrs. William Wilson (née Miss Elizabeth Hanbury) who passed into the presence of the LORD on the morning of December 13, after a life of fragrant testimony to Him, and of exceptional usefulness in His service, both in England and China. We hope to publish a more extended notice in our next issue, and meanwhile desire only to offer our deep and prayerful sympathy to Dr. Wilson and his family in their great bereavement.

THE second circular letter from the Misses French and Cable has been dispatched to all friends who requested a copy. If any have not received their copy they are asked to write to Miss A. Hield, 9, North Grange Road, Headingley, Leeds.



THE RAILWAY STATION AT HWAILU.

From Every Quarter.

We print below extracts from a budget of recent letters from the Field.

The Kwangsin River.

MISS M. C. BROWN, who has spent thirty years in China, gives an interesting description of her journey up the Kwangsin River, KIANGSI, to her old station, Kwangsinfu: 'We left Nanchang on the morning of October 25, and have had a festal journey most of the way. Of course, there are rapids that grow more frequent as we go up river. Mr. William Taylor and Mr. Lewis have gone ahead, and the soldiers have cleared out, either before they got there or after their arrival. No soldiers on the premises at Anjen. Some of the Christian women came down to our boat to see us. We called at Kweiki and saw Miss Cruickshanks and Miss McQueen. They are living in the girls' school premises, two bedrooms upstairs and a nice airy room downstairs with clean wood floors, a few chairs and other necessities, but nothing unnecessary about.

knew the soldiers had come to the other parts of the compound, and she said the Lord sent His Angel and drove them out, for they had gone next day. (Miss McParlane happened to ask one old lady of over 80—she had one blind eye, and a very bright, clever-looking other eye—what Mr. Taylor had preached about on Sunday, and to our great amusement she said, "He told us we must not be children any more, but independent"!!!—so you see the "new" policy has even entered the Old Women's Home!) At Iyang we found Miss McKenzie and Miss McDonald living, eating and sleeping in a Chinese guest room, while a couple of rooms were being cleaned up in their own house. They had two camp beds to sleep on at night, and a square table to eat at. Their evangelist and a member came down to our boat to take us up. We went to look at the house which was once so bright and clean, and it too has suffered, holes in the floors and blackened walls; it looks like a disreputable-looking Chinese house at some port. The well can never be used again, but has to be covered over, and yet there was Miss McKenzie bright and alert, putting her whole heart into everything. We need to pray for them, that they may be kept in safety, as the Communists are in part of their district, and three of their members have been killed. The soldiers are still in their girls' school and the big chapel, but they have the small chapel to meet in; some of the chapel seats have been saved.

'From all reports Kwangsinfu seems all right, though to the north the people have suffered in the country. In the Iyang district people who were comfortably off are now homeless and ruined.'

Good News of Mr. Keng.

GOOD news of Mr. Keng (see our recently published book, 'Not by Might, Nor by Power') reaches us in a letter from Miss Webster, at Chinkiang:

'After a month's stay in Wuhu I came down here a week ago to see Mr. Keng and his family, who are living in the native city of Chinkiang. He has started a weaving industry, to help the poor and needy. It is quite his own idea. He says since he believed in the LORD JESUS CHRIST he has known that he was not born into the world to live for himself, but for others. He has arranged for a weekly service with those who are working



A PHOTO OF MR. KENG.

—about 30 in all—and he secured Bibles and hymn books for them. He usually invites one of the local preachers to lead the meeting.

'I was present last Sunday, as an on-looker, though I had opportunities in speaking to the many, young and old, who came and went. He rings a bell to call the neighbours in.

It is quite a new venture, and he has his problems and difficulties to face, but he is facing them in a humble spirit, conscious of his responsibilities and limitations. His desire is to glorify GOD and help others. Pray that He Who has led him to such an outlook on life, will perfect what He has begun, and make that home and work a real centre of blessing to all who come and go. He is very busy, as the entire oversight devolves on him. He would like a trustworthy Chinese helper who could share the responsibilities with him. Pray that he may be guided and strengthened, and that necessary help may be provided.'

The Latest News from Kwangyuan.

MISS MITCHELL gives in telegraphic style her general impressions after one month's stay at Kwangyuan, SZECHWAN:

'A cordial welcome from the Church. Decided appreciation of return shown by



SOME KIANGSI POTTERY.

The top piece is an Imperial jar. The lower piece, a blue porcelain drum stool, not Imperial.

'It was delightful to go into the Old Women's Home, and see these dear old women. The peace of GOD seemed written on their old faces. The soldiers never troubled them, one even gave a couple of dollars to them. One old woman told me how she had prayed at night. She could not sleep when she

outsiders. Responsibilities, experiences, difficulties, have strengthened character in chief Chinese workers, leading to a deeper knowledge of God. Several backsliders, the majority involved in opium. Women hearers added.

'Boys' School normal. A few small girls in Boys' School. Girls' School awaits re-opening until evacuation of premises by military.

'Re-opening of dispensary much appreciated. Cases seen within the month, 179. All have received teaching in guest halls. Cases visited in homes, 6.

'God's help experienced in evangelistic meetings for women held September 11-15. Two Biblewomen rendered valuable service in these.

'Premises in fairly good condition, being only recently occupied by the military. These tenants quite well-behaved, not hindering any present existing branch of work, but unconsciously causing us to postpone the materialising of thoughts and ideas for girls' and women's work, as also slight repairs and division of premises. Present Yamen official and wife both ex-Mission School graduates.

'Missionary visits welcomed in city and country. Both quiet. No rice, but good maize crop this autumn. Some advance in the Moslem centre. A KANSU "Ah-hung" on way down to take charge of their newly finished building.

Disorder in Shensi.

THAT the unifying of China is likely to be a slow process, is clear from the following letter written by one of the veterans of the Mission, Mr. G. F. Easton, who, after 53 years' ministry in China, is now at length travelling to the coast with Mrs. Easton, with a view to retirement from active service:

'Here we are still, and may be for some weeks or even months—sold up and packed up, and with a boat engaged, but unable to move! This city, this whole district, and, indeed, the whole of South SHENSI, is in a terrible state. Wu-hsin-tien (military governor) and his crowd have left (or nearly all of them) and the new troops have not yet arrived. Brigands, robbers and kidnapers are all let loose, and behaving dreadfully. Several wealthy homes were looted here two nights ago by soldiers, one of whom (a member of Wu-hsin-tien's bodyguard!) was caught yesterday and beheaded on the spot. The people are still being persecuted for money. Shops are closed in many cities and markets. The magistrates of Mienhsien, Ningchiang, and



Photo by

[Robert Powell.]

THE APPROACH TO A VILLAGE IN KWEICHOW.

Liohyang have all fled. A wealthy man in Mienhsien was taken some time ago and has since been murdered as he could not pay \$40,000. Our engaged boat is 150 li down the river pretending to be a wreck; the covering is on shore, and the boat grounded and half full of water! The governor, Wu-hsin-tien, will not give us a passport or even a permit for the boat. The news from further down the river is very bad, and the road quite impassable just now.

All these hordes of men will be hemmed in at Hingan and will find a difficulty in getting out of the province—they are really cashiered. Meanwhile, the crowds of brigand "vultures" are after the silver and opium they have taken away in such quantities.

'The harvest is not more than about a quarter of the usual; there will be much suffering in a few months' time, and the soldiers are taking scoops of boatloads of rice down the river to sell and make profit! Despair is upon all the people, and suicides are very frequent.'

Miss Parr writes from Yanghsien:

'All the militia from Hwa-yang (120 li north of Yanghsien) and outlying districts, having been called in, arrived yesterday. Brigands are holding Pah-Hkuan (70 li from here), and they are also surrounding Hwa-yang, where the people have fled, leaving the harvest half gathered. Here in Yanghsien city the soldiers are imprisoning all the women-

folk in order to force the men to pay up the new taxes. The soldiers have not been paid for a long while, so the people are all dreading a crisis, though I do not think there is any real danger.'

The Forward Movement.

REPORTS are beginning to reach us of definite advance into un-reached areas. Thus Miss Moody and Miss Wright-Hay, instead of returning to their old station of Hokow, in KIANGSU, have volunteered to go to KWEICHOW for work in unevangelised regions. We would especially ask prayer for them, and others like them, who are leaving their old stations and conditions which have become familiar to them, and venturing forth in CHRIST'S Name into the regions beyond. KANSU, like KWEICHOW, is a province in which very much land still remains to be possessed, and amongst others Mr. and Mrs. Rist are taking part in the forward movement in that province. Mr. Rist writes:

'Our offer to open up work in the north-east of KANSU, where there are no missionaries or witnesses for CHRIST, has been accepted by the Executive of our Mission.

'We shall not see our children as often as we would have been able to had we gone to SHENSI, having about twenty days of cart travelling from the end of the railroad. However, the needs of this district compared with the work we

were going to do in SHANSI are much greater, and, moreover, we shall be doing the work which we originally came to China to do, and for which we are supported by Christian friends.

'Mrs. Rist made a good and rapid recovery from her operation and feels the better for it.

'Most likely we shall spend Christmas in Ninghsia, and after that decide where we shall make our centre, and reside.'

The Misses French and Miss Cable had already reached Lanchow when they last wrote, and they intend (*D.V.*) to winter at Suchow before undertaking any further missionary journeys.

Revival in Hungtung.

MR. M. GRAHAM ANDERSON writes:

We have good news of great blessing to write about this time, for we have had a wonderful time in the Bible Institute. The blessing came through a Norwegian lady, Miss Monson, a Missionary of many years' experience in HONAN, who has come to this Province to do special Revival work. She has seen, as we have, the weakness of the Chinese Church to be that very few have really come through a spiritual change, and has set herself with a spiritual power and courage, which we lacked, to remedy this state of things. Her method will be seen from the following account of her visit to the Bible Institute

Miss Monson arrived on Tuesday midday and during the afternoon went the round of men and women, teachers and students, asking each one with pointed emphasis the all-important questions: 'Are you really saved? Have you been born again?' Some, of course, replied that they had and some that they had not. On Wednesday no meetings were held, classes going on as usual, Miss Monson spending much time in prayer that the Spirit would make the question sink in. On Thursday meetings started forenoon and afternoon and for three days nothing else was spoken of but the need of the New Birth and how sin unconfessed hindered the entrance into New Life. The common sins were spoken of—stealing, lying, hatred, envy, impurity, day after day with numerous illustrations of how many, even leaders in the Church, had got peace, forgiveness, and life by full confession to the Lord, all drawn from the wide experience of the Missioner. Her style was slow, quiet but impressive, and soon many, both men and women became burdened about their sins with longing for the New Birth.

After the Saturday meetings, oppor-

tunity was given to come for individual talks and during Saturday evening almost every woman in the Bible Institute had come either to Miss Monson or one of the ladies teaching in the Women's classes, many quite broken down with a sense of sin were led to confess their sins to the Lord and to claim the promises of pardon and forgiveness. Then sorrow was changed into joy and many went away leaping for joy and gratitude. On Sunday and Monday, Miss Monson and the male teachers were seeing the men who were waiting in intense eagerness outside our respective doors, going through similar experience as the women.

By Tuesday, when Miss Monson's meetings closed, practically everyone of our thirty-one men and women were rejoicing in a new experience of forgiveness and freedom which has changed the aspect of things in our Institute and put a new song in our mouths, even a song of praise and glory to the dear LORD who by His Spirit and Spirit-filled servant has done so much for us. We are hoping and praying that Miss Monson may be able to go round some of the Churches in SHANSI, bringing similar blessing and revival. We are full of gratitude to GOD for keeping us here this year and allowing us to see His wonderful work in the hearts of our students

Please join us in prayer that a bright and living witness may be borne by the students to their own families and to the people lying in darkness all around.

Mr. Mather's Safe Arrival at Tihwafu.

MR. PERCY C. MATHER has safely reached Urumchi (Tihwafu), the capital of Chinese Turkestan (SINKIANG). In a letter dated October 25, the day of his arrival, he says:

'Arrived Urumchi in a heavy snow-storm and head wind with the snow driving in our faces for about thirty miles of the journey. However, we are well clothed, happy and well, and delighted to be back again safe and sound, and to receive a loving welcome from Mr. Ridley and the friends here.

'Strange feelings go through one's heart as I think of the long journey, and GOD's goodness every step of the way. I thank you and all the friends for so faithfully bearing us up in prayer.

'I cannot thank Mr. Hunter enough for all his kindness in making such a long journey of over three thousand miles. He went right to the westernmost boundary of China in order to meet me.'

A Note from Shanghai.

IN the following interesting note Mr. Warren describes the wonderful way in which the door has gradually been opening once more for missionary penetration, and how the need has been met:—

'The era of emergency houses is now drawing to a close. We have at present only one double house partially occupied, outside the main Compound, and this we hope can be dispensed with before the end of the present year. It has been a strange but wonderful experience: the evacuation, the period of civil war, the process of reoccupation—**JEHOVAH JIREH** is one of the Mission's mottoes, and has again proved to be the Mission's experience. Travelling expenses, the amount of which could not be estimated; houses provided, cleaned, furnished; house-keepers provided, servants arranged for; accommodation available for all. Many able to go to the homelands; those that remained here finding work, opportunity for study, for intercession. Then by slow degrees a return began to be possible, preliminary journeys taken here and there; a door ajar was pushed with a steady pressure, and lo, it opened a little wider. The number of stations reoccupied increased, the summer resorts reopened and now parties of missionaries are moving in all directions and with practically no actual interference, but local conditions are often tense and at times dangerous, so we have need of caution, of courage and of faith in GOD. Once again the travelling expenses are very heavy, but up to date no single worker, able and ready to go forward, has been detained a single day for lack of funds to do so. Praise be unto GOD, who has done great things for us whereof we are glad.'

New District Secretary.

MR. E. J. COOPER, who went to China in 1888, has been appointed as District Secretary for South-West England, which comprises the counties of Cornwall, Devon, Dorset and Somerset.

He will be pleased to arrange meetings in any of these counties, and may be addressed at 12, Morton Crescent, Exmouth.

Mr. Cooper also wishes to establish Prayer Centres for China wherever it is possible to do so. A new Prayer Centre has been started at Torquay, and the next meeting is at the C.A.W.G. Fleet Street, Torquay, on Thursday, January 17th, at 3.15 p.m.

The C.S.S.M. at Chefoo.

Mr. S. Houghton sends us the following report of the C.S.S.M. meetings held at Chefoo, August 5-12, 1928.



Photo by

[W. H. Oldfield.

A GENERAL VIEW OF CHEFOO.

IT was Sunday Evening at Chefoo, a seaport in the north of China. As twilight deepened into dark a stream of foreigners meandered towards the shore, where the flickering lights of Chinese lanterns betokened an unusual stir in the neighbourhood of the East Beach. The close observer was not long before he recognised the familiar letters, C.S.S.M., painted prominently on two lantern-standards, and his ear caught the strains of a favourite chorus, accompanied by the gentle lapping of the waves on the sandy shore. Once more a mission for the boys and girls had begun.

How simple it all seems, but there is only One who knows all that lay behind that first meeting—the volume of prayer from grown-ups and children, in groups or by individuals, the arrangement of programme and speakers, the organisation of a voluntary choir and the details which such a Mission necessitates.

Owing to certain circumstances in the C.I.M. Schools, which generally supply the greater part of the audience, it was deemed advisable this year to cater for an intensive campaign of eight days, on three of which sand services would be held. On other days talks were arranged for three groups of boys and girls, graded according to age. This method proved most successful; speakers being more at

their ease in giving messages to children of approximately the same age, and boys and girls taking a keen interest in the smooth running of their group. The leaders of the groups took full charge, but aimed at delegating some responsibility to the senior members.

Perhaps the words, 'CHRIST AS A LIVING REALITY IN DAILY LIFE,' suitably sum up the main theme of the talks to the Senior and Middle groups. Many of the older boys and girls showed deep hunger for and interest in the spiritual truths taught and some expressed their appreciation of the messages. The central group were fascinated by the programme provided for them. Simple though it was, it included the attractive item of a camp-fire yarn. The younger children revelled in the 'Twilight Stories,' proving by their answers to questions that no word had been lost. About one hundred and forty boys and girls attended these gatherings.

The sand-services were open to the whole foreign community. Wednesday, August 8th, was set apart for the observance of the Birthday of the Mission and also as Missionary Day. A large number of parents and friends gathered on the shore in addition to the children, who had spared no pains, under expert supervision, to decorate the pulpit and erect a typical

'sand-cathedral.' The words of the birthday-text, wrought in pebbles on a background of flowers and greenery, came as a new challenge to those who had previously surrendered their lives to the Lord—I am come that they might have life and that they might have it more abundantly.' The vast need was emphasised as the Leader displayed from the pulpit a large outline-map of the world and, in the course of his talk, filled in the unevangelised districts in deep black. A tense heart-searching time it was, with the presence of the HOLY SPIRIT realised and the responsibility of every Christian stressed.

Little had been previously announced about the Missionary offering for Miss Carmichael's work at Dohnavur, but that evening nearly \$200 Mex. was placed in the letter-box and a fortnight later the total amount had reached \$265.88 cts. This meant an increase of \$100 over last year's record offering.

As we look back upon this effort, undertaken solely for the glory of GOD, our hearts are filled with thankfulness and praise for the perfect harmony which prevailed amongst the workers, for the abundant answer to prayer in the presence of the HOLY SPIRIT felt at most of the gatherings, and for those whose lives have been given a new impetus to Christian sacrifice and service. It may not be amiss to mention here that only recently has it come to the writer's notice that a boy accepted the LORD JESUS CHRIST as SAVIOUR in one of the first C.S.S.M. gatherings during the first Summer mission held at Chefoo in 1923. Several girls, too, who recently made a public profession of faith in the LORD in baptism, testified to receiving a special blessing at the series of meetings held in the Winter. All the more confidently can we leave the results in God's hands and trust Him to bring honour to His Name in lives reflecting His glory and beauty.

Personalia.

Arrival from China.

Nov. 26, 1928.—Dr. and Mrs. T. L. Hillier and child.

Departure for China.

Jan. 12, 1929.—Per N. Y. K. s.s. *Hakusan Maru*: Dr. Ivar C. P. Beauchamp (new worker).

Death.

Dec. 13, 1928.—Mrs. William Wilson, at Roscombe.

Editorial Notes.

1929. The Prospect Politically.—The year 1928 has been a year of immense import for China. Chinese Christians, in common with their fellow-countrymen, are watching eagerly the dawn of a new day for their great land. After the disappointments and disillusionment of 1927, the struggle between various parties in China has resulted not merely in the complete elimination of any serious rival to the authority of the Nationalist Government, but also in the dissociation of the Nationalist party from Communism, and a determined and successful attempt to establish a central authority in Nanking which bids fair to command the allegiance of the whole country. That this statement may be questioned by those who are living where disorder still prevails, that there is still a large measure of self-seeking and corruption in the official classes, that so far little has actually been accomplished towards the disbandment of the huge armies which have, with some honourable exceptions, preyed upon the people, that Communism has been scotched, not killed—all this we readily admit. But even the foreign Press, which is not distinguished for fairness and impartiality where China is concerned, has at length been forced to confess that the new Government is composed of men whose constructive ability, desire for the welfare of the people, and sincere goodwill towards those foreign Powers which are prepared to adopt and pursue a conciliatory policy, cannot seriously be challenged. The evolution of the new Government is being followed by the good wishes of all; let us see to it that, as Christians, we support it by our prayers.

1929. The Prospect Spiritually.—The confidence which the new Government inspires has at length resulted in the complete withdrawal of all Consular restrictions on travelling in the interior. All through 1928 our missionaries in gradually increasing numbers have been entering every door that seemed to be ajar, and, with prayer and faith, opening it a little wider. Probably not less than two hundred of our two hundred and seventy stations are now occupied. With the improved political conditions the stage seems to be set for a general advance into the unevangelised regions, and conferences of C.I.M. missionaries held in most of the home countries during 1928, have heard the call to a forward movement. The Chinese Church has nobly sustained the shock of a deliberate attempt to exterminate Christianity, and it is now abundantly clear that generally speaking, the attempt has failed. Everywhere—though weakened in some districts and barely victorious in others—the Church of CHRIST remains, and there are places where its material losses are more than balanced by spiritual gain.

But our hopes for blessing in China in 1929 are not based on the stability of the Nationalist Government, nor on the fact that there is now once more a wide open door for evangelism, nor on the steadfastness of our Chinese fellow-believers—our expectation is from Him Whose faithfulness we have proved afresh in 1928, Whose love constrains us, and Whose Spirit remains among us.

The Former Days.—With this issue we begin the publication of a series of brief articles from the pen of Mr. Marshall Broomhall (for whose restoration to health all our readers will give thanks to GOD) under the general heading 'The Former Days.' The story of our Mission can never be told in full, and apart from the fact that few in this generation can recall its early days, there are many incidents connected with the lives of the early pioneers which have never been published, but are full of inspiration to us on whose shoulders their mantle has fallen. Mr. Broomhall is at present engaged on a very important work—a shortened Life of Hudson Taylor, which will be far more than a mere précis of Dr. and Mrs. Howard Taylor's classic—and in collecting material for this purpose he has, as it were, stumbled on other valuable information which will be incorporated in this series of articles.

Famine Conditions in China.—It so happens that, apart from a brief reference in our last issue to the famine conditions in northern SZECHWAN, we have not published any letters which contain allusions to the very widespread distress now prevailing in many provinces of China. A severe drought over an area of at least 400,000 square miles, including KANSU, SHENSI, SHANSI and HONAN, is doubtless the main factor in a very serious situation, but the Moslem rebellion in KANSU, the ravages of civil war and banditry, which have constantly prevented the sowing and reaping of crops, and the cultivation of the opium poppy in the place of food-producing cereals—all these things have contributed to make this famine one of the worst for many years. Marshal Feng, whose Spartan simplicity of life is a constant rebuke to other leading officials, is making vigorous endeavours to secure the necessary supplies and to plan for their conveyance to the distressed areas, from which reports of death from starvation, of the eating of grass and roots and even of human flesh, are constantly arriving. Transportation by railway is delayed through lack of rolling stock, and of course the more distant provinces are many days' or weeks' journey from the railroad. The International Famine Relief Fund will no doubt be using all the resources at its disposal for the alleviation of distress, but it may be the privilege of our missionaries to minister, at any rate in some degree, 'to them that are of the household of faith.' Humanly speaking, the suffering will be most extreme from January to March.

Sir Montague Beauchamp.—The Rev. Sir Montague Beauchamp, Bart., well-known as one of the Cambridge Seven, who retired from active service in China some years ago, has long been desiring to revisit that country. On January 12th his son, Dr. Ivor Beauchamp, whose testimony was printed in our November issue, sails for China, and Sir Montague Beauchamp is planning to accompany him as far as Colombo. From February to April he expects to be in India, travelling in the interests of the Army Scripture Readers' Association, after which he will (D.V.) continue his journey to Shanghai and later to SZECHWAN.

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CHINA'S MILLIONS



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New Conditions and a New Opportunity.

By REV. ROBERT H. GLOVER, M.D.

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THIS MAP WILL SHOW TO READERS THE RELATIVE POSITIONS OF THE PROVINCES AND OUTLYING DEPENDENCIES OF CHINA, TOGETHER WITH THEIR POPULATION, IN ROUND MILLIONS.

New Conditions and a New Opportunity.

*Impressions of a Recent Visit to China.**

By Rev. Robert H. Glover, M.D.

OUR visit to China at this time was undertaken at the request of the Mission's General Director, Mr. D. E. Hoste, its primary object being to become more intimately acquainted with the Mission's central executive at Shanghai and more familiar with its methods of administration and operation in China. There was also in view the freshening of one's touch with China after an absence of thirteen years, the sharing in conferences over future Mission plans and policies in the light of the great recent changes in China, and finally some ministry of the Word among the missionary body.

While the fact that China was still distraught with civil war and bandit activities materially restricted the visitation of inland stations, these very circumstances, on the other hand, afforded a unique opportunity of meeting large groups of the missionaries, who were still detained at the coast ports following their compulsory evacuation in 1927. First and last we were privileged to meet personally some 550 C.I.M. missionaries, besides many of other Societies. And thanks to the gradual clearing up of conditions within the country we were able to visit twenty-one important Mission centres, distributed over eight different provinces. This involved for us more than five thousand miles of journeying in the interior and along the coast of China, and brought to us a wide variety of interesting and enriching experiences for which we shall always feel grateful.

Some General Impressions.

Among the many impressions received in connection with our recent contact with China and its missionary work at this time, we can here make mention only of a few.

To begin with, we were more than ever impressed with the great advantage possessed by the C.I.M., as compared with other Missions working in China, in

* The substance of an address delivered by Dr. R. H. Glover, Assistant Home Director in America, at the Weekly Prayer Meeting, Newington Green, on Wednesday, January 2.

the fact that its headquarters are on the field instead of in one of the home countries. Never has this advantage been more evidenced than during the disturbed conditions of the past few years, when it has meant so much to have the benefit of the wise counsel and responsible direction of the Mission's highest officials right on the spot at many a critical moment. We cannot refrain from bearing appreciative testimony here to the high spiritual character and intense devotion of those who constitute the Mission's central executive at Shanghai, and to the fine efficiency and co-operation which mark the work of the entire staff at this centre. Our fellowship for several months in the C.I.M. 'compound' at Shanghai brought to us great pleasure and spiritual enrichment.

Material Progress.

In our journeying about we were impressed by the marked material changes which were noticeable on every hand. Western goods and Western ideas and ways of all sorts have been making tremendous advance, so that the old-time Chinese aspect of life is rapidly altering, and this not only at the coast but far into the interior as well. While the statement, so commonly made, that the civil war in China has paralysed trade and industry is broadly true to a large degree, yet much that we saw showed the need of qualifying that statement. We were astonished to find evidences in many places of substantial material progress even during the recent period of upheaval and disorder.

In city after city streets have been widened, re-paved and modernised, and fine new buildings erected. Not a few venerable city walls have been levelled and converted into broad thoroughfares. It was a novel experience to drive by motor-car through wide streets from end to end of Canton, where we had formerly threaded our way by sedan chair through a maze of tortuous lanes. Several interior provinces already boast some hundreds of miles of broad new motor roads, connecting their chief cities. It is only a matter of a little time until transportation throughout most of

China will have been completely revolutionised. The bearing of this upon missionary work is obvious.

Re-occupation—Loss and Gain.

What the missionaries have suffered and endured through the period of civil war and anti-Christian agitation was brought home to us by our station visits more vividly than by all we had previously heard or read. We saw the charred ruins of Mission chapels and homes, and the gaping breaches torn in roofs and partition walls by bursting shells. We counted hundreds of bullet marks in more than one Mission building. We saw homes to which missionaries had returned, once neat and attractive, but now dilapidated and desolate, furniture gone or broken, personal effects carried off, doors without knobs, windows smashed, accumulations of filth such as those who read these lines have never seen and cannot well conceive of.

In some cases Chinese soldiers have still insisted upon sharing the premises for weeks after the missionaries' return, and on departing have invariably left behind them myriads of insect pests which have been a source of acute discomfort and have well-nigh baffled every effort to exterminate them. Such experiences have called for a very real measure of Divine grace, and at the same time they have drawn the missionaries and their afflicted Chinese fellow-believers more closely together in a fellowship of suffering, and have been an impressive object lesson before the heathen of sacrificial service on their behalf.

The peaceful aspect of much of the country so soon after a prolonged period of such turmoil and strife, and the marked friendliness of the people wherever we went, impressed us greatly. This all went to prove what we had all along felt, that the anti-foreign and anti-Christian demonstrations of the past two years have not been a true reflection of the attitude of the common people of China, but have been largely an artificial production, the work of unscrupulous Bolshevik propagandists for their own wicked ends.

The people as a whole have been, in common with the Christians and missionaries, at the mercy of ruthless militarism, unrestrained soldiery and bloody banditry, until for many of them life had become a veritable nightmare. To such the sight of the returning missionary was a welcome one, for they interpreted it as an omen of peace and safety once more in prospect. More than this, there are not wanting indications that the terrible sufferings through which the unhappy multitudes of this land have passed, and the heavy losses they have sustained, have in many cases had a humbling effect, making them more disposed to look upon the missionary as their friend and more ready to listen to his message of comfort and help and hope. From different sections of the country cheering reports have begun to come, telling of deepened interest in the Gospel preaching, and of numbers enquiring the way of life, while the records already received in Shanghai of baptisms for the last quarter of the year run up to many hundreds.

'Unto the Furtherance of the Gospel.'

What could be more glorifying to GOD than that this blow which Satan has aimed at the Kingdom of CHRIST in China—for surely we must so interpret the recent attacks on missionary work—should be turned

into a very means of advancing that Kingdom, and should issue in a new spiritual awakening and a great harvest of souls for CHRIST! Our personal conviction is that this is precisely what GOD wants the outcome to be, and that He will bring it to pass if only His people will claim it in believing prayer and will co-operate by earnest evangelistic effort.

The China Inland Mission is praising GOD for answered prayer in the wonderful re-opening thus speedily of the doors for missionary work, so that by the end of last November seventy-five per cent. of its entire force had returned to the interior, and the present prospect is that quite early in this New Year practically all the remaining workers off the field who are available will again be at the front.

With the best development of the Chinese Churches and their leaders in mind, as well as with renewed concern for the more complete fulfilment of the Mission's distinctive call and commission to carry the Gospel to every creature in China, it has been decided to commit the care of all local Churches to Chinese workers more completely than heretofore, and thus to free the missionaries to give themselves largely to the two-fold work of Bible teaching and training and of forward evangelism both within the districts surrounding the present stations and in the wider and more distant regions beyond the present field of occupation.

The Unfinished Task.

No misconception with respect to China could be greater than that of regarding the task of her evangelisation as having already been completed, or indeed being anywhere near completion. Not only are there still vast numbers of people in every one of the eighteen provinces who have never yet heard sufficient of the Gospel to make it possible for them to accept it, but away beyond these provinces lie the great regions of MANCHURIA, MONGOLIA, SINKIANG and TIBET, where the work of evangelisation has as yet been barely begun. These vast and long-neglected lands constitute a missionary call and challenge of the first magnitude. And to whom should such call and challenge come with greater force of conviction and appeal than to the China Inland Mission, called and pledged as it is to direct, aggressive, unceasing evangelism, and—thank GOD—with the old, living and life-imparting evangel still its message!

We cannot but feel that in all that has transpired in China during these last eventful years GOD has gloriously vindicated both the message and the policy to which the Mission has ever been committed. And surely by what has been taking place there He has sought to impress His people as never before with the desperate need of the Gospel as the only hope for China.

The situation still calls for fresh recruits, and especially for young men of rugged consecration and unflinching courage, who will give themselves, regardless of sacrifice, to the task of blazing new trails and carrying forward the proclamation of CHRIST'S salvation to the farthest confines of that great land of superstition and sin. Shall we not make it our daily prayer that such recruits may be found and thrust forth without delay in this new day of opportunity which GOD has granted to us for the completion of the task of China's evangelisation?

Appointment of New Home Director.

IN our issue of December, 1928, we reported the resignation of the Rev. J. Stuart Holden, D.D., from the Home Directorship in England. By the unanimous recommendation of the London Council the Rev. W. H. Aldis was nominated to succeed him, and we print below two letters from Shanghai, written by the General Director of the Mission, Mr. D. E. Hoste, the first accepting Dr. Holden's resignation, and the second definitely appointing Mr. Aldis to fill this important and responsible position. We also print a letter from Mr. Aldis himself, in which he introduces himself as Home Director, and asks—surely not in vain—for the constant upholding of our prayers.

November 28, 1928.

MY DEAR DR. HOLDEN,

Your letter of October 18 has been received by me this morning, having come by the Suez route. Although not unprepared for its contents, it is with sorrow that I learn of your decision to resign your office of Home Director for Great Britain, on the ground that the present state of your health and the calls of other work prevent your fulfilment of its duties. Remembering, as I do, more than one conversation we had together when I was last in England, and also being acquainted with the circumstances since then, I do not feel I should be right in asking you to re-consider your decision, though I realise that, in more than one way, your retirement will mean serious loss to the Mission. In now accepting your resignation, I wish to express my heartfelt appreciation of the value of your work to us and to thank you for all that you have done, often at no little cost to yourself. You will carry with you the regard and gratitude of those with whom you have been associated.

I agree with you that, in the present circumstances, it will be an advantage for your successor to be one who can 'place at the Mission's disposal a life uncommitted to ministerial responsibilities.' Your view that the best fulfilment of the work and responsibility attaching to the office of Home Director calls for the full time and strength of the one occupying it, is shared by me.

We shall all be glad to know that your prayers and interest will continue to be with us, as we shall certainly remember you. I am glad to know that you are prepared to remain a member of the Council, and in this way we may yet have the pleasure and advantage of your co-operation with us.

With sincere Christian regard,

Believe me,

Yours in CHRIST'S service,

Rev. J. Stuart Holden, D.D.



REV. W. H. ALDIS.

December 7, 1928.

MY DEAR MR. ALDIS,

In the sorrow which I feel on account of the limitations imposed by his medical advisers upon our dear friend, Dr. Holden, which have rendered necessary his retirement from the Home Directorship of Great Britain and Ireland, it has been to me a cheer and cause for thankfulness to receive the unanimous recommendation of the London Council, including the members of the Secretariat, that you should be appointed Home Director in his stead. This is fully in accord with my own judgment and desire, and I am thankful to know that you are prepared to take up the duties and responsibilities of this important office. In appointing you now to the office of Home Director for Great Britain and Ireland, I do so in the assurance that God is calling you to this position, in which assurance I am strengthened by my knowledge of you personally; also of your gifts and your wide knowledge, both of the personnel and of the work of the Mission; as well as the fact of your being widely known amongst our Home

Constituency. I feel confident that you will enter upon your office with the good wishes and the prayerful sympathy of the whole membership of the Mission, and for my own part should like to assure you of my desire to help and strengthen your hands in so far as I can.

With warm regards,

Believe me,

Yours affectionately in CHRIST,

Rev. W. H. Aldis.

W. H. Aldis

MY DEAR FRIENDS,

In view of the announcement in the letter from our General Director, Mr. D. E. Hoste, of my appointment as Home Director of the Mission for this country to succeed our friend, Dr. Stuart Holden, I feel that you will be expecting some message from me, and I gladly embrace this opportunity of introducing myself to you who are the friends and supporters of the Mission, and earnestly ask for your prayers on my behalf.

Were it not that I am convinced that the call which has come to me is not the call of men only but first and supremely of GOD Himself, I would not dare to contemplate such a responsibility; but being so convinced I know I can with confidence reckon on the grace and equipment for the office being given me as I seek to be yielded to Him for His will and purpose.

As one who has been a member of the China Inland Mission for nearly thirty-two years—about twenty of which were spent in China, and most of the remaining years as a member of the Secretariat here in London—I have had the privilege of a fairly intimate knowledge of the history and work of the Mission, and I am so glad to be amongst the large world-wide fellowship of

W. H. Aldis

those who increasingly thank GOD for the Mission and for its principles, which have been so signally owned of GOD through the sixty-three years of its existence. I can assure you that it will be my constant desire and aim to maintain the great traditions of the past, and to seek that they shall be living and energising factors in the present.

The passage of years may have resulted in tremendous changes in China since our revered founder, Mr. Hudson Taylor, first went to that land, but China's spiritual need is as urgent as ever, and those fundamentals of the Faith for which Hudson Taylor stood, and the glorious Gospel which he set out to give to China, have not changed in the slightest degree.

In these days when there is so much regrettable departure from the old Faith, both in the Homelands and in the Mission fields, it would seem that there is just as great a need as ever for the witness of the China Inland Mission. It stands, as it always has done, and by the grace of GOD always will do, for an unreserved acceptance of the Bible as the Word of GOD—indeed, by its principle of faith it has practically staked its very existence on this belief. It believes from its heart in all the great evangelical truths which stand at the very foundation of its missionary activity, and every member of the Mission shares this belief to the full.

The LORD has very graciously set His seal upon the ministry of the Mission based on these convictions in giving us to see the power of the Gospel of CHRIST in changing the hearts and lives of tens of thousands of men, women and children in China.

During the past two years the LORD has been bringing us through the fire and water of persecution, opposition and great difficulty in China, but we believe that this is but the prelude to the 'wealthy place' of even greater spiritual blessing and enlarged opportunity in coming days.

As you will gather from Mr. Hoste's letter in another column of CHINA'S MILLIONS, the Mission is hearing the call to a new advance into the regions beyond, and to carry out more fully than has hitherto been possible our commission 'to every creature.'

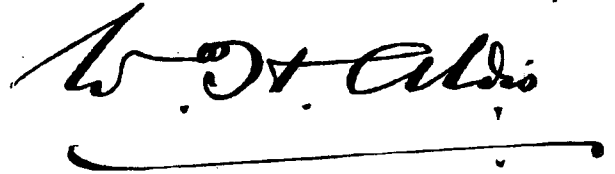
I want to take this opportunity of saying how very greatly we value your fellowship with us by prayer and gift. You have been in a most real sense our partners in this ministry of the Gospel in China, and as we face the future we venture to hope that we may count on your even deeper and fuller fellowship as we seek in glad obedience to carry out the unfinished task.

Difficulties we know there will be, but our GOD is the GOD of the impossible, and our experience of the past and the limitless promises of His Word give us renewed confidence as we go forward to expect great things from GOD and to attempt great things for GOD.

I am hoping it may be my privilege in the near future to meet many of you either in London or some of the provincial centres, and in the meantime I count on your prayerful upholding, not only for myself but for my devoted colleagues at the Headquarters of the Mission here and in Scotland, and for every member of our Council.

Believe me,

Yours in His glad service,



Preparing for a Great Advance.

A Letter from the General Director of the Mission to the Friends and Supporters of the Mission in Great Britain.

November 3, 1928.

DEAR FRIENDS,

Now that so many of our missionaries have returned to the field and that there is good prospect of the remainder doing so shortly, it is felt by my colleagues, both in China and in the Home countries, that some words should be addressed to you. We realise with deep gratitude how much, under GOD, we owe to your prayers, your gifts and your fellowship with us; and we specially appreciate your continued sympathy and support during the past period of enforced separation from our work. It is fitting therefore that, without burdening you with details, we should take you into our confidence regarding our aims and plans of work, at this important juncture.

Previous to the withdrawal from the field, considerable progress had been made in the establishment and building up of self-governing, self-supporting and self-propagating churches, which has always been one of our main objectives. After much prayer and also consultation with our fellow missionaries, we are convinced that a vigorous advance, with a view to the full realisation of this objective, must now be made. In other words, there must be a full transfer of the oversight of the Churches from the missionaries to the Chinese leaders. That this will in many cases be difficult and will call for self-sacrifice on the part of both missionaries and Chinese is certain. It is, perhaps, inevitable that the continued presence of gifted and devoted

missionaries in a centre should tend to stunt the development of leadership amongst the Chinese, notwithstanding the sincere desire of the former to avoid it. The Chinese may be given office; but so long as those to whom they have grown accustomed to look for counsel and guidance are at their side, the force of habit will, as a rule, assert itself. Hence, the carrying out of these plans will largely depend upon the location of the missionaries; and we ask your special prayers that grace and guidance may be granted to all concerned with this problem. The severance of ties resulting from years of fellowship in Christian love and labour, is no light or easy matter; but unless there is willingness for the sacrifice on both sides, it is to be feared that our efforts to realise the objective of Chinese self-government will largely be in vain. People will not learn to exercise full responsibility and initiative, by having others in whole or in part do these things for them. It must be made clear, however, that the moving of missionaries from their former stations will not in all cases be called for. There will be need of a number who in the past have not had much share in Church affairs, to give themselves to Bible teaching and devotional meetings, whilst avoiding participation in the oversight of the Church.

An essential part of these arrangements will be the appointment of Church Councils and setting apart of Church Officers, where this has not already been done; this, too, will need the guidance and power of the Holy Spirit, for the granting of which

we beg your co-operation in earnest prayer. Whilst in a number of districts, where considerable progress has already been made in self-government and self-support, these plans will be perfected with comparative ease and quickness, in districts where the progress has been less, the difficulty and the time required will tend to be proportionately greater. Similarly, the time required for reaching full financial self-support will vary; and so long as money contributed from Western Countries is thus used, we feel a responsibility to see that it is not misused. That greater liberty and independence will open the door to new dangers, is evident. We are persuaded, however, that the worst evil is the stunting and even paralysis of Chinese leadership by undue continuance of the missionary's oversight. The risk of unworthy men, on the withdrawal of the missionary, usurping authority in the Church cannot be ignored; this consideration may, in some instances, render necessary a gradual rather than abrupt change: a process rather than an act.

A Widespread Forward Movement.

From the foregoing it will be clear that our plans will result in a number of missionaries and also a considerable sum of money being released from past service and uses. This brings us to what is the most urgent and the most important fact of our programme. We believe that GOD is calling us as a Mission to enter upon a widespread forward movement for the evangelisation of unreached areas; thus realising in fuller measure than ever before the original purpose and aim which pressed so heavily on the heart of our beloved founder, and which inspired him and his companions in the earlier years of the Mission to lives of such devoted toil, self-sacrifice and steadfast endurance of loneliness, privation and danger. Pray for us, dear friends, that we now may be actuated by a like spirit, thus being enabled to fulfil the aspirations of our honoured predecessors and to maintain the high tradition and example we have inherited from them.

In this forward evangelism, experience has shown that the missionaries need the co-operation of like-minded Chinese colleagues, whose knowledge of their own countrymen and their ways is necessarily better than most foreigners can attain to. We expect that a number of Chinese hitherto working in settled districts, but who under the new order will no longer be needed there, will thus take an important share in the forward movement; whilst, no doubt, new ones will also be required. It will be clear that the prosecution of this great enterprise will include renting houses for use as resting places by the missionaries, between their journeys for the systematic evangelisation of the surrounding country. That the Chinese will need financial support, as well as the missionaries, also travelling expenses and a place for rest between their journeys will be recognised. It would, therefore, be a mistake to suppose that the new plans imply that the gifts contributed for support of Chinese workers will no longer be required. After a few years, perhaps not more than two or three, it is intended that the evangelists, both Chinese and foreign, will move on to another district, leaving the converts to continue their corporate



Photo by]

[R. Douglas Learner.

ITINERATING IN KANSU

This Bridge is between Sining and the Outstation of Lao-hu-hu (Tiger Valley). The horse and mule belong to the Missionary, and the man is a Colporteur.

life, with an occasional visit from a missionary or Chinese worker.

With regard to Hospitals and Schools, we propose that Advisory Committees, composed of Chinese and foreigners shall assist in their management; the ultimate control remaining with the Mission. The experience of others in recent years has shown that this is the plan best adapted to present conditions. At present it remains uncertain whether our schools can be opened. We have decided not to do so unless the continued teaching of the Bible and its truths is permitted as part of the curriculum; will you, dear friends, join us in special prayer that, if it be GOD'S will, the present Government regulations may be modified so as to admit of this? The object of our schools is the instruction of the children of the Christians in Christian truth whilst also teaching the subjects required by the Government.

The Call to Self-Sacrifice.

History shows that an organisation like ours is exposed, as time goes on, to various dangers, such as the letting slip of sound doctrine and a gradual sinking down from the life of devotion and willingness for self-sacrifice and contempt of hardship and danger, which an intense belief in the teaching of the Bible regarding the spiritual need and claims of those without CHRIST wrought in Mr. Hudson Taylor and his companions. We count upon your prayers, dear friends, that we may ever be preserved from these insidious influences, and that, at this time of renewed opportunity in inland China, we may, as a Mission, be granted grace to respond to the call of GOD to further advance and also willingness to pay in full the price required for its fulfilment.

With our united gratitude and greetings,

Believe me,

Yours faithfully in CHRIST,

Albatt.

The Former Days.

'Call to remembrance the former days.'—Hebrews x. 32.

'With tender urgency he pleads for fresh memories and fresh resolves. He recalls to them days, not long ago, when they had borne shame and loss, "a conflict of sufferings." . . . Let them do so still, in full view of the coming crown. Let them grasp again the glorious privilege of boldness.'—Bishop Handley Moule.

A Man and a Book.

BISHOP WESTCOTT in an essay on *Dionysius the Areopagite* begins his study with these arresting words: 'It is the fate of books even more than of men to exert a profound influence when their individual existence is forgotten.' Without discussing Bishop Westcott's thought-provoking words, we propose in this article to recall to memory a man long since dead, and a book long since out of print.

When Hudson Taylor came home to England in broken health in 1860, he resided, until after the birth of his eldest son, in Bayswater, London, with his sister and her husband, Mr. and Mrs. Benjamin Broomhall. At that time the Rev. W. G. Lewis was the minister of the Bayswater Baptist Church, and Hudson Taylor, finding him a man after his own heart, joined his Church and long remained a member. Mr. Lewis, who for twenty years was Editor of the *Baptist Magazine*, some time in 1864 requested Mr. Taylor to write a series of articles on China for publication in this paper, his thought being to awaken interest in the work at Ningpo. But he was so impressed with the first article sent that he felt it deserved a wider circulation than he could obtain for it, and so urged Mr. Taylor to survey the whole field of China and publish the series as a book. This Mr. Taylor did, and thus was issued that little book of about 130 pages, entitled *China's Spiritual Need and Claims*. Concerning this little volume we shall speak later. Meanwhile we wish to make further reference to Mr. Lewis.

It was, as is well known, on June 25, 1865, at Brighton, that Mr. Taylor finally yielded himself to GOD as leader of the work he felt GOD purposed to call into being, and it was there he entered in his Bible that memorable prayer for twenty-four willing, skilful workers. That this was no sudden impulse the following extract from a letter of earlier date written to his mother, which will be new to our readers, shows. It is dated from Mr. Berger's home at East Grinstead, June 1, 1865, and reads as follows:—

'I much need your prayers. I desire, if the Lord will, to get four missionaries—two married, and two single—off by the end of the summer, or beginning of the autumn . . . The expense of sending them and the family of one of them, would exceed £600. Towards this we have more than £5 in hand. Will you join us in asking the LORD for the rest? [£5 is not a misprint!]

'It is much impressed on me to try and get twenty more European missionaries besides these four, so as to send at least two into each province of China Proper, in which there is no

missionary, and two into Chinese Tartary; and to try and send with them an equal number of Chinese helpers, making in all forty-eight persons (besides those on the way) requiring support. The expense of these would exceed £5,000 a year. Will you earnestly pray to GOD to guide me aright, whether to attempt this or not?'

Twelve days later this new project is referred to again, and then came the crisis at Brighton, the definite petition, with personal surrender for all that it might involve. Mr. and Mrs. J. W. Stevenson and Mr. Stott sailed in October, and the *Lammermuir* party of twenty-two souls, including four children of Mr. and Mrs. Taylor's, sailed in May of the following year.

We are so familiar with large missionary parties to-day that it is easy to forget what a revolutionary movement the going forth of such a large party was, especially as nine were single women. Missions had no precedent for such an enterprise, and especially when there was no Church or organisation behind the undertaking. It was not every minister of the Gospel at home who would have been willing to associate himself publicly with such 'a foolhardy business,' as some called it. But Mr. Taylor asked his good friend, the Rev. W. G. Lewis, to give the Valedictory address at the public farewell to be held in his own church, Westbourne Grove, Bayswater. There is no record of this meeting in the 'Life of Hudson Taylor,' or in the Story of the Mission, and it is therefore of special interest to find that Mr. Lewis



THE LAMMERMUIR.
From a contemporary drawing by one of the officers.

took as his text Hebrews xii. 2, 'Looking unto Jesus.' How imagination loves to picture that occasion, with all that was involved in such a venture.

Nearly ten years later Mr. Taylor once again asked Mr. Lewis to give the farewell charge to two brethren ere they sailed, Messrs. J. F. Brounton and G. F. Easton, the latter of whom, with his wife, is still with us after more than fifty years' service in China. And this is how Mr. Lewis opened his address:—

'My dear brethren, nearly nine and a half years ago our beloved friend, Mr. Taylor, asked me to speak a few farewell words to a party of eighteen, of whom he was one, then going out in the good ship *Lammermuir* to China. Well, I had long ago forgotten every sentence I then spoke, except the text; but since then I had so often heard from different members of the band in the field, and from the lips of those who had returned, how greatly the LORD blessed the message to their souls, that when Mr. Taylor asked me to address you on this occasion, I felt impelled to take the same words as the founda-

tion of what I may say. You will find them in Hebrews xii. 2 :
"Looking unto Jesus."

His three main heads deserve recall, and may reflect what he had said to the *Lammermuir* friends. They are:—

- 1.—Looking unto JESUS as the Supreme Director of your work.
- 2.—Looking unto JESUS as your Refuge in all times of distress.
- 3.—Looking unto JESUS as the truest Friend of your work, and the Faithful Promiser of a large reward for its continuance to the end.

But we must pass on to refer to the little book, *China's Spiritual Need and Claims*, with which Mr. Lewis had something to do in its early stages. It was fully a year, and probably more, in preparation. The fire which burned within the heart of the writer is felt at almost white heat on every page.

It was first published in October, 1865, just in time for the Mildmay Conference. It was reprinted in November, and ran through several editions in the following years. A fifth edition, entirely recast, was published in 1884, a sixth edition in 1885, and a seventh edition subsequently. What it has accomplished for China only eternity can reveal. But it has long been out of print, and as the facts, thank GOD, are out of date also, it seems to defy the problem of re-printing. Often

have we wished that it could be re-published for the sake of the spirit, the passion, and the devotion which pervade its pages. But the fire which burned there has kindled many another heart, and therefore is not dead.

And so Bishop Westcott's words, with which we opened this article, seem true. The book, though forgotten, still exerts a profound influence. And why? We cannot do better than close with a quotation from Hudson Taylor's writings, which will perhaps answer that question. The thought occurs in more than one of his articles, amplified in some, shorter in others. We give the briefest:—

'There is a fundamental difference between fruit and work. Work is the outcome of effort; fruit, of life. A bad man may do good work, but a bad tree cannot bear good fruit. The result of work is not reproductive, but the fruit has its seed in itself.'

There is one passage of Scripture, which like a refrain continues to recur in its pages, and still has its message for us all to-day. It is as follows:—

'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?'

M. B.

Buying up the Opportunity.

The following extracts from a letter from Mr. J. Gardiner of Kaifeng, Honan, show how God has been blessing his work amongst wounded soldiers in the C.I.M. Hospital, temporarily commandeered by the military authorities.

WE were amongst the many called out to the coast, so begin with the date of our return to the interior.

We reached Kaifeng on April 4. Mr. Marshall Broomhall's leader in CHINA'S MILLIONS for July exactly described the circumstances in which we found ourselves. We were 'thrust forth' from our large and well-equipped hospital for men and women. Our buildings with part of the Canadian Church Girls' School next door formed No. 1 of thirteen military hospitals housing 10,000 men.

We could not therefore resume where we had left off—supervising the pharmacy with its three dispensaries, doing the accounts, etc. But the thing left for us to do was that which is the supreme reason for each missionary being in China, whatever his daily duties may be, namely, to preach CHRIST, LORD and Saviour. The great institutional buildings of the American Southern Baptist Mission and the Canadian Church Mission were also in use as military hospitals. Such members of these Missions as had returned were like ourselves, 'thrust forth' from their old daily routine and allowed a corner in which to live and set up house again. Thus it was that all of us turned to what was at hand to do, namely, preach the Gospel. Concerning this there was given us an open door by the military authorities, and a readiness to hear on the part of the wounded men that thrilled us.

It would require far more pages than people nowadays have time to read to detail half the experiences that I have had in these thirty-seven wards. Some of the doctors and nurses have been friendly, glad of books for themselves and aiding in reaching the patients with them. Others have continued frigid and unapproachable. I recall the case of one of the Shanghai nurses who for weeks would not accept a book, till one day out of the corner of my eye I saw her standing a few yards away listening carefully. When I then offered her a New Testament she graciously accepted it and promised to read it.

This brings to mind cases amongst the patients of men who

have firmly refused the New Testament or a tract, and have gone on reading the newspaper or the 'Three Principles' during an address. In each case they have changed their minds, have accepted the books, and one man in particular, now that he is moving about, has looked into my bag to see if there are kinds of tracts or booklets he has not received hitherto. How gladly one acknowledges the generosity of those from whom we have received the indispensable books, sheets and pamphlets—Mr. Menzies' 'Traveller's Guide,' 900 copies of the New Testament from the 'Million Testaments for China' fund, the fine selection of sheets and tracts got out by our own C.I.M. Committee, and a fine grant of literature from the Milton Stewart Evangelistic Fund. Some expect to buy, others are amazed at getting a copy of the New Testament free. 'But I gave you a New Testament a week or two ago.' 'Yes,' says the man, 'a relation from my home village has taken it away; they have none there.' 'Oh, I am glad he took it, here is another.' A visit to each bed in one of the bigger wards to find new men. 'No, thanks,' says a man, 'I cannot read.' Then we take a corner and hold up a New Testament and tell of its amazing contents. At the end he will say, 'Oh, I would like one.' 'But you said you cannot read.' 'True, but I would like one,' and he folds both hands around it as though never to let it go again. It has been an eye-opener to find so many who have never heard the Name of JESUS. From the second day when I found two in a room, one eighteen, the other thirty-one years old, who knew nothing of the LORD JESUS, there has been a proportion of the men equally ignorant. There are even some who knew nothing of a Supreme Being.

I found amongst the soldier guard of the Hospital many men of Feng's old army. The majority of these are believers, and I could not spare all the time that these bright fellows asked of me. Some of the ward coolies have been converted as well as the wounded soldiers. One pleasant round-faced lad of about nineteen followed me round for days. I pretended not

罪是從一人
入了世界死
又是從罪來
的於是死就
臨到眾人
因為眾人
都犯了罪



請到福音堂聽道
此圖係由
葛士德君
所繪
此圖係由
葛士德君
所繪
此圖係由
葛士德君
所繪

A GOSPEL POSTER.
This is the poster referred to by Mr. Gardiner. A snake (drawn to represent one form of the Chinese character for 'Sin') is shown drinking the character 'Man' (representing Adam). Through this 'man' (as the verse of Scripture above, Rom. v. 12 declares) death passed upon all men, and the character for 'Death' is therefore drawn in black over the globe.

to notice him until I felt that something had surely gripped him. Then he owned up at once to accepting CHRIST. I have never known such liberty in preaching CHRIST during my twenty years in China.

There has been a wide area of China represented in the wards. I can only think of four provinces that have not been. There were men that I could not understand, men that could not understand me; men that the ward attendants could not understand, the most unintelligible being Mohammedans and others from western KANSU. One lad from the eastern KANSU border (Lungchow) was very much the exception in that regard. He had been shot in the head. I met him first being brought in from No. 4 Hospital. The ricksha man had callously put down his shafts and left the lad in a very strained position on the slanting seat. I told the puller to hold his ricksha level till the bearers could attend to him. This gave me a speedy point of contact. I soon got into touch with him and found him unusually bright and intelligent. He could with about one reading memorise a big type text tract. He very soon accepted the Saviour. Though weak a good deal of the time when appetite would fall, and in pain, he never complained; he was moved to a large ward, and when a question stumped the others he could answer. At last I found he had died. 'How did he die?' I asked. 'Peacefully?' 'Yes,' said the next bed man.

'He simply stretched his arms out at his side and passed away.'
He, like many others we have dealt with, lost fear of death. Another such lad I visited twice a week in the Death Row for some months, he could not rise from his bed (so many like that; ten months some of them). He drew my attention from the first; his big brown eyes were accentuated by the suffering-drawn contour of his face. The KANSU boy was handsome but pale; this SHANTUNG boy was handsome but swarthy. As I recollect he had accepted CHRIST when I first saw him. I frequently extolled the blessedness of the future life for him, where there were no explosive bullets to fracture his resurrection body. He rarely spoke; he would answer with his eyes or a slight inclination of the head. Wonderful sight it was to see the patience of his fine looking old mother, who literally sat on that brick floor for months beside his bed. Coming from an out-of-the-way village in Shantung, the good news of the Gospel was strange to her ears. At first she could not grasp what it meant, though she saw that her boy had something that took away from him fear of the future. After much patient waiting she came to the point of admitting faith in CHRIST. Now the suffering lad has gone to the better land, and the mother returned on her long and lonely journey to her home, bearing the Word of Life we gave her carefully wrapped for the journey.

I have just received the Visual Evangelism posters. They make preaching easy. A day or two ago I used the one showing the character 'Death' on a map of the world, the character 'Man,' and a drawing of a snake. They took the picture with embarrassing literalness. Why was so much of the word 'death' on the China part of the map? Why was America left out? (only the Eastern Hemisphere shows in the picture). Naturally the picture brought up the story of man's Creation; the Fall, Sin and Death entering the world, brought in by a man; the second death, spiritual death, eternal separation from God, avoidable through the death of another Man, the GOD-MAN CHRIST JESUS.

One morning I found a man in a ricksha in the courtyard. I had spent a long time with him a few days before, in the Death Row. 'I'm being moved to No. 4 Hospital,' he said. 'You won't forget what you have heard here!' In clear, euphonious Chinese he replied, 'It is UNFORGETTABLE.'
[Hearing that Dr. Walker, Dr. McDonald, and Miss Saltau were returning, Marshal Feng ordered his troops to evacuate our hospital. But as the doctors are planning to undertake itinerant medical work for the time being, it was decided to give permission for the military to continue to use the C.I.M. Hospital. The Chinese doctors were overjoyed, as they had 200 bad cases in the wards, and were at their wits' end to find another building.—ED.]

Our Scottish Centre.

THE brief visit of Dr. Glover to Scotland was made the occasion for a meeting in the Renfield Street U.F. Church on Monday evening, January 14. The Rev. D. Erskine Blackburn, M.A., presided, and gave an inspiring message on the call of the present opportunity in China, warmly commending the work of the C.I.M. The Rev. Arthur Taylor told of God's wonderful provision for the work during 1927, and urged that if the time were not ripe for a forward movement, then the LORD could have prevented the return of the workers through financial stringency. Dr. Glover, in an impressive address, compared conditions in China as he had seen them in the early days of his work there with those which now prevail, and expressed his strong conviction that in the forward evangelistic movement now planned GOD is beginning yet another wonderful chapter in the history of the Mission.

In and Around Sining.

The Rev. F. Doggett Learner, who has returned to Siningfu, in Kansu, in a long and interesting letter dated October 1, 1928, writes hopefully of the work in that centre and district. We quote the following extracts.—

FOR the first few days after we got back we were full up with guests of all descriptions, for not only did the Church members come to pay their respects, but also the officials of the city and the gentry. They came to tell us that we were welcomed back among them again.

'This was very encouraging and we appreciated their kindness more than I can say. Any sign of anti-foreign feeling has been conspicuous by its absence.

'The work in all its departments has been going on just as before we went away, and there has been much encouragement.

Owing to the somewhat unsettled condition of the province politically, and the prevalence of brigandage in the district, he, acting upon the advice of the officials, refrained from visiting the out-stations. He writes:—

'I wish I could tell you more about the situation here in Sining, but as letters are heavily censored these days, and having been warned to be careful as to the information we give outside, it is better to leave all political matters out of a letter of this kind. Suffice it to say, we are hoping that within the near future the

situation will clear itself and then the progress of the preaching of the Gospel to the "regions beyond" will not any longer be hampered.

'Although I have not been able to get away to the outstations, many of the dear people have been to the city here to see us, and this has been very encouraging. But there are many places to which we need to go, for we hear that some have grown cold in their faith, some have even gone back to idolatry, and some have denied their LORD.'

The earlier part of the year was very dry, and in consequence, famine was feared, but, latterly, rain fell, in time to save the crops. We read:—

'The Mohammedan general here will not allow the growing of opium, and this has been the salvation of the place. If opium had been grown as it has been in other parts of China, and very extensively too, crops of wheat and barley and oats would have been much less and the price of food would have been enormous.'

The Work Among Tibetans.

'The work at the Tibetan Gospel Inn is going on as usual. During these days of unrest there have been fewer guests,

some nights none at all. During this lull we have been able to get the place cleaned up a little. We have pasted up all new tracts and pictures, all in Tibetan, and it looks quite nice again. As the winter comes on the guests will be increasing in number. We hope indeed to get even more than in previous winters, for as the district becomes more peaceful more Tibetans will be coming again to sell their accumulated wool skins, and other articles.

'What an opportunity we have for presenting to them the Gospel as they come and stay with us. Some come only for one night, while others remain for several days, or even for weeks. None go away without having heard about JESUS CHRIST and His love, and the great majority hear of Him for the first time. The Tibetan Evangelist, Tong fuh Tang is still with us, and is a very valuable helper to me for this work. He has always been a very faithful worker.'

Red Cross Work.

'Owing to the fighting round Sining we have had much to do lately in the way of Red Cross work. This has been very interesting. Some of the wounds have been very nasty, but I am glad we have been able to relieve the suffering.

'Broken legs and broken arms were in abundance, and we have been able to set most of the cases. Only one arm have I had to amputate—that is up to the present. One poor man was shot through the head. The bullet went into his mouth, shattering his teeth, and came out of the back of his neck. It is a wonder he was not killed. He has got over it very well and is up and about again.

'Many have been wounded in the head and we have treated quite a number of these. This is the way we become efficient in our medical work, according to the saying, "Practice makes perfect."

'It is either a case of doing the work ourselves or standing by and watching the poor soldiers die. There are so many soldiers who are wounded too badly to be brought off the field of battle, but are left there to die.

'What a terrible thing war is. We pray that the day may not be far off when there will be no more war. May the LORD hasten it in His time.'

[By a recent decree of the Nanking Government, a new province, with Sining as its capital, is to be formed by adding the Sining prefecture to the territory of Kokonor.]



Photo 39]

[F. Doggett Learner.

A TIBETAN TEMPLE IN THE LAMASERY OF CH'OH-TSANG-SI, NEAR SINING.
The Real In of Gold.

In Memoriam - Mrs. William Wilson.

'YE are the salt of the earth.' 'Ye are the light of the world.' To these two beautiful and gracious figures the LORD likened His disciples. But while both apply to all, one or other sometimes seems the dominant feature. Some lives, like light, attract attention; others, like hidden salt, work unseen.

Mrs. William Wilson, by her quiet, gentle, unobtrusive life, was certainly salt of the earth, though no one who knew her could miss the smile which so frequently lightened her countenance. She was one who shunned anything spectacular, one whose presence was more felt than seen. And yet with all her modest reticence she possessed a quiet strength and gentle influence more potent than many conspicuous gifts. It was given to her, in her peaceful way, to command esteem and loyalty. She carried with her an atmosphere of unruffled serenity which recalls the beautiful words of Dante concerning Beatrice in *La Vita Nuova* :—

'When she appeared in any place, it seemed to me, by the hope of her excellent salutation, that there was no man any longer mine enemy; and such warmth of charity came upon me that most certainly in that moment I would have pardoned whosoever had done me an injury.'

In her early days she gained the happy nickname of *Mademoiselle toujours la même*, a characteristic retained through life. And Bishop Cassels, whose standard of life was high and even exacting, wrote of her 'unceasing kindness and devotion,' and added, when she was called to another sphere: 'We shall so miss dear, ever reliable, ever kind, ever unselfish Miss Hanbury.' It was a true and worthy tribute.

Elizabeth Hanbury, better known as Bessie Hanbury, was born at Stoke Newington, North London, in 1854, being the second daughter of Cornelius Hanbury, at that time of the Society of Friends. While at Boarding School at Barnet, she yielded her life to CHRIST, and commenced at once to witness for her Master. Active Christian work at Mildmay, at Messrs. Moody and Sankey's Mission, on the Continent of Europe, and at Richmond followed. Her Call for the Mission field came almost on the day that her youngest sister left school, there being then one more daughter at home to care for her parents and aged grandmother.

At Keswick in 1887, during a walk with Mr. Hudson Taylor, she sought to explain why she could not go to China, but his quiet yet searching question: 'Is there really any reason why you should not go?' compelled her to reconsider her position. The decision was not long in following, for at the great missionary meeting she was one of the first to rise and signify her willingness to go at GOD's command.

On December 8 of the same year she sailed, and was therefore one of 'The Hundred' who sailed that year. And she became one of the earliest reinforcements for the newly-formed Church of England district in Eastern SZECHWAN welcomed by the Rev. William Cassels—not yet Bishop of the diocese in Western China.

Here, among the hardships and suspicions of those early days she served her missionary apprenticeship, winning the love and appreciation of all. And more than one sick missionary had good reason to thank GOD for her devoted nursing, Bishop Cassels believing she was used to save the life of his wife.

Miss Hanbury was soon marked out, not by Bishop Cassels only, but by the Mission's Executive in Shanghai, as a worker in whom there were gifts of priceless value—a combination of gentleness with strength, of sweetness with energy. And it was when the request came from Shanghai that she might be freed to become temporarily the head of the Women's Training Home at Yangchow that Bishop Cassels wrote the tribute quoted above.

The spirit in which she faced this call to new responsibilities is revealed in the following extract from one of her letters to Mr. Hudson Taylor, dated January 18, 1893 :—

'Though I should have thought myself little capable for the responsible post at Yangchow, and being very happy at Paoning, had no wish to change my sphere of work, yet when the call came . . . I could not but gladly respond. . . .

The verse in Isaiah lxi. 1, was much blessed to me lately: "The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach," etc. Our Master received the filling of the Spirit because of the work given him to do. Surely we may receive the same anointing because of the work that the Master has given us.'

At the close of her time at Yangchow she generously deferred her furlough to relieve a worker in more urgent need of rest and change, and she under-

took the post of Principal to the Girls' School at Chefoo. Furlough followed in the spring of 1896, and after this she sailed again for the field in November, 1897, in company with Mr. and Mrs. Hudson Taylor, and Miss H. E. Soltan, who was paying a visit to China. Chefoo was again her appointed sphere, this time rendering service in the Boys' School until her engagement and marriage to Dr. William Wilson, who had been in China six years longer than she had, and was at that time in charge of the Mission's local hospital, and also Medical Adviser to the Schools.

With their marriage in September, 1898, came another change of sphere, for Dr. and Mrs. Wilson proceeded to Western China, where their work continued, apart from furloughs, until failing health compelled Dr. Wilson to relinquish his remarkable labours among the students of SZECHWAN. For just over thirty years Mrs. Wilson was spared to strengthen the hands of her husband, first in the mission field, and afterwards as his gracious helpmeet at home, and also to be the mother beloved and welcomed by Dr. Wilson's sons and daughters.

And in her more retired years at home she still continued her service for China, as a member of the Ladies' Council, and specially as its wise and helpful Chairwoman; also as a member of the Joint Candidates' Committee, and as the leader of a ladies' prayer meeting at Boscombe.



Photo by]

[Mell & Mell

The Late Mrs. WILLIAM WILSON.

And now as we think of that 'decease' which she has 'accomplished' (being taken from us on the morning of December 13), we recall that the original Biblical word is really *exodos*, which word, so full of history, is full of comfort also. And so

we give thanks unto the Father, Who has made her meet to be a partaker of the inheritance of the saints in light; Who delivered her out of the power of darkness, and has translated her into the Kingdom of the Son of His love. M.B.

In Memoriam: Mrs. Graham Brown.

IT is with very great regret, and deep sympathy, that we record the death of Mrs. Graham Brown, which occurred in their own home in Edinburgh on the morning of Sunday, December 30, 1928. She had been a highly-esteemed member of the Mission for the long period of forty-two years.

Her father, the Rev. G. M. Fenton, was a clergyman in Cornwall, and it was to him that the famous 'Billy Bray' was referring when on one occasion he cried out in Church 'The Parson's converted!' Surrounded in childhood by a warm evangelical influence, she seems to have known and trusted the LORD from her earliest years; but later on she passed through a period of testing and spiritual darkness. While still a young lady the claim of CHRIST to the full possession of her heart and life was vividly brought home to her, and from that time there was no looking back, but she set her face with a steadfast purpose to seek the glory of the LORD and the interests of His Kingdom all along the way of life.

After the death of her father she went to live in Belfast, and it was while staying there she heard the call to China, to which she willingly responded. Before leaving home she and Mr. Graham Brown had become engaged; and she sailed for China on January 30, 1886, he following on April 7 of the same year.

Her first station was at Hanchung, in SHENSI, and the following extract from a record of those early years illustrates her zeal for the salvation of others, which was a feature of her whole life:— 'There was a boat touching ours, and some women were in it; I had an intense desire to go and speak to them. . . . Very soon one of them invited me to sit down. I went on board, and never before have I found it so easy to say the little I knew. The people understood me, and I most that they said. To GOD be all the glory. It was the first time I tried to tell the Gospel in China; there was no one else to do so, and the opportunity was not to be lost.'

Her marriage to Mr. G. Graham Brown took place at Paoning in 1888, and they went North to the province of KANSU and took up work in the capital city of Lanchow. Health conditions necessitated a return to the homeland in 1892, and they sailed from Shanghai on July 9. Taking up their residence in Glasgow, Mr. Graham Brown was after a time appointed Secretary of the Scottish Council of the Mission, and the interest in the work

steadily developed in Scotland under his care: Mrs. Graham Brown being always his most faithful and diligent co-worker. Although her heart continued to be in China, and with the missionaries, no opportunity ever occurred for their return to the field, but many of the missionaries returning to Scotland, or going there for a series of meetings, enjoyed the hospitality of their home.

In the year 1924 they relinquished the work in the West of Scotland and removed to Edinburgh, Mr. Graham Brown taking charge of the work of the Mission in that city and in the South-East of Scotland. Here many new friendships were made, and a prayer meeting, held in their home every Thursday, became a centre for those who were interested in the work of GOD in China.

The funeral took place on Wednesday, January 2, and a large number of people were present at the service, in St. Peter's Church (Scotch Episcopal). Canon Mackay officiated, and the congregation joined heartily in the singing of the metre version of the 23rd Psalm, 'The LORD's my Shepherd, I'll not want,' and in the beautiful paraphrase, 'How bright those glorious spirits shine,' while the lesson from 1 Corinthians xv. was read by her youngest son, Captain E. Graham Brown, R.A.

A remarkable testimony to her missionary interest and especial love for China was borne by the presence of so many in the Church and around the grave of those who had served GOD in that land: amongst these were Dr. Main of Hangchow, Dr. Christie of Mukden, her own physician, Dr. Grosvenor, the Rev. J. A. Slimmon, of HONAN, and others.

A student from China assisted in the laying of her body in the tomb, and so in the last earthly service that great nation, which she loved and for which her life was spent, was represented; she had taken a deep and sympathetic interest in the students in Edinburgh, acting as House Mother for the Scottish

Students' party at Keswick, and one of them also took part in the burial. 'A sheaf of corn,' fully ripe, was laid upon her coffin, emblem of a faithful and strenuous life which in due time had come to its full fruition!

The deepest sympathy of all our readers will go out to Mr. Graham Brown in his great loss. W. B. S.



Photo 15]

[Lafayette

THE LATE MRS. GRAHAM BROWN.

C. I. M. Swanwick Conference

April 9-15, 1929.

—acc. p. 31.

Editorial Notes.

THE NEW HOME DIRECTOR.—Our newly-appointed Home Director, the Rev. W. H. Aldis, is one who has gained the confidence, affection and respect of all his colleagues on the staff at this centre, and of an ever-widening circle of Christian friends. It was in 1921, after he had served as a member of the Mission in Eastern SZECHWAN for twenty years, latterly (since 1914) as Assistant Superintendent to Bishop Cassels, that he joined the Secretariat of the Mission, and became Leader of the Young People's Movement at home, stipulating, at the same time, that the arrangement was only to be regarded as a temporary one. Various circumstances, together with his increasing usefulness in England, have made it impossible for him to return to the work in China, but his long experience there will be one of his greatest assets in his position as Home Director. He takes up his work at a time of critical importance in the history of the Mission and of the Chinese Church, when we are faced by great problems and an equally great opportunity. We are confident that we shall not appeal in vain for earnest and believing prayer that Mr. and Mrs. Aldis may be Divinely equipped and sustained in the discharge of Divinely imposed responsibilities.

Dr. and Mrs. R. H. Glover.—It is no exaggeration to say that the brief visit of Dr. and Mrs. R. H. Glover has been a real refreshment to all who have had the privilege of meeting and hearing them. Dr. Glover was appointed Assistant Home Director of the Mission in North America more than two years ago. Early in 1928 he travelled with Mrs. Glover and their son to Shanghai and spent nine months in China, partly to get a first-hand knowledge of present conditions (though we hasten to add that Dr. Glover is one who has already had wide experience of missionary work in China), but mainly in order to become more intimately acquainted with our own work and workers in Shanghai and also in other centres which conditions permitted them to visit. We print in this issue some of Dr. Glover's impressions. They reached England just before Christmas and are crowding many engagements into their few weeks' stay. Our contact with them has immensely strengthened the close ties that bind us to our friends across the Atlantic, where within recent years there has been such a noticeable expansion of interest in the China Inland Mission.

Day of Prayer.—Perhaps the most remarkable feature of the meetings held as usual on December 31, and attended by a large number of missionaries (many of whom are hoping to sail for China this month), was the note of expectancy, of forward-looking faith, that characterised them all. Dr. Glover's address at the morning meeting on 2 Kings vi. 1-2 laid powerful

emphasis on the thought that after the straitness due to political conditions in China during the past two years, GOD is now calling us as a Mission to expansion, leading us from the strait place into the broad, so that much which has seemed difficult and distressing may have been, as it were, the pains which are the natural accompaniment of growth and progress. Among the many causes of thanksgiving it was mentioned that during 1928 four hundred missionaries had been able to proceed to their stations, bringing the total number of C.I.M. missionaries at their regular work, up to the end of November, 1928, to six hundred and ninety-nine. The removal of all Consular restrictions leaves the door wide open for the return of missionaries, and their relations with the Chinese officials will be all the easier because the British Government has now officially recognised the Nanking administration as the *de jure* Government of China.

Financial Mercies.—Another great cause for praise is the fact that once again all our financial need has been met. This is a perfectly straightforward statement, a statement which has been so regularly repeated from year to year that the marvel of it may easily be overlooked. Without any appeal being made to Churches or to individuals, there has been contributed to the funds of a Mission which is without the backing of any great denomination, no less a sum than £55,939 18s. 3d. in this country alone. Reports from North America and Australasia are not yet to hand, but it is encouraging to note that the small but steady decline in our income, which has

continued since 1924, has now been definitely arrested, and we can record an increase of about £4,500 on last year's receipts. If, humanly speaking, the decline was due partly to trade depression and partly to uncertainty as to the future of missionary work in China, we may perhaps infer that the increased income reflects an increased confidence amongst our supporters that GOD has still a great purpose to fulfil through His messengers in China, and that the need and opportunity for the preaching of the Gospel are as great as ever.

Preparing for a Great Advance.—Under the above heading we are printing in this issue a carefully prepared statement by Mr. D. E. Hoste, the General Director of the Mission, explaining the Mission's policy in facing the new conditions. As we have more than once had occasion to remark, no new policy has been formulated. The foresight of Mr. Hudson Taylor made this unnecessary. But the evacuation of so many missionaries and the growth of the Chinese churches have provided the opportunity and the stimulus for a speedier and more thorough application of our long-avowed purpose to plant self-governing, self-supporting, self-propagating churches in the whole of the area

Subjects for Praise and Prayer.

PRAISE.

- For the new opportunity in China. pp. 0, 23
- For blessing amongst wounded soldiers. pp. 25, 26
- For the financial mercies of 1928. p. 30

PRAYER.

- For the new Home Director. p. 21
- For the Chinese Church in shouldering responsibilities. p. 22
- For the forward movement, that God may thrust forth many from the homelands. pp. 20, 23
- For all returning missionaries. pp. 20, 22
- For Tibetan and Moslem work at Sining. p. 27
- For blessing on the work of the Comradeship. p. 31

committed to us. Where the concentration of missionaries in fixed stations has not only made expansion impossible but even hindered the free development of the Chinese churches, it is obviously of the highest importance to seek a remedy which will correct both these tendencies—*i.e.*, not only will the churches begin to assume the responsibilities which are rightly theirs, but many missionaries will be freer than ever before to bear the Gospel to the millions who have never heard it, whether in districts more or less adjacent to our present Mission stations or to the greater and wider areas both in China proper and in the outlying dependencies of MONGOLIA, SINKIANG and TIBET, for which, as Christians, we dare not disclaim responsibility.

Recruits.—Now for the forward movement, both intensive and extensive, to which GOD is so evidently calling us, it is becoming more and more clear not only that our financial commitments will be as great as ever, but that our present staff, Chinese and foreign, is insufficient. If the Chinese churches already established were on fire with evangelistic zeal, and in other ways sufficiently strong, there would not be the same necessity to appeal for more foreign missionaries, but if it is true to say that a revival in the Chinese church is the greatest need in China to-day, then the next urgent necessity is that men (women too will be needed, but the primary call is for men) full of faith and power, willing to endure hardness, ready to share with the Chinese not the Gospel of GOD only but their own lives also, should be forthcoming for the pioneer work which waits to be done. Conditions have never been easy. We are fools indeed if we imagine that it can ever be a simple matter to challenge and overthrow the usurper of CHRIST's lawful authority in the hearts of men. But surely there are those in England who, having unconditionally surrendered themselves to Him, will hear the call and follow whithersoever He leads, to spend and be spent for Him. We are looking to all praying friends of the Mission to cry daily to the LORD of the harvest that He may thrust forth more labourers into His harvest.

Comradeship Rally.—The Annual Rally of the Comradeship for China, held in the Central Hall, Westminster, on the afternoon and evening of New Year's Day, was one of the most successful in recent years—and if the same remark was passed in regard to last year's meeting, that is no reason for withdrawing it, so manifest has been the blessing of GOD upon these gatherings. We were particularly favoured in having Dr. Glover with us to give the closing address at the

afternoon meeting. Mr. Marcel Urech, who, after some years' association with the Scripture Gift Mission in Little Tibet, is leaving for China this month in connection with the C.I.M., gave a lecture on Tibet, illustrated by remarkably good lantern slides. Full of interest, and of pathos, too, was the medical demonstration in which Dr. Judd, Dr. Hoyte, Miss Gregg, Miss Mary Taylor, and others took part. In spite of the adverse conditions of last year Mr. Aldis was able to present an encouraging report.

Nomination of Chinese Assistant Bishops.—In connection with the policy of handing over the administration of the churches to tried Chinese leaders, it is interesting to note that a step of very great import was taken in November by the Diocesan Council of Western China—the diocese in which our East SZECHWAN district is included. The Rev. C. H. Parsons, our C.I.M. superintendent in that area, writes that after a meeting of great solemnity in Paoning Cathedral, at which passages were read from 1 Timothy and Titus dealing with the qualifications and duties of Bishops, and prayer was made that the delegates might be Divinely guided in their choice of men, the votes were deposited in boxes in the Cathedral. The result was an almost unanimous nomination of the Archdeacon, Mr. Ku, and the Rev. C. T. Song, B.A., who has recently spent some time in this country. The nominations will be considered by the General Synod of the Episcopal Church of China in April. Mr. Ku and Mr. Song will both need and value our prayers.

In Memoriam.—In the death of MISS M. USTER on December 13 the Mission has lost a valued worker. She left Switzerland in 1921 and joined Miss Heiss at Nankang in KIANGSI, where she remained until the evacuation. Her condition of health suggested the advisability of furlough, but hopes of recovery proved ill-founded, and China will be the poorer for her loss. Her sister writes that 'she went home triumphantly' with the words of Isaiah xxxv. 10 on her lips.

We have also to report the death of MR. JAMES HUTSON, who has been a member of the Mission since 1894, and to whose life and service we hope to make further reference next month; and of MISS M. VOR-KOEPER of Tating, KWEICHOW, one of the consecrated band of deaconesses from Friedenshort, who died of typhus on December 16. To the relatives of all these servants of GOD who have finished their course, and will surely receive their crown, we offer our sincerest sympathy.

China Inland Mission.

SWANWICK CONFERENCE

APRIL 9—15, 1929,

At "THE HAYES," SWANWICK, DERBYSHIRE.

The charge for the Six Days is 60/-, which includes 2/6 booking fee.
No room can be reserved until the booking fee is paid.

DAILY BIBLE READINGS by
REV. DONALD DAVIDSON, D.D. (of Leith).

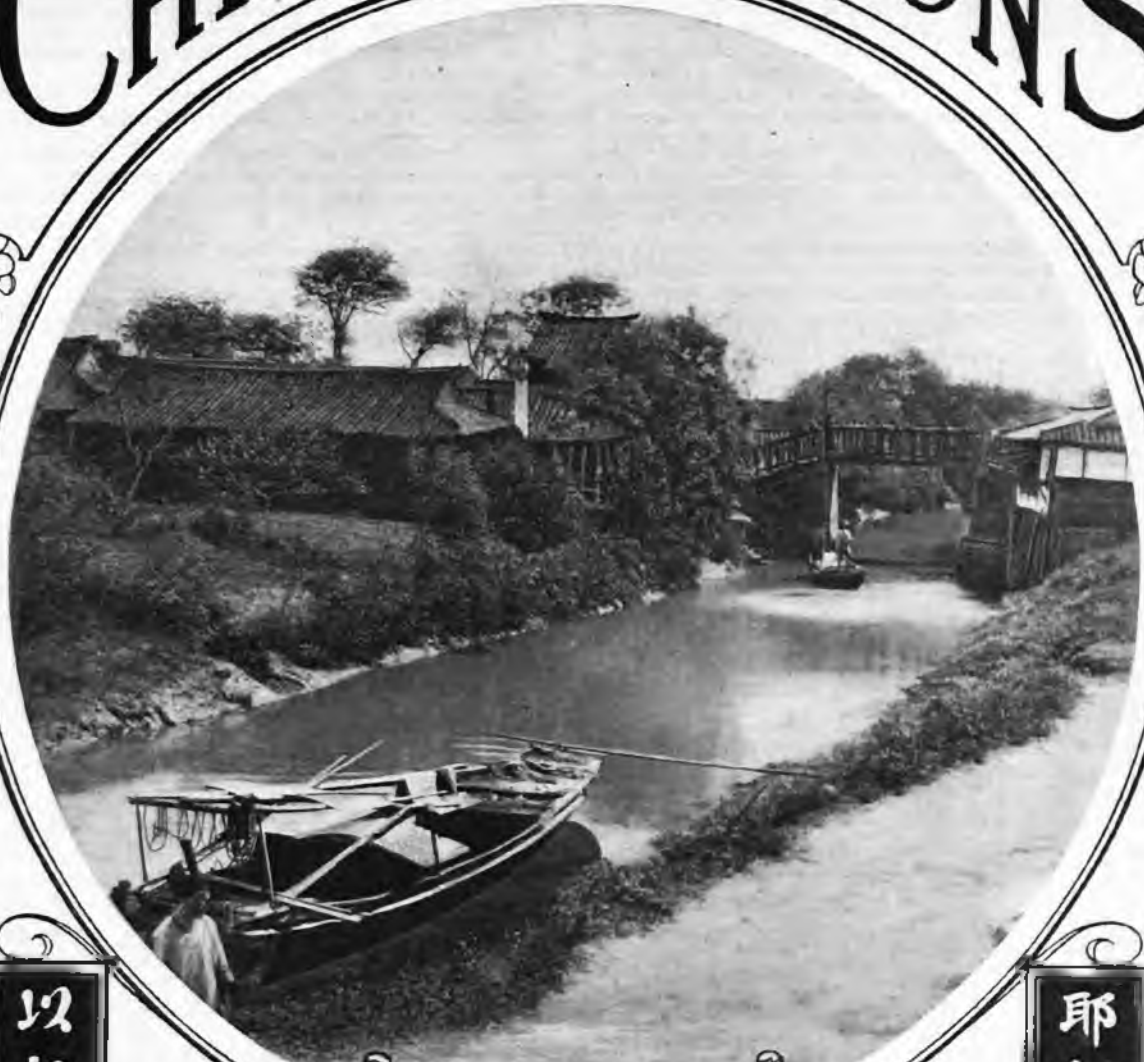
MISSIONARY TALKS.

YOUNG PEOPLE'S MEETINGS.

TESTIMONIES FROM NEW WORKERS.

Full Particulars from Mr. J. B. MARTIN,
China Inland Mission,
Newington Green, London, N.16.

CHINA'S MILLIONS



AN INLAND WATERWAY IN CHINA

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'Let Us Go Again'

By the Rev. W. H. ALDIS

Library of the
YALE DIVINITY SCHOOL



'Let Us Go Again.'

By the Rev. W. H. Aldis.

A message given at the Farewell Communion Service held at Newington Green, on Wednesday, February 6, 1929, on the occasion of bidding God-speed to the largest party of missionaries to leave this country for China in one day in the history of the Mission. There were 30, including children.

Scriptures read, Acts xiii. 1-4, xix. 21, xv. 36.

AT such a moment as this our thoughts turn almost naturally to the first setting apart of missionaries to the Gentiles in the story told in Acts xiii. of the sending forth of Paul and Barnabas from the Church at Antioch, under the direction of the Holy Ghost.

We believe that to-day, as then, the Holy Spirit is saying, 'Separate me . . . for the work wherunto I have called them,' and in this glad, and yet solemn service, around the LORD'S Table, we are responding, as the early Church did, to the leading of the Holy Ghost as we send our dear brethren and sisters away to China. And in so doing we have the glad confidence that they, 'being sent forth by the Holy Ghost,' are in safe keeping, and under sure guidance.

Those whom we are thus committing to the care of the LORD on this occasion are not setting out for the first time, but are like those early missionaries of whom it is recorded (Acts xiv. 21) 'they returned again,' and concerning whom it is further stated (Acts xv. 36) one said, 'Let us go again,' and with these words 'let us go again' in our minds shall we seek to discover their message to ourselves at this time? First of all, they seem to express

A Renewed and Fuller Consecration

for three reasons:—

(1) Those two missionaries knew something of what was before them. All the glamour of a new adventure was gone, and they knew what to expect as they returned to their field of labour. They could not but recall some of their experiences, the opposition that they had encountered in Cyprus, the expulsion from Antioch, the persecution at Iconium and the stones at Lystra, and with these experiences behind them, to 'go again' must have demanded a fuller consecration than they had known before. We can quite imagine some of their friends protesting and saying, 'What! go again

to the people who expelled you and stoned you?' But the compulsion of GOD'S Spirit was upon them, and they could do no other. Now the element of novelty and the romance of adventure may play some part in making the first going comparatively easy, but to be willing to go back to the stones and the persecution demands an entire consecration, an obedience which is costly, and a surrender which is unreserved.

(2) They had already challenged the forces of evil, and the bitter opposition which had been stirred up was an indication that the strongholds were being shaken. So to 'go again' needed not only a renewal of consecration but something even fuller than before, for the opposition was sure to be stronger and the resistance fiercer. There could not be the slightest question that the enemy would make every endeavour, not only to recover lost ground, but to resist every further attempt to advance. This demanded a more entire abandonment to the Will and control of the LORD.

(3) Further, they had now a deeper knowledge of their LORD. The first journey had brought with it revelations of Him, of His love and care, and in common with all true missionaries they found, as they taught others the Word and Way of Life, they themselves came to know their LORD better than before, and to understand more fully than they had previously done the wonder of the love that led Him to Calvary. This deeper knowledge simply compelled a fuller consecration, for

'Love so amazing, so divine,
Demands my soul, my life, my all.'

And this is all true of these dear friends who are now at this service saying 'Let us go again.' They know a good deal of what is awaiting them, and for some of them it is truly going back to the stones. They know something of the strength of the forces of evil they

have already challenged, and they are under no illusions as to the fresh opposition which awaits them, or the fierce fight in which they are to be engaged. They too know their LORD better than when they first went to China, and understand something of the wonder of His love. For them the 'going again' is, we believe, just an expression of a fuller, deeper and more whole-hearted consecration than ever before. They are saying, and GOD grant we may all say it, without any reservation, 'LORD, here am I. Send me.'

In the second place, the words are an expression of
A Renewed and Fuller Expectation.

Although they knew they would encounter opposition, fierce persecution and new difficulty, yet as they said 'Let us go again' it was surely in the spirit of expectation of coming triumph. 'We have begun to see His power and His glory,' they seem to say, 'and we long to see more. We know we have not yet touched the limit of His power, for He is the GOD that doeth wondrous things, and we believe and expect to see greater things than these.' What was it those early missionaries were expecting? They undoubtedly expected to find that during their absence He had been working in the Churches, for had they not committed those believers to the great Head of the Church in a confident recognition that the work was His and not theirs? And they were not disappointed, for wherever they went they surely saw tokens of His presence with and working in His Church. One instance of this was the discovery of Timothy as a future leader of the Church.

And our friends are returning to China after prolonged absence to discover that, although they have had to leave, the LORD Himself has been present, leading His own people on to deeper knowledge and devotion. Already news has reached us from China

showing that this expectation is justified. From one centre there comes news of 140 persons added to the LORD during the absence of the missionary, and from our friends the Misses French and Cable we have good tidings of how the little Church in Suchow has been growing during their absence and proving in a number of ways that they are walking with the LORD and being led by Him, and the same is true of very many other places.

Then they were also 'going again' in the expectation of being able to make some new advance into the regions beyond. We know how true this is all the time of the Apostle Paul, and his persistent efforts to go to new fields, as recorded in Acts xvi., are most striking. We believe that this is equally true of our friends to whom we say farewell to-day. Their eyes are looking longingly to the vast untouched regions, and just as the reconsecration of these early missionaries led to the wonderful story of the coming of the Gospel into Europe, may not this renewed consecration of our friends as they say 'Let us go again' lead to some far-reaching issues? Who can tell what may happen for Tibet, Mongolia, Manchuria and Turkestan, and the many other untouched regions? May it not be that some 'man of Macedonia' is already standing and beckoning, 'Come over and help us,' and thus their 'going again' shall prove, as in the case of the early missionaries, the stepping-stone to a new advance?

And now, as our friends join with us around His Table in partaking of the sacred elements of His dying love and look on to His coming again, may we all hear, in the stillness, our LORD and Master's voice saying as of old, 'Arise, let us go hence,' and in company with Him they shall go forth. In the confidence that He Who has sent them is with them we bid them God-speed.

'Prayer changes things.'

THE attention of friends in Scotland is drawn to the following gatherings for prayer for China. In Glasgow at the Mission's Home and Offices, 16, Belmont Street, off Great Western Road, a Prayer Meeting is held every Friday night at 8 o'clock. A short Bible Reading is always given, news from China is read, and missionaries on furlough address the gatherings from time to time. Then on the third Tuesday of each month in the drawing room of the Home in 16, Belmont Street, a Prayer Meeting for ladies is held, addressed by our lady missionaries at home from China. Then a monthly Prayer Meeting is held at Langside and in addition monthly Prayer Meetings are held in Perth, Biggar, Dunoon, Motherwell, Aberdeen and Newmains. Particulars of all these meetings will gladly be sent from the Mission's Offices at 16, Belmont Street, and a very cordial invitation is extended to all who can attend the gatherings.

Subjects for Praise and Prayer.

PRAISE.

- For the large number of Missionaries returning to the field. p. 47
- For the friendliness of the people and their readiness to hear the Gospel and to purchase literature. p. 42
- For the courage and endurance of Chinese Christians. p. 43
- For blessing granted at revival meetings in Szechwan. p. 43
- For progress in the Wenchow district. p. 43

PRAYER.

- For famine sufferers in Northern and Central China.
- For all who are suffering through brigandage, especially in Kweichow, Kiangsi and Szechwan. pp. 38, 40, 44
- For the National Government, especially for Marshal Feng. p. 46
- For the Mission Superintendents in the various provinces, as they explain the Mission policy to the Chinese leaders.
- For Missionaries travelling by land and sea.
- For the Mission Nursing Home. p. 47
- For the coming Swanwick Conference.

New Prayer Centres.

AT Croydon, every second Monday in the month, at 8 p.m., in the Y.W.C.A. Room, Sydenham Road. Local Secretary, Miss M. E. Clayton, 36, Manor Road, Wallington.

At Belfast, in the C.I.M. Office, 29, Donegall Street (top floor). The first Monday in each month at 8 p.m. Miss M. C. Reid has been appointed Hon. Prayer Union Secretary for Belfast and the North of Ireland, and may be addressed as above.

Weekly Prayer Meeting.

MAY we call the attention of our London readers to the Weekly Prayer Meeting which is held at the Mission premises in Newington Green every Wednesday evening at 6 p.m. The meeting lasts for an hour and a half. The warmest welcome will be given to any friends who are able to join with us.

The Former Days.

'Call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of suffering.'
—Hebrews x. 32.

'In the noble word hypomone [endurance] there always appears a background of andreia [manly courage]. It does not merely mark endurance, but the brave patience with which the Christian contends.'—Ellicott.

Miss Emily Blatchley.

DEAN HOWSON in his *Companions of St. Paul* states and proves that 'In every one of the great European Churches women were in the forefront as helpers of the Gospel.' In modern missions it has been the same. It says much for the daring of Hudson Taylor, and for the courage of the ladies, that in the *Lammermuir* party, consisting of eighteen adult missionaries, eleven were women, and of this number nine were unmarried, although at that time there was not one single European woman in the whole of inland China. It is of one of those noble women we write this month.

In the last issue but one of *Occasional Papers*, published in November, 1874, the death of Miss Blatchley was very briefly reported, and these words were added:—

'It is probable that at some future time a little volume may be published, containing some of her letters, poems, and hymns, to which would be added some details of her devoted life.' It is much to be regretted that this project was never accomplished, for there was then, but alas! not now, the material for a small book of no little beauty. She was one who endured a great conflict of suffering with brave patience, and is worthy to be recalled to remembrance.

For some time before the *Lammermuir* party sailed Miss Blatchley was to be found as one of that Spartan household living with Mr. and Mrs. Hudson Taylor in East London. She had already begun to assist the founder of the then unknown Mission with her gifted pen, a good work she continued to the end. One of the most graphic descriptions of the terrible storms through which the *Lammermuir* passed came from her, and shows her courage:—

'It was tedious work,' she wrote, 'but we kept up courage and cheered our weariness by constant communion with Him Who is our hope and our salvation. The old familiar hymns had now new meaning. . . . We could not always raise our voices above the storm, but at least they mingled with it, they and it praising God.'

She was with Mr. and Mrs. Hudson Taylor also in another and more terrible storm, when the wrath of men rioted and fired their home in Yangchow in August, 1868, and she and Mrs. Taylor had to jump from the upper storey. Of this she wrote:—

'We had to escape for our lives by jumping from the verandah roof over the front of the reception hall. Dear Mrs. Taylor hurt her leg very much. I, whose fall was not broken (as Mr. Reid was wounded, and so disabled from helping me), came down on my back on the stones. . . . but there is so much to be thankful for that this seems as nothing, except that it makes one rather

awkward, for I feel so stiff. We have not had time yet to change our blood-stained clothes.'

In March, 1870, as Mrs. Hudson Taylor would not leave her husband, Miss Blatchley was asked to take their children home, and as Mrs. Hudson Taylor died only four months later she retained this sacred charge, at the dying mother's special request, until her death on July 25, 1874, just four years

later. For some time she had been stricken with tuberculosis, but in her weakness and her suffering she was a tower of strength to the little Mission of those days. She was a true heroine, unknown to the world, editing *Occasional Papers*, keeping the accounts of the Home Department, and writing thousands of letters with her gifted pen. What she was to Mr. and Mrs. Taylor is best told by the following extract, hitherto unpublished, from a letter by Mr. Taylor to his mother:—

'You will receive her as a daughter, will you not, dear Mother? for our sake to begin with, but soon you will continue to do so for her own sake. . . . I am sure she will love you dearly, as she does us, and we do her. She has watched at the death-beds of Grace and Samuel. She has nursed the children when sick, and cared for them when well. She has been both sister and daughter to my dear Maria [Mrs. Hudson Taylor]; and has left China and undertaken so responsible a charge on so long a journey to relieve us. May the Lord



Miss Blatchley with three of Mr. Hudson Taylor's children.

Himself reward her!

Two more short extracts from subsequent letters of Mr. Taylor must suffice to supplement this.

'The Mission would never have been what it is, but for her ability, diligence, and faithfulness. On at least two occasions, I am convinced, my dear wife owed her life to her kind and vigilant nursing.'

And again, when he heard how seriously sick she was:—

'I know not what is to be done. There is no one able to do the work that she has been doing; if it is left undone, all my labour for all these years may come to nought. If needful, will not Father and you go to London and do what you can?'

And now we must use what space remains to reveal something of the beauty of her own mind, and the gifts of her own pen. 'If poetry comes not as naturally as the leaves of a tree,' said Keats, 'it had better not come at all.' That Miss Blatchley fulfilled this high requirement let the following lines bear witness. They ring like Christina Rossetti's verse:—

I used to write for mere self-satisfaction; for
My heart heaved with its weight of unshar'd thoughts,
And hence my sole escape-valve was to write.
But since I found my rest in JESU'S arms,

And living sympathy in JESU'S heart,
I need not my own thoughts for company ;
And if I write a little now and then,
It's not because my house is empty still
That I should need the mirror for a friend.

Let my words die for ever ; LORD, henceforth,
I would there were no mine ; I would be dumb,
Save as Thy breath blows through me ; like a reed
Which has no voice but what the Master gives.

Let me write but praise.

Oh, that our writing—whether shaped in song
Beside still waters and the dewy mead,
Or traced in anguish with the heart's own blood,
And blurr'd with burning tears,—may all, all, all,
Be to the praise of JESUS and His Love.

On the death of Mrs. Hudson Taylor she wrote the following.
We cannot print the whole.

For thee, O loved! for thee, the light of lights ;
For me, the shadow of thine absence falls!
To thee, sweet Sabbath rest hath fully risen ;
Thy brow hath lost its coronet of care,
Thy fair, frail frame, its languor and its pain.
Sweet rest is thine, dear weary, weary one,
Glad joy is thine, oh, patient sufferer ;
Joy mensurate to thy deep capacity.

But unto me life turns a sadder face!

Yet a holier voice's sweet persuasion
Steals o'er the darkness like a star of dawn.
If this transplanting of my heart's dear treasure
Lift mine eyes upward, and the hungry void
Be filled with JESUS—surely "it is well."
He doeth all things well! I would trust Him
That somehow loss shall ripen into gain.

One other poem only can be quoted from, and something of
what lay behind it may be guessed by the following words
from Dr. Grattan Guinness' tribute at the time of her death.
'She bore the trial of faith,' he said, 'and that of love as well,
for in the cause of Missions she sacrificed her heart's affections.'

Some hearts are like a quiet village street—
Few and well-known the passers to and fro ;
Some like a city's busy market-place,
And countless forms and faces come and go.

Into my life unnumber'd steps have trod,
Though brief that life, and nearing now its close ;
At first, the forms of phantasies and dreams,
And then the varied tread of friends and foes.

Coming and going—ah, there lay the pang,
That when my heart had blossom'd and unlock'd
Its wealth to greet the lov'd familiar step,
Lo! it was gone, and only echoes mock'd
My listening ear.

But oh! there came *one* step,
So soft and slow, which said, 'I pass not by,
But stay with thee for ever, if thou wilt,
Amid this constant instability.'

Then, in His eyes, I saw the love I craved—
Love past my craving—love that died for me.
He took my hand, and in its gentle strength
I learned the joy of leaning utterly.

Still do the footsteps come and go ;
Still with a sigh the echoes die away ;
But One abides, and fills the solitude
With music and with beauty, night and day.

'The Memory of the just is blessed.'

Communism in Kiangsi.

IN a letter which Miss Rugg has just received from Yuanchow, KIANGSI, the Chinese Pastor, Mr. EO-YANG, gives some details of the trying conditions in that neighbourhood during recent months.

'Mr. Yü Shu Hwa, who previously taught in the Universal Love (Mission) School at Wantsai, is now a secretary in the army and stationed in the Mission House at Yungsin. He constantly meets with the Christians for prayer, and I hear that he is very earnest and ready on all occasions to witness for the Name of the LORD. We truly rejoice at this news . . .

'The Communist party has been very fierce this year. They have looted my home of everything, leaving only the bare walls. They seized and burnt the property deeds and then divided the land. I myself did not recover any. I who formerly was a landowner now own nothing, but fortunately I have Jehovah as my inheritance. Please pray much

for me that my family may be comforted.

'Chengtien, in the Tungku district, has been completely burnt by the Communist brigands. Although our premises there have been given up to us yet the loss is between \$100 and \$200. Fortunately, Mr. Wen's whole family had already taken refuge in the country . . . Mr. Wang, at Tachiao, was also robbed by the brigands and lost more than \$40, but through the LORD'S protection he himself was preserved in peace. On the night of the 15th inst. four or five hundred Communist brigands suddenly came and looted Wantsai city, burnt the Yamen, killed four men in the offices, cut the Public Peace Official into four pieces, and looted the Post and Telegraph offices. The whole city lost about \$500,000.

'Mr. Hsü was bound for two hours and then released. Thank GOD, no one in the Mission House or School lost anything, and they were kept in perfect peace. Praise the LORD !'

Book Review.

CAPTURED BY BRIGANDS. Published by the C.E.Z.M.S. Price 2d. May be obtained from the China Inland Mission, Newington Green, N.16.

The sub-title of this booklet is 'The Story of a Great Deliverance.' It is the record of how for forty-four days, while she was in the hands of brigands, GOD preserved Miss Tobin (a young New Zealand missionary) from harm. Doubtless in answer to prayer, she was all along conscious that around her were the invisible forces of GOD separating her from her captors. The booklet provides a tonic for faith, and presents a call to service.

Personalia.

Birth.

Jan. 29.—To Mr. and Mrs. G. W. Bailey, a son.

Death.

Feb. 11.—Miss E. J. Churcher, as the result of an accident.

Back at Kwangchow.

The many friends who pray for the work at Kwangchow, Honan, with its forty out-stations, will be thankful to read the good news contained in the following letter from Miss Grace Davey:—



Photo by

J. W. Tomkinson.

A HONAN BIBLEWOMAN.

IT is nearly two weeks since Miss Kreick and I arrived at Kwangchow, and I am happy to be writing once more from this place, within three months from the time I left England.

Miss Kreick is from Canada, and has had one term of six years in Chowkiakow, a city some distance north of Kwangchow. She has been appointed to work with us here for the present, so please give her also a place in your prayers.

I feel I must tell you the most important news first, concerning our meeting with the brethren and sisters here. We have had two Sundays with them. The first was November 25, and it was the third time that divine service had been held in the church building since its occupation and evacuation by the military. It was a happy day indeed, and nature seemed to rejoice with us as the sun shone generously upon all. Mrs. Wen led the women's prayer meeting which precedes the morning service, and it was good to see how well she did it, and to hear her prayer and thanksgiving for the restoration of the House of God, and for our return. No one would accuse Mrs.

Wen of being sentimental, but she wept through every sentence of her prayer, and many others with her, for the sorrows of the past, and the joy of the present.

Mr. Joyce, our C.I.M. Superintendent in HONAN, was still with us, and preached to a good congregation of men and women, the service being led by Elder Suen, and we had real hearty Kwangchow singing.

Major Li (Mrs. Major Li, please), so called because of her soldierly style, led the Women's C.E. in the afternoon, and again it was a great joy to feel how able she was, and to realise that these women had carried on their regular meetings right through the troubles. One just realised they were strong in the faith, steadfast and unmoved, and all the more so because they had weathered the storms of the past year. We thank God and take courage!

Elder Suen and Deacon Fu have taken the lead in the Church, which now asks that they shall be appointed to be Pastor and Elder respectively, and Miss Kreick and I are very glad that Mr. Fu has come to live on the premises, and are praying that this shall be for much blessing and helpfulness to us all. During the past year, while our premises were occupied by soldiers, the services have been held in a building erected by the Christians about a mile from the city, but a special one was also arranged in the Biblewoman's home, for those who could not go so far. These have been carried on without break; but at times those gathered in the latter place dare not sing.

We have received a warm welcome back; the leaders feel they need us, and we know there is much for us to do, but we have proved that the Church of CHRIST is on the Rock, and the gates of hell could not prevail against it.

You may have read ere this that proclamations have been issued, commanding the destruction of idols, and of temples which cannot be used for other purposes. As we came along the road we saw a big idol sitting high and dry; the temple had been destroyed, but it was still there. In Kalleng, in a kind of museum or exhibition, I saw a thousand-handed idol which was retained as an object of interest but not of worship. These things constitute a clarion call to preach CHRIST, for 'man is incurably religious' and must seek a God. Mr. Fu says the people are being called to worship

the late Dr. Suen and offer prayer to him, and that it is being said that JESUS is incarnate again in him! As we came back we halted in a town while the market was still on, and were soon faced with a large crowd of men and one respectable woman begging. I told her as much as I could of the Gospel message, speaking so that all could hear, and gave away the very few tracts I had with me. 'What a pity,' we heard a young man say, 'they have no more books!' 'What a pity, our hearts say, that missionaries and Chinese are not preaching the Gospel on all these markets where men from all the countryside congregate—there are not enough men on the field to do it, i.e., foreign missionaries.

When Mr. Joyce arrived here on Monday afternoon, November 5, the premises were still full of soldiers, but they were under instructions to evacuate, and did so the very next morning, leaving the buildings in a very different condition from that in which they, or rather the first detachment who occupied them, found them. The Church brought in a good sum of money for restoration of the place of worship, and the work was at once commenced. By the time we arrived it was looking fairly respectable, as also



A CHINESE TEMPLE.

Mr. and Mrs. Baker's house, which Mr. Joyce set men to work on to prepare for us. The house where Mr. and Mrs. Mason used to live, and which Miss Poyner and I used for a year or more, is still as the soldiers left it, dirty and despoiled. Mr. Joyce had written that some of the Bakers' things had been saved, but all of the Masons' and ours had gone, and I was prepared to take joyfully the spoiling of my goods! I was very pleased, however, on entering the house to find several pieces of furniture belonging to our home, especially my

writing desk, chest of drawers and a few other things! Some are minus various parts, but we are thankful to have the main article! The people tell us some of our goods were taken down to the river and put on rafts and sent to other places; some were burnt, some sold, and maybe are still in the city! We bought back a washing bath which used to belong to us, for 1s., the soldiers had sold it for that price! They seem to have had a great fondness for our chairs, only one, and a seatless one beside, being left. We have a curious collection in our house

from the premises, including three very heavy, old-fashioned carved chairs, inclined to come to pieces when moved at all! Still, we are gradually getting to be a little homier in appearance, and are so happy in finding the Christians bright and loyal, welcoming us with confidence and love, that we have nothing to complain about at all! They have gone through a lot since we left, and the country people in some districts are still being robbed; a well-to-do Christian farmer has this year been burned out—none of his buildings being left at all!

Three Sad Happenings in Szechwan.

(An abridged translation of an article in the 'Chinese Christian Intelligencer,' from the Rev. C. M. Tan, of Kaihsien, Szechwan).

(1) *The Rev. Y. C. Liu murdered by bandits.* The Rev. Y. C. Liu came from the district of Liangshan, and was thirty-four years of age. While acting as teacher in St. Paul's School, Suiting, he was influenced to turn to the LORD, and later on graduated at the Paoning Training College and has been preaching the Gospel in various districts. Definite results have followed his ministry. He

was loyal and diligent in business, and gentle and amiable in character. He was a man of good physique, and his scholarship was of a high order. He had gained the respect of Chinese and foreigners, Christians and outsiders. Two years ago he was ordained deacon, and this year the Suiting District Council unanimously recommended that he should be ordained presbyter. On the twenty-seventh of the ninth month he left for Paoning to be ordained with others, including myself, but after he had travelled about fifty li bandits suddenly issued from the woods, terrified the coolies, and refused permission to proceed. Mr. Liu was bound and carried off, but we all hoped that in answer to prayer he would quickly be released. Alas! the news has since reached us that he was shot dead by the bandits. The Liangshan Church immediately sent men to recover his body and discovered it in the woods.

Two years ago we went for a change to the house of a Mr. Suen, a Church member. Mr. Chang, who was Mr. Ho's brother-in-law, accompanied us, and it was due to his exhortation that Mr. Ho was greatly influenced to believe. On the following day he asked us to go to his home and destroy his idols. He also prepared breakfast for us. [By eating meat he broke his vegetarian-vow.] From the time he turned to the LORD he not only broke his vows to the idols and changed his trade, but earnestly worshipped the LORD. Last year he was received as an enquirer, and was preparing to be baptised at Christmas. He was a loyal, industrious man, a man of few words but always smiling, and would not offend even a child. On the twenty-fifth of the tenth month he went to the Kiangli district to sell cloth, and having bought two sheep started on his way home. He had reached the Wen family paper mill in a thick bamboo grove when suddenly brigands appeared, bound him, and killed him with their swords. It was only two days later that someone gathering sticks discovered his body and informed his family. . . . Just before church on the twenty-eighth someone suddenly rushed in to tell me the news, and begged me to go and conduct the funeral. His wife came to meet me and we went together. In the evening I conducted a service and sought to comfort the family with the words of Scripture. . . . Only six days ago, when I returned from my ordination at Paoning he came to welcome me. After dinner he came along smilingly to thank me and went off. He leaves a wife and three children—a girl of six, and boys of four and a half and six months.

When the news reached us we were assembled at the Diocesan Council, and a very solemn impression was made. We adjourned for half an hour to express our grief and sympathy, and the delegates subscribed over \$80 for his widow. How sad it seems that we should lose such a man just at a time when we are so greatly needing able leaders in the Church!

(2) *Mr. Ho-shi-hsiang hatched in pieces by brigands.* Not far from the market of Chen-chia-chang lived a man named Ho. He was forty-seven years of age this year—exactly the same age as myself. His family was poor, and he lived in a straw hut with three rooms. He owned a bit of mountain land producing six or seven bushels of rice. He was formerly an earnest exponent of 'The Sacred Edict,' a vegetarian, and his trade was incense-making.

(3) *Two evangelists and a schoolmaster carried off by brigands.* The city of



Mr. Yang T-tseal, one of the two evangelists carried off by brigands.



SCENES ON THE RIVER YANGTSE ON THE WAY TO SZECHWAN.

Kaichiang, near Suining, was attacked by a large band of brigands on the first of the tenth month. Every house was looted clean, and the loss must run into hundreds of thousands of dollars. Over a thousand men were carried off, including nearly one hundred schoolboys. The

soldiers who opposed them lost two battalions. Two evangelists of the local Church, Mr. Yang Ta-tsai and Mr. Wang Tien-cheng, and Chen Wei-cheng, a schoolmaster, with his elder brother and his father, and a little boy of nine years old, were carried off. The elder brother, the

father and the little boy, were afterwards released, but Messrs. Yang, Wang and Chen are held for a big ransom. As we passed through on our way to Kailsien we went to their home and saw their mothers, wives and children, all in great sorrow. Please pray that they may be speedily released.

In Memoriam: James Hutson.



THE LATE JAMES HUTSON.

THE subject of this brief memoir, the Rev. James Hutson, originally a gardener, received his early training for the Mission Field first in evangelistic work in Scotland in connection with the Lanarkshire Christian Union, and, later, at Chif College, Derbyshire.

'I was converted to God,' he wrote in 1893; 'on or about October 7, 1888, five years ago. I never had been to an evangelistic meeting in my life, and had been

seeking CHRIST for a long time, and I accepted CHRIST the first time I had salvation clearly put before me by a friend, on a quiet country road, in the dark.'

His call to missionary service abroad came to him in the familiar words of the Master, 'Go ye into all the world and preach the Gospel to every creature.' For four years he waited, until the way opened for him to go forward to China on September 13, 1894. On arriving in China he was sent, first of all, to the Mission's Training Home in Anking, from whence, late in the year 1895, he was designated to Kwanhsien in the province of SZECHWAN.

Kwanhsien is a cosmopolitan city, beautifully situated. It was thus described by Mr. Hutson in his address at the annual meeting of the Mission in May, 1906. 'That city is a very idolatrous city. Round it there are some 240 temples, and

every year, in the summer time, thousands of pilgrims visit these temples from every city on the plain near the Tibetan border. It might be said that all the superstitions of the Tibetans centre right there. The city is a very cosmopolitan one. . . . There are Mohammedans from Turkestan; they read Arabic. There are aboriginal tribes, the inhabitants of the soil, who read Tibetan but speak a language distinct to themselves; and then, again, there are Tibetans who both read and speak Tibetan; and there are Chinese; all intermingling.'

In this city and district Mr. Hutson spent, practically, the first twenty-four years of his missionary life. His later years of service in China—i.e., from the close of the year 1919 until the end of 1926, when a breakdown in health necessitated what transpired to be his final retirement from the field in February, 1927—were spent at Chentu, the provincial capital of SZECHWAN.

He was a conscientious, plodding, persevering, and successful worker. 'He had acquired an excellent knowledge of the Chinese language, which he spoke fluently. The loss occasioned by his Home-call is a severe one. During his protracted illness, bravely and patiently borne, he continued full of hope that he would recover and be restored to the work he so much loved.

As it became evident, however, that the purpose of GOD for him was something better than a renewal of earthly service, and that his 'task accomplished and the long day done' the hour had come for him to enter into rest, his final testimony was, 'My hope is built on nothing less than JESUS' blood and righteousness.' And, so, he has been caught up into Paradise, to be for ever with the LORD of Whom it is written, 'His servants shall serve Him; and they shall see His face; and His Name shall be in their foreheads.' The prayerful sympathy of our readers will be with Mrs. Hutson and the members of the family in their bereavement—T.W.G.

Our Shanghai Letter.

A Letter from Mr. James Stark, at the Mission Headquarters in Shanghai, dated January 2, 1929.

A Startling Development.

ONE of the most startling developments of modern times in China is the action of the Ministry of the Interior in ordering the confiscation of temples. From HONAN and other provinces we learn that the local Political Bureaux have been destroying all idols, and either razing to the ground the city temples and using their sites for purposes of recreation, or, in cases where the temples have not been demolished, turning them into public halls. It must not be assumed that this destruction of idols has been an expression of zeal for the Living and True GOD; on the contrary, it has been accompanied by atheistic propaganda. The people are being told that there is no GOD, and the impotence of the idols to help themselves is quoted as proof. Moreover, it may have a more sinister significance. There is grave suspicion that it is a veiled method of securing the revenues of the temple lands.

The people, though strongly objecting, have in most places quietly accepted the situation, recognising that they are powerless against officials who are backed by the military authorities. There are, however, exceptions. At Antung, in KIANGSU, for example, the authorities recently destroyed all the idols in the city temple. The wooden ones were split up and burned, while those made of mud were smashed. This resulted in a riot. The populace, who were opposed to the movement, attacked the Political Bureau, which had taken possession of our Mission property and was using it as its office. All the furniture was reduced to ashes, and every pane of glass was broken. The rioters were scarcely restrained from completely wrecking the premises.

The policy has, it would appear, since been modified. From the Chinese Press it is learned that the Ministry of the Interior has telegraphed to the different districts and municipalities, relative to the maintenance of temples. Should these really be for religious worship, the telegram says, they must be maintained, but, if they are simply used for superstitious purposes, they must be closed and the property confiscated. As Chinese worship is in large measure based upon superstition, it may prove difficult for the local officials to determine the use to which in actual practice any given temple is being put. The action of the Political Bureaux has been disturbing the minds of the people and awakening questions which their reason cannot answer. It has also disposed many to give a respectful hearing to the Gospel.

Friendliness of the People.

A PART from all this, however, many of the letters we are receiving from workers who have returned to inland China make reference to the friendliness of the people generally and their readiness to listen to the Divine message. Mr. G. F. Draffin, for example, writing from Nanchow, HONAN, where the best part of the city was recently destroyed by Communists, who set fire to it, says:

'I am glad to report that my first impressions have been confirmed, and that I have never found the people more friendly than they have been since my return here early in October.'

The British Consul at Changsha, in a letter to Mr. Draffin says:—

'Your statements regarding lack of evidence of anti-foreign feeling in the interior confirms my own impression formed after two visits to Siangtan and one to Paoking, and short expeditions

in the country round here. Changsha is the only place where one occasionally hears unpleasant things said about one. The people everywhere else are, for China, exceptionally friendly.'

Brigandage.

BRIGANDAGE, however, is still prevalent in many parts of the country. In the province of YUNNAN, for instance, whilst some districts are now remarkably peaceful, yet in others bands of brigands are still a menace. In the province of KANSU the same is true. Miss Garland, who reports her safe arrival with her sister and Miss Dix at Hweihhsien, mentions that *en route*, on the third day out from Tsinchow, they passed a town where the people were panic-stricken on account of the depredations of bands of lawless men in the neighbourhood, whilst Mr. E. J. Mann, now Superintendent of the work in that province, whose safe arrival at Tsinchow was recently learned by telegram, reports that a large band of local brigands operating about twenty miles south of Hsiho, where he, on his way to the provincial capital, was endeavouring to secure premises as a centre for foreign residence with a view to aggressive evangelism, have been making continual raids into the various parts of the district. The militia go out to fight them at times and over forty captured men have been beheaded this year.

Travelling Mercies.

FOR travelling mercies vouchsafed to the parties of our workers returning to inland stations, near and remote alike, we have cause for thankfulness to GOD. Some of these journeys have called for much physical endurance. Mr. R. C. Scoville, who after seventeen actual travelling days from Tientsin, with Mrs. Scoville, safely reached Ningsia on December 7, says they had a very hard journey because of the intense cold, crowded conditions on the trains, and long delays while the engines were being repaired. In crossing the Mongolian Desert the cold was even more bitter, and the inns almost unbearable. The first 180 miles from Paotow they made by motor 'bus so as to cover this robber-infested area as quickly as possible. The remainder of the journey was taken by cart.

The Work of Evangelism.

IN the work of evangelism GOD is giving encouragement. Mr. G. F. Easton, who is retiring from active work in China after fifty-three years of service in the Mission and is now on his way to the coast, writing from Hanchung, in the province of SHENSI, sends an interesting report of the work done in a preaching hall on the main street of this city. He writes:—

'The hall is the best place we have ever had for preaching. Excepting Sundays it is opened every day in the year for about six hours, during which time the preaching is kept up by three brethren in turn, who never want for a good congregation. And GOD has blessed the Word to the definite conversion of several during the year, while many others are now attending the Sunday services and enquiring the way. One young man, whose home and farm is two miles from the city, heard the Truth in the preaching hall, went home and gave an intelligent account of all he had heard to his family and neighbours, declaring his own faith in the message. Sore persecution and trouble followed, but a few months back we had the pleasure

of baptising five from that place, and there are others coming on. Thank GOD for the preaching hall, a most important part of evangelistic work, reaching not only the townsmen but the country people for many miles around.

At Chenchowin, in the province of HONAN, as the result of tent work done entirely by Chinese Christians after the last harvest, fifty new men and women attended the autumn conference.

The Pingyang District.

IN a cheering report of the work in the Pingyang district, CHEKIANG, Mr. F. S. Barling writes:—

One interesting feature of the past year is the great encouragement given in all parts of the evangelistic work. Whether street preaching, Gospel selling, house visitation or dispensary work, all has been marked with special opportunities for making known the Gospel of the LORD JESUS CHRIST. For a radius of thirty li from this city Scripture posters have been pasted in prominent places. Something like 400 have been displayed on walls, etc., so that hundreds have seen the Words of Life. We pray that hearts may be arrested by these Words. Mrs. Barling has been delighted with the response in the dispensary meetings. The Monday meeting for children has taxed the limit of the small room, over eighty having attended at times. Every Friday as many as thirty and forty women from non-Christian homes have gathered week by week to hear simple Gospel talks. Visiting the homes has not a little helped this work.

In Hunan and Shensi.

FROM Llangtowntang, in the province of HUNAN, Mr. E. G. Kamphansen writes:—

In this autumn we had a wide open door for proclaiming the glorious Gospel. In twelve places with the country around we were able to do this service. It was nearly a house-to-house evangelisation. Thousands of tracts and Scripture words have been pasted on the walls and many Gospel books and New Testaments distributed to those who wanted them. I saw day by day how little the masses know about JESUS. We long to lead them out of darkness to Him Who died for them.

We are glad to learn that Mr. Llang, who lives in one of the out-stations of Melhsien, SHENSI, has escaped from his captors in the mountains. Mr. C. H. Stevens writes:—

He suffered much in trying to get away in the strong winds and heavy rain and is still suffering from the effects of his captivity. He is a faithful worker and a humble servant of the LORD. Please pray for him.

Our Chinese Fellow-workers.

NOT infrequently testimonies to the value of the ministry of our Chinese fellow-workers reach us, and cause thanksgiving to GOD. The following tribute to the work of Pastors Han and Tsui in Eastern SZACHWAN, I feel sure you will be glad to read. Miss A. R. Allen says:—

The LORD is greatly using Pastors Han and Tsui. There was big blessing at Suifing and blessing at Chien-fuh-ch'ang. The secret of the powerful messages they deliver lies in the fact that at 4 a.m. every morning they are up to pray. I used to hear them go out to the church each morning I was at Chien-fuh-ch'ang. Mr. Song spoke of their prayer life on the steamer as they travelled up river, how they used to kneel in their banks regularly at 4 a.m. and again at night. Their messages were full of power, and the LORD made them a big blessing to me personally.



CHINESE BUFFALOES GRAZING AT THE RIVER SIDE.

Evangelist Ho, of Hanchung, in SHENSI, is another Chinese preacher for whose ministry we give GOD thanks. He is fifty years of age, and as one who has known the power of sin he can speak from experience of the grace of GOD. He is but very poorly educated, but is fluent in speech, and can hold a crowd better than any of his fellow-workers. He is mostly engaged in preaching in the market towns and out-stations. His help is much valued. He has just returned from a month in the country, and tells of several hopeful cases as the result of his work.

Prayer Needed.

I HAVE mentioned these men in order that prayer may be enlisted, not only on their behalf, but also for the many other Chinese workers, paid and voluntary, whose devoted lives and faithful ministry are exerting an influence perhaps greater than we know. May GOD multiply their number and keep them not only diligent, but also humble and prayerful as they make CHRIST known among their fellow-countrymen.

December 31 was, as usual, set apart as a day of prayer and fasting throughout the Mission, and at this centre we had three most helpful sessions of united waiting upon GOD in thanksgiving, confession and intercession. The unevangelised millions of China lay heavily on our hearts, and much earnest supplication was made to GOD for guidance in all our plans for reaching them with the Gospel. We trust that as the result of your prayers and ours this year will be one of advance and blessing.

During the year 1928, we welcomed from the various homelands sixty-nine new workers, whilst 135 returned from furlough or leave of absence. The number of baptisms thus far recorded for last year is 3,291.

How a Robber Band Raided Kopu.

This vivid story of the sack of Kopu, Kweichow, by brigands, contained in a letter from Mrs. J. Yorkston, shows what missionaries in China may still occasionally encounter.



Photo by

J. Yorkston.

OUR DINING ROOM WITH SOME OF THE RETURNED LOOT.

AT last, our turn had come! On Thursday morning (November 22), as we were finishing morning prayers, we saw armed men hurrying down the hill right by our house, and at the same time our cook came hurrying in to give us warning. Before my husband could reach the door, some of the men had already entered the house and started helping themselves to the first things that they could lay hands on. Robbers had come! From our window we could see more and more, and still more, men pouring down the hill; they came in hundreds, all armed with rifles or spears.

What could we do? Nothing but quietly sit down in the dining-room all together, our cook joining us (else he would have been taken captive), and meekly watch these evil men stamping round the house, helping themselves to our goods. They roughly tugged open drawers, scattered the contents, throwing what they did not fancy on the floor; left that to start on a cupboard, banging doors and dragging out what they desired to keep, flinging others on the floor, pocketing some, making bedding, etc., into bundles over their shoulders; took down the garments in wardrobes and bundled them up too. It was a most

distressing scene. It would be no use to say anything, so we just prayed and watched and tried not to seem afraid. Little Gordon was brave, but now and again heart-brokenly cried out as some rough fellow snatched up some favourite garment or toy. Once in a while we asked the brigands if they would be so kind as to return the child's things, and some of them did so. We also begged the return of our bedding, but to this they turned a deaf ear.

Until one has experienced it, a scene like this is impossible to picture adequately. The perpetual banging of doors, opening of drawers, noise of things being thrown on the ground, scrambling over these, floors littered with every imaginable thing—feet, feet, tramping everywhere, guns on shoulders, cruel faces, greedy hearts, smell of opium on their clothes, etc., all need to be seen to be understood. Many 'foreign' things were unknown to them, but were often thrown on the floor so that the bottle or tin containing them might be taken. Nails, buttons, tapes, screws, cottons, and all the little odds and ends necessary in a place where none can be bought, were scattered, and some taken; flowers thrown on the floor, and vases taken; precious baby woollen garments trampled under foot; collars,

ties, odd socks, handkerchiefs, and many other things littered around; and pots of home-made jam opened and cast aside, stores rifled—tins of tea broken open and split among torn packets of Lux; jellies torn open and scattered, diabetes stolen, especially rice-basins and chopsticks, and all spoons they could find. Forks they left for us, not knowing what they were for! Cups, clocks, all our watches, several pairs of scissors, hair clippers, soap, tooth-brushes (the ones we were using!), thermometers, all disappeared. One man grabbed at my hand and demanded my wedding ring. I was just preparing to get it off when Mr. Yorkston came on the scene and told him it was a symbol of marriage, and I walked away. Needless to say, I soon had it off and hidden! Another ruffian ordered my husband to take off his jacket and give it to him, and took his wrist watch, and felt him all over and demanded his purse—which was absolutely empty!

One grabbed baby Neil's eiderdown from his cot and, although I begged for it, would not return it. As one batch would move off, another lot of men swarmed in and started to loot afresh. They tore down the window curtains, and one knocked open a board at the side of the window seat. The centre of this seat opens with a hinge and is Gordon's toy box. Here my husband had hurriedly pushed in his money. The brigand only knocked off a board at the side and, finding it was nothing, never even discovered the centre place! Several men had asked for our silver, but had not pressed the matter when we told them we had scarcely any at the present time. We had only once been as low in ready cash, and had been praying for someone to come and transmit money. Now we saw that the apparent delay in answer was God's plan for preserving money.

The robbers had not got into my husband's study, the door being locked and a screen beside it. But now a man saw it and began kicking at it. There was not much left to loot and we feared much that they would want to take my husband. Just at this time the chief arrived. He began at once to shout and rave at the top of his voice. 'Stop touching the foreigner's things,' he yelled. 'Don't you know better than that? Didn't I tell you not to go into his house, but to wait outside?' Immediately, men came hurrying away from the other rooms and

the general looting had ceased! The robber chief was very nice, explaining that he only wanted some medicine, and did not wish to rob or harm the foreigner. We heartily thanked him, promising what medicine we could, and also asking for our bedding. He at once replied that he would let us have 'everything' back, and soon after went away.

Shortly afterwards, the chief returned with men carrying bundles of loot. We were asked to identify our things, but they were piled in a heap on the floor. What a pile of stuff it looked—boots, blankets, mattresses, old clothes, good clothes, sheets, table cloths, stockings (often just odd ones), shapeless hats, candles, saddles, cloth, underwear, baby clothes, and so on. How unspeakably welcome were those eiderdowns and blankets! Of course, there were **VERY MANY** things they did *not* bring back, but somehow the **LORD** seems to have arranged it so that all the essentials are left to us, and we are full of gladness at this. Truly it was He Who thus inclined the chief's heart and saved us from a sad plight.

Quite early in the proceedings, Loh Daniel, one of our leading evangelists, had been brought bound into our garden—a captive. My husband had pleaded for him many times without avail, but now he again asked for his release, this time from the chief, who eventually set Daniel free, for which we thanked **GOD**. We saw nothing of the other people of the

village, with the exception of a few women who came into our house with us. The rest had all fled. It was wonderful how the folk managed to flee, with little children too, in spite of the fact that we had no inkling of robbers being in the district until they were upon us!

Mr. Yorkston now took the chief to the medicine shelf and attended to his requests. He also saw a few other things he fancied and asked us to 'give' them to him, but would demand nothing. Of course, we gladly gave, after having had his help so much. Meantime, many of the other men went in search of food. They took possession of our kitchen, using up all the flour, sugar and dough set for bread—ate up all the bread in our bread box, our meat waiting to be cooked, and everything else eatable they could find. There were dozens of fowls in the village when they came, but only two lone mother hens with chicks when they left! They killed at least three goats and a cow, besides all these fowls. There was absolutely nothing left for us to eat, nor could we have easily got it ready if there had been. They used fencing for firewood in most cases (coal in our kitchen) and helped themselves to rice, maize, potatoes, beans, salt, fat, or whatever they wanted.

Things settled down a bit at night, the brigands scattering to various houses and buildings, and fortunately we were left in peace. They insisted on my husband taking the gramophone out for them to listen to, twice, during the evening. It and the records had been in the study and so were unharmed. At dark we were able to secretly send off two messengers to Kiehkow to warn them robbers were about. The chief had told us that he wanted I-Chia scholars, so we feared Kiehkow might be their next objective. The chief was also disappointed to find that our school had scattered a few days before, as he had hoped to get several of our scholars for ransom—again the **LORD**'s overruling.

We tried to rest and doze a bit till morning, when the brigands again began swarming around our verandah, but we kept the doors locked. They peered in at the windows, hit the panes of glass, shook the doors and called for us to open them. It was a most trying experience. Owing to the chief's orders they dared not burst the doors open, as they would otherwise have done. 'Just open the door and let us come in and look,' they called. But we knew what would happen if they 'looked,' and so did not open! Some broke panes of glass in the rear rooms of the house and fished out a few odd things within reach. Others broke



Photo by

[J. Yorkston.]

OLD MR. LEO (right) AND HIS LITTLE GRANDSON (left). The former has been released, but the lad is held for the hopeless sum of \$1,500 ransom money.

the lock off the kitchen door and looted most of the things there—aluminium pots and dishes, knives, etc., and kitchen utensils. How we prayed they would go. To try and sit quietly by the fire, in a room hopelessly scattered with loot, and with dozens of evil faces peering in at you, is rather a nerve-straining business.

We were much saddened by the fact that old Mr. Leo and his grandson were being held for ransom. Mr. Leo is a faithful Chinese Christian of many years' standing and an earnest soul-winner. My husband pleaded over and over again for his release, even to the point of almost angering the chief, who plainly said that the brigands were blaming him for not taking my husband captive! Their final refusal left us sad, although we were otherwise glad to see them making preparations for departure.

Somewhere about noon (with watches and clocks gone we could only guess) the bugles sounded and soon the men started to leave. Our horse had been stolen but returned by the chief, but every other horse in the village was stolen. The brigands were nearly a thousand strong, with over a hundred captives from various places. There were also many men pressed into carrying loads. All this company assembled on the hill and the chief bargained them for quite a time—I don't know what about. Finally, three rifle shots rang out and the order was given to go. Poor Mrs. Leo broke into sobs as she realised that her last hopes of keeping her nine-year-old laddie were gone, and we wept



Photo by

[J. Yorkston.]

OUR BEDROOM AFTER THE ROBBERS LEFT.

in sympathy as we thought of him and dear old Mr. Leo being marched off with these evil men.

It took a long time for them to go single file over the hill, and we watched until there was not a soul in sight. A deserted village, but what a sad spectacle of disorder and misery! Now came two mothers following at a distance, wringing their hands—for they had loved ones carried off too. What a terrible reward must be awaiting men who can leave such a pitiful trail of tears, broken homes, wrecked houses, looted villages, and aching hearts behind them wherever they go! 'They have left us—but what of the people to whom they are going?' Soon the two women returned to looted houses, strewn with rubbish and the crushing sorrow of loved ones with the brigands, who demand impossible ransoms. GOD is a GOD of Love, but if you could see the awful sorrow caused by these bands of men, you would understand more than ever that He *must* be a GOD of Vengeance also. May He save some of them before that day comes upon them!

Everything was now so lifeless that it was hard to realise it had been swarming with robbers half an hour previously. In an incredibly short space of time the first brave person ventured home—a Miao man hurrying back to see if we were all safe. Then they began to return from all directions from hiding places on

the hills. Some men had been chased by the robbers in their flight, but had outrun them. With the exception of old Mr. Leo and his grandson, none of the Kopu villagers have been taken away. Although they returned to looted homes, these Miao were all joyful and praising GOD that their families were intact. 'What does it matter if we lose a few things, so long as we are all here?' was the cry of all, and found a big echo in our own hearts, for we were not sure till they had gone that the brigands did not really mean to carry off my husband too.

We were extremely fortunate, for these men were very rough to many of the Chinese, dragging hair ornaments out of women's hair, knocking people about, and even demanding the very clothes taken off babies in arms. Can you understand such heartless brutality? I have gone into all these details in order to try to give you some idea of the horror of these robber raids—taking place all over many parts of China. The local militia very soon came along, giving us another scare, for we thought it was the robbers back again! But they were few in number and could not hope to deal with such a huge band, so were helpless.

Miao Christians from other villages came to express their sympathy, and tell their stories. It proved that the band had looted every house for more than a mile around, some more severely than others, even taking away some of

the Miao fancy garments. Some folk have brought us fowls and eggs as a token of sympathy, and one cannot but be touched with such thoughtfulness. But the dominating note is one of gratitude to GOD for sparing us from the hands of the brigands, and sympathy with Mr. Leo and the lad.

Before I had written all this letter, half of an answer to prayer came. At the close of evening prayers last night, who should walk in but Mr. Leo! He has been released, but the laddie is held for the hopeless sum of \$1,300 (Mex.). Mr. Leo says he received the kindest treatment, very different from that meted out to most of the captives. Surely an answer to prayer. We are keeping on in prayer that his grandson may soon be released too.

The robber band is now moving towards its base some days' journey away, leaving sorrow in its trail. Through all this experience, several causes of praise are outstanding—first that we have been safely preserved; then that all that we really need has been either left or returned to us, also that the men did not make a prolonged stay in Kopu; that all the Miao in Kopu escaped; and that Mr. Leo has so soon been set free. It would do your hearts good, as it has ours, to see the spirit of rejoicing amongst these afflicted Miao and to hear them say that they have again proved the truth of 'En-doo vay ba' (Heavenly Father takes you in His arms).

Editorial Notes.

THE TRUTH ABOUT CHINA.—It is required in witnesses that they should tell 'the truth, the whole truth, and nothing but the truth.' That is a high standard, but in two of its three particular writers in CHINA'S MILLIONS find no difficulty in maintaining it. We do, as far as we know it, give the truth about China, and nothing but the truth. But to give the whole truth, still less to give the whole truth in each monthly issue, is altogether beyond our power. So many statements might be made in regard to the present situation which are indisputably true, and yet seem to need the most careful qualification lest they convey a false or unbalanced impression. The present number is a case in point. A cursory reading of the reports from KWEICHOW, SZECHWAN and KIANGSI, would emphasize the danger and insecurity of residence there out of all proportion to the facts. Probably none of our Mission stations is altogether free from the possible menace of banditry, yet in the great majority of stations that menace is so remote as to be practically negligible, at any rate for the greater part of the year. But a sudden upsetting of the balance of power, perhaps the suppression of some local military leader, may at

any time bring the possibility of danger appreciably nearer. The risks which our missionaries, in common with the Chinese, may be running are sufficient to keep us fervent in prayer for them. But, while they take all reasonable precautions, they dare not wait for the complete re-establishment of order before grasping the present opportunity for proclaiming the Gospel throughout China.

There is an analogy between the present National Government of China and the League of Nations. Both are making honest endeavours to carry out a constructive policy, and both have the goodwill of vast numbers of people. But just as, in issues of importance between the nations, there is always some doubt as to whether the League will venture to assert its authority, and whether, if it does so, that authority will be respected, so the National Government of China, while nominally in control of the whole country, and supported by a growing public opinion in every province, extends only an uncertain jurisdiction over districts more remote from Nanking, and may sometimes fail to bring to book one or other of those powerful military leaders who profess allegiance to it.

The Return to the Field.—Is it generally realised, that the period of evacuation is now over? Early in February no less than twenty-nine missionaries left us travelling Chinawards by various routes. From all the other home countries similar parties have been sailing, until it is practically true to say that the political situation in China has definitely ceased to be a factor in delaying the return of missionaries. In KIANGSI more than 70 per cent. of the normal number of foreign workers were at their posts before the end of 1928, and from YUNNAN Mr. J. O. Fraser reports: 'Not a single YUNNAN missionary is now delayed at home or at the coast for "evacuation" reasons. The evacuation of YUNNAN has now definitely terminated, and we are back to normal again.' At our Wednesday prayer meetings during recent weeks it has been a privilege to hear from those who are returning the story of what GOD has done for them during the months of waiting, and to note the confidence with which they are facing the uncertainties of the new situation.

Swanwick.—Once more we are looking forward with eager anticipation to our Swanwick Conference to be held (D.V.) from April 9 to 15. The programme will be found on the enclosed inset, and those who have been with us in previous years will note that all the attractive features in the programme are being retained. In view of the new opportunity in China, and of the call to a forward movement, this year's Conference will be of special importance. We are anxious that as many praying friends as possible should be (as it were) taken into our confidence, and learn how we are proposing to meet the new situation. It will be an encouragement to have many new-comers amongst us, and no one who has attended a C.I.M. Swanwick has ever been known to regret it.

Dr. and Mrs. Howard Taylor.—Apart from other speakers who expect to be with us, we shall all be especially glad to welcome Dr. and Mrs. Howard Taylor, who have promised to take part in the Conference. They are coming to this country largely in order to collect material for two new books, which Mrs. Taylor is hoping to write. Dr. Taylor will (D.V.) be speaking at a number of meetings in the country, but Mrs. Taylor's time will be too fully occupied to admit of her accepting any invitations to speak, and we are all the more thankful that she is making an exception in favour of the Swanwick Conference.

The Mission Nursing Home.—As many of the friends of the Mission know, we have had for the past two years a Nursing Home in Highbury New Park. The provision of this was made possible largely by a legacy from a warm and life-long friend of the Mission, and for the encouragement of those who have remembered this venture in prayer we should like to say that the Nursing Home has been of ever increasing value to the Mission. During the past months we have many times thanked GOD that this provision was made for sick and tired workers. A large number of missionaries have come home needing medical and surgical treatment, and they have expressed their deep gratitude to GOD for this provision made for their comfort and healing.

Dr. J. W. Jackson, and his brother, Dr. Ernest Jackson, have rendered their services without charge to the Mission, and we can never be grateful enough to them for their skilful attention to the physical needs of the missionaries.

The Matron, Miss M. Taylor, who was for many years in China, has endeared herself to all those who have been resident in the Home. It means very much to the missionaries who return on furlough to know that there is such a place to which they can go if they need. We shall value a continuance of prayerful fellowship with us in regard to this institution.

It might be mentioned here that we are prepared to welcome, whenever there is available accommodation, members of other Missions needing medical treatment, and already quite a number of such have availed themselves of the Home.

A matter of urgency at the present moment is the need of a competent cook, for all will recognise that in a Nursing Home where a suitable dietary is often an essential part of the treatment, the cooking is of great importance. We are praying that we may secure the services of a Christian woman who will regard this work, not only as a means of livelihood, but as a definite ministry for GOD. We should be grateful if any who know of a suitable person would kindly communicate with the Matron, Miss M. Taylor, 77, Highbury New Park, London, N.5.

Glasgow Comradeship Rally.—We should like to draw the attention of the friends in Glasgow and its vicinity to the Young People's Meeting which is being held in the Christian Institute, Bothwell Street, Glasgow, on Friday, April 19, at 7.30 p.m. An attractive programme is being arranged for this Annual Comradeship Rally in Glasgow, and all interested are heartily invited to be present. A fuller notice of this gathering will appear in our next issue, and further particulars can be obtained from our Scottish Secretary, the Rev. Arthur Taylor, F.R.G.S., at 16, Belmont Street, Glasgow, W.2.

The late Mrs. C. T. Studd.—Our sympathy goes out, not only to her own relatives, but to all the friends of the Heart of Africa Mission, in the loss which they have sustained in the death of Mrs. C. T. Studd. She sailed for China in 1887 as a member of the China Inland Mission, and after working at Hwochow in SHANSI, for some months, she was married in 1888 to Mr. C. T. Studd, and continued in the work until 1895, when the condition of her husband's health compelled them to return to England.

Provincial Annual Meetings.—We shall be glad if our readers in the undermentioned districts will note the following dates for the Annual Meetings:—

Tuesday, March 5.—Liverpool, Y.M.C.A., Large Hall, Mount Pleasant, at 3.30 and 7.30.

Tuesday, March 19.—Birmingham Town Hall, 3.30 and 7.30.

Wednesday, March 20.—Manchester, Fernley Hall, Deansgate, 3.30 and 7.30.

The speakers will include Miss Jessie Gregg, Dr. F. Howard Taylor, Rev. W. H. Aldis (Home Director) and Rev. T. Gear Willett.

CHINA'S MILLIONS



TRAVELLING by PACK MULE

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The Proconsul's Dilemma.

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JENYAH-JIREH



The Proconsul's Dilemma.

'One Jesus, which was dead, whom Paul affirmed to be alive.'—Acts xxv. 19.

WHAT impressed Porcius Festus was the utter unimportance of the whole affair. 'Many and serious charges' (v. 7) had been brought against the prisoner, all of which had broken down through lack of evidence, until only one issue remained, and that a religious one, which had not the faintest interest for Festus. Apparently it was all about a man called Jesus Who had died some time before. Paul 'kept on affirming' that He was alive! The fact of His death was well established. He had suffered the extreme penalty at Jerusalem under one of the proconsul's predecessors. But, dead or alive, what did it matter? Why such a pother and disturbance because Paul chose to believe that He was not dead after all? Athenian philosophers had shown an amused if somewhat sneering interest in this same subject of the resurrection of the dead. But Festus was not amused—he was frankly bored. In fact, he would long ago have reached the only possible conclusion of the matter, viz., that there was no case whatever against the prisoner, had it not been that for reasons of policy he was impressed with the importance of currying favour with the religious leaders of the Jews.

And Festus did not know that within a few short years he himself would stand at the judgment bar of this same JESUS, 'Who shall come again with glory to judge both the quick and the dead, Whose Kingdom shall have no end.'

I.

Now no one in these days would call JESUS CHRIST an insignificant Person. The positions of CHRIST and Festus are so far reversed that only a very few scholars, burrowing into the records of Roman administration in Palestine, would ever have heard of Festus except for this story in the Acts of the Apostles. Dressed in a little brief authority he passes across the stage, remembered only by his contemptuous reference to 'one JESUS,' and by the charge of madness which he brought against the Apostle after hearing the impassioned account of his conversion and call. But JESUS? His influence on world history has been too stupendous for anyone to regard Him as insignificant. We live in a nominally Christian country. Generally speaking our

laws are Christian laws, our standards are Christian standards. And CHRIST is the most discussed Person in the world. A new Life of CHRIST, if written from an original standpoint and by an author of some eminence, is invariably a best seller. We are continually being told of the respect and reverence which He commands amongst ever widening circles of Hindus. Even in China, where Christianity has been so bitterly attacked of late years, the few criticisms levelled against CHRIST Himself have been so puerile as scarcely to demand an answer.

And yet there are still multitudes of men and women in Christendom to-day whose lives are so little affected by JESUS CHRIST that it seems to matter very little to them whether He is dead or alive. For one who will talk of Him, who is engrossed with Him, you will find hundreds to whom politics, business, sport, are of infinitely greater importance. The future of the League of Nations, the fluctuations of the Stock Exchange, the prospects of the Cup Final—these are their topics of conversation, these occupy their thoughts. To CHRIST, if they think of Him at all, they accord respect, they would be indignant if one denied them the title of Christian, but practically they appear to be in full agreement with Festus, who felt that religious questions were not in his line. Their view of the matter is not very different from that of an eminent Victorian who thought that 'if a man had a religion, sincerity, and indeed decency, required that he should be silent about it.'

Does it really matter, then, whether JESUS ever existed or not, or whether He exists now? Are these merely abstract questions? Or do they affect our daily lives? And, more than that, have they any bearing on the problem of our eternal destiny? If, as we believe, men are to be judged by their attitude to Him, if 'What think ye of CHRIST?' is to be the test, then how strange that men refuse to face the question of their relationship to Him! If we are to be examined in one subject alone, how foolish to spend our time working up other subjects not in the curriculum! It was Festus, surely, haughty and superior, assured that JESUS was dead, it was the Jewish leaders, bitter and

fanatical, determined (so to speak) to keep Him dead, who deserved the charge of madness rather than Paul, who, admitting that His death was an historical fact, yet kept affirming that He was alive.

II.

This, at any rate, is clear. Uninteresting as the whole discussion was to him, the proconsul, with his trained lawyer's mind, had evidently penetrated to the heart of the matter. 'These,' he seems to say, 'are ridiculous questions on which to base a criminal charge. But the whole argument between the parties centred round someone called JESUS. The Jews said He was dead, and Paul said He was alive.' JESUS died—and JESUS lives! Little as Festus realised it, it is on these two facts that the salvation of all our souls depends.

If He had lived and not died, if we could skip the chapters which we have been reading over again at this season, and jump from the Triumphal Entry into Jerusalem to the Ascension, we should still have the record of an incomparable Life in which neither word nor deed ever fell below the sublimest standards. But though we might still adore Him, and know Him to be the Son of GOD, yet our hearts, conscious of their need, of their sinfulness, would cry out for something more than a matchless Teacher, a perfect Example. Men who have sinned need a Saviour, and He is only a Saviour because He gave His life a ransom for many, because He died.

But if having died He never rose from the dead, if that was the end of Him, if Paul was wrong and the Jews right, why, then, the devil is lord of earth and Heaven, and we are of all men most miserable, because JESUS Who died to save us has been vanquished. If our Champion has fallen, there is no hope for the race. A great man may be said to live on in the lives of those who are inspired by his memory and influenced by his teaching. So Confucius lives, and so Mohammed. But if it is in that sense only that JESUS lives, Paul was quibbling when he affirmed that He was alive. Memories of good men are not sufficient to make or to keep us good.

This, then, is not merely an academic question for religious enthusiasts. From the proconsul's point of view a group of Jews were disputing with another Jew as to whether some other Jew, whose Name he caught but of whom he knew little or nothing, was dead or alive. And if we were to hear two Russians discussing the fate of some other Russian, we too should feel no very lively interest in the dispute. On the other hand, if the person under discussion were the Princess Anastasia, if (as many affirm) she really escaped when the remaining members of the royal family of Russia were massacred at Ekaterinburg, we, although not Russians, might recognise the importance of the matter. Why? Because, if the Princess lives, she is a claimant to the throne. She may become a rallying point for white Russians in all lands and even, by some turn of events, ascend the throne of the Tsars. It was because of the claims that He made that it mattered to the Jews

whether JESUS was dead or alive. He is a claimant to a throne, the throne of the universe. 'All power,' said He, 'is given unto Me in Heaven and on earth.' And He claims not only the throne of the world, but of our individual hearts. It matters to us—each one of us—whether or not JESUS lives, because by virtue of His death and Resurrection He claims to be LORD of our lives. A dead man cannot be king, but JESUS lives. He liveth and was dead and is alive for evermore, and has the keys of hell and of death.

III.

More wonderful than all, as we receive Him, acknowledging Him to be the LORD, we find not only that He lives, but that He lives *in us*. Apart from any historical evidence (and the historical evidence is convincing enough), why was it that Paul so strenuously affirmed that JESUS was alive? It was because CHRIST lived in him. It was a living Person who had appeared to him on the Damascus road, and it was a living Person who was revealed, as he tells us, *in him*. (Gal. i. 16.) 'It is no longer I who live, CHRIST lives in me.' (Gal. ii. 20.)

We have made brief reference to the influence of CHRIST on world history. But surely the most wonderful sphere of His influence is the human heart. To me the most convincing proof that JESUS lives is that I am daily experiencing His power. The resurrection is far more than a historical fact to those who in their daily difficulties and temptations find CHRIST to be a living, bright Reality.

Moreover, if further proof were needed, it is found as we see Him manifesting His presence in the hearts and lives of others. Is there anything more stimulating to faith than to watch for and recognise the evidences of CHRIST's indwelling in the lives of other believers? It is possible, whether in England or in China, to mistake the signs. Up to a point we may fail to distinguish the fruits of a personal and vital relationship with CHRIST from those of a nominal and perhaps inherited adherence to Christianity. Stick a flower into the ground and for an hour or two it appears to be growing. But oh! the pure joy, when by a word or a look, by some seemingly trivial action, those over whom we have yearned, and for whom we have prayed, show unmistakably that CHRIST dwells in their heart by faith! Such are the true witnesses of the Resurrection. Then, more than ever, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory.

'We stood not by the empty tomb
Where late Thy sacred Body lay,
Nor sat within that Upper Room,
Nor met Thee in the open way;
But we believe that angels said,
"Why seek the Living with the dead?"'

We in whom He has revealed Himself are all of us additional proofs that JESUS lives, for it is because He lives that we live also.

F. H.

To make a
Note of

ANNUAL MEETINGS OF CHINA INLAND MISSION

Tuesday, May 7, 1929, in QUEEN'S HALL, LANGHAM PLACE.

See p. 64.

The Former Days.

'Call to remembrance the former days.'—Hebrews x. 32.

'Remember the former things of old; for I am God, and there is none else; I am God, and there is none like Me.'
—Isaiah xlv. 9.

IV. A Forgotten Pamphlet.

SEVEN years before Hudson Taylor penned *China's Spiritual Need and Claims* there issued from the British Press another appeal for the evangelisation of China not a whit less passionate or urgent. It came from the pen of John Angel James, the predecessor of Dr. Dale, of Birmingham, and was entitled *God's Voice from China*. It had been in consequence of his powerful advocacy that the British and Foreign Bible Society had, on the very day that Hudson Taylor first sailed for China (September 19, 1853), decided to print one million New Testaments in Chinese. The compelling motive then had been the hope for a mass movement towards CHRIST inspired by the Taiping rebellion.

What constrained him to write and publish this other pamphlet, entitled *God's Voice from China*, was the signing of the Treaty of Tientsin on June 26, 1858, in which Treaty was incorporated a clause granting toleration to the Christian religion. Although John Angel James was then an old man, well over seventy, he was fired with an enthusiasm for the evangelisation of China which seemed to defy his years. To read to-day what he then wrote, more than seventy years ago, is to feel the contagious influence of his passionate zeal. But to convey to the reader the impression gained by reading his sixty pages, in almost as many lines, is quite impossible.

It was the year after the Indian Mutiny, and Mr. James' Church had, as their response to that great tragedy, subscribed £500, in addition to their ordinary gifts, for fresh efforts to evangelise India. But China was not to be forgotten. He was fearful lest the engrossing interests attaching then to India should cause the claims of China to be overlooked, and so he wrote as with a pen on fire. We quote his very words, but with great gaps between.

'*The Call*. If what is done on earth be known in heaven, I can imagine Morrison, Medhurst, and other departed missionaries rising from their seats in glory and uttering the shout, "China is open to the Gospel!" while the heavenly hosts in millions of echoes, reverberate the sound, crying "Hallelujah, China is open." And shall we on earth be apathetic, dumb, inactive? Forbid it, our zeal for the glory of GOD, and our love to man.'

'In default of some voice of more commanding power than my own, I have determined to call the attention of the Churches to their duty and their privilege. Disabled by the visitation of GOD from much bodily labour in His cause, I must employ my pen. I can truly say that a day never passes over my head during which I do not let my earnest prayers ascend to GOD for it. GOD by my pen, no long time since, called forth between two and three million copies of the Scriptures for China. Having thus sent forth the call for a million Testaments, I seem almost authorised to raise another call for A HUNDRED MISSIONARIES.'

'My heart glows as I write it—my fingers seem to thrill as they pen the sentence. O my GOD and Saviour, what hast Thou not done in Thy wisdom and mercy for China's spiritual welfare! Yes, this is the chief end of GOD in these events. [He refers to the Treaty.] I address you as Protestants as well as Christians, "Up, and be doing!" You ought—you must—you WILL do something more—much more—for China. Those who do not see the Hand of Providence in this, must be men-

tally blind; and those who do not hear its call to carry there the Gospel of CHRIST, must be wilfully and sinfully deaf.'

'*The Plea*. Taking all the Protestant missionaries of all denominations from Britain and the United States, there are less than a hundred at present engaged; that is one for every three and a half million people. I want and seek a new consecration to the work—a fresh committal of ourselves to the cause. A third of the inhabitants of our globe are there—350,000,000 of immortal souls, for whom CHRIST died, and all hastening to heaven or hell at the rate of 15,000,000 annually! [Do we not almost hear Hudson Taylor's later cry, 'A million a month dying without GOD?'] If Paul was moved by a single city given to idolatry, what should be our feelings? O Christians! can you read this—believe this—and not say, "Shall not the Churches of Britain send out a hundred more missionaries to that multitudinous people?"

'O that some more powerful pen would take up the subject, and write me into the shade. Ye master minds in our Israel; ye gifted intellects who can command the thoughts that breathe and the words that burn; ye who can convince our understanding by logic and who can melt our hearts by sacred rhetoric, snatch the pen from the enfeebled and trembling hand of senility and move the hearts of the Christian Churches to China, by the flood-tide of your genius. I care not who does it, so that it is done.'

'*The Means*. What must be done?' Turning first to ministers, Mr. James says: 'The pulpit has not lost its power if the preacher has not lost his zeal. Do you ask what you can do? Do? Get your own soul filled with the subject—let the fire be kindled there. Have you thought about it, felt about it, talked about it, preached about it? Do? Pray, intensely pray, for it—privately, domestically, publicly. Do? Preach about it. Do? Talk about it in your private intercourse with your flocks. You, you, must raise and support the cry, "China for CHRIST."'

'But the people are to follow. Do you ask then whose business the conversion of China is? I answer yours, whosoever you are, who may read this page. Yours, I say, as truly as that of any other man on the face of the earth. Here it is. I offer it to you; and in the Name of CHRIST, bid you take it. Take it in your hand, your heart, your purse, your closet—you dare not refuse it!

'Still you ask what can you do? (1) Ponder the matter. Take out your map. Grasp the mighty idea! Give it room to expand in your mind, and a lodgment to abide there. (2) Talk of it to your friends. Talking of it will kindle a stronger passion in your own heart. Our words act upon ourselves, as well as upon others. (3) Make it the subject of private, constant, earnest, and believing prayer. I now propose CHINA as a special subject for private as well as social prayer. I should think that day had lost part of its duty, in my case, in which I had not remembered China in my supplications to GOD. We must pray in a spirit of pure catholicity for all Protestant missionaries in China. O Christians, do not venture into the very presence of GOD, clad in the garb of a despicable sectarianism. (4) The prayers of the Church should be earnest for a native Chinese agency. (5) The conversion of China must be sought by the contribution of our property. He will employ

the wealth of His people; and He now, with imperial authority, demands it. He appeals to our compassion for immortal souls, and says: "Remember I am proprietor of all your wealth. You are but stewards." If our resources are so utterly exhausted that we have no other means—it must be raised by first selling our own plate, and then the plate of our sacramental tables. A Christian Bishop named Acacius actually did it!

'The Agents. And now I ask how is the agency to be obtained? CHRIST has answered that question, by sending us with earnest prayer to the LORD of the harvest. With this passage on record we cannot plead ignorance of GOD'S method. For eighteen centuries it has been told us that this great work is to be achieved by preaching; that preachers are eminently the gift of GOD, and are to be obtained from Him by prayer. These are fixed principles of the Divine Government. [Do we not seem to hear Hudson Taylor's voice?] Seize the mighty conception—ponder it well—give it a place in your hearts. Say to yourself, again and again, "My prayers may gain a herald of the Cross to these teeming millions." Try. Prove. Eternity may reveal the fact.'

'Were I young instead of being old, and healthy instead of being infirm, I would offer my services as a Home Missionary

for China; and would preach for it, wherever I could find a pulpit, from the North of Scotland to the Land's End.'

John Angel James was in his seventy-fourth year when he penned these lines, and died about twelve months later. But less than a year after his death Hudson Taylor sailed from China home to England, and a little later he took up the fallen pen and wrote *China's Spiritual Needs and Claims*.

'Call to remembrance the former days,' says the inspired writer to the Hebrews. We have been seeking to do so. But why? Simply for historic interest? GOD forbid; but rather that he who is dead may speak again to our hearts. For GOD is once again giving to His people an opportunity to complete the evangelisation of China. And we need to let the words of that aged prophet ring once more in our ears.

'Do you ask then whose business the conversion [evangelisation] of China is? I answer yours, whosoever you are, who may read this page. Yours, I say, as truly as that of any other man on the face of the earth. Here it is. I offer it to you; and in the name of CHRIST bid you take it. Take it into your hand, your heart, your purse, your closet—you dare not refuse it!'

M. B.

Encouragement in East Szechwan.

Miss Rose Allen writes hopefully from Paoning. Special prayer is asked for Archdeacon Ku, who is about to be consecrated Assistant Bishop (D.V.).

ON August 22 I left Sintientsi along with Miss Mitchell for Kwang-yün. The people gave us a very hearty welcome and we took up our abode in the lower garden house, because the military were occupying the house we usually live in, and also the Girls' School and guest hall for women.

General Kan had previously told the

Evangelist that if we did return they would not molest us. He was true to his word, and neither he nor his officers or any of his retinue came into our part of the premises.

I had two happy months of work there along with Miss Mitchell among the women. The people were most friendly, and very pleased to see us back again.

Quite a lot of patients came to the dispensary each time it was opened.

The work has not been at a standstill during the absence of the missionary. At a Church Vestry meeting after our return the names of seven women were brought forward to be received as catechumens. Both the Evangelist and the Biblewomen (two) have developed spiritually during the months of added responsibility.

We had one week of special meetings for women. The first day the meeting was well attended, but each successive day the numbers were less. There were three who decided for the LORD, and later they were received as catechumens the week after I left. They had each of them been among the inquirers for some time.

Amongst the inquirers was a woman who was supposed to have put away all her idolatry. At a meeting for inquirers we were talking about entire separation, and how all must be put away. This woman looked up and said, 'What about my empty brass idol?' I replied, 'Yes, what about it?' She had been persuaded by her friends not to destroy this, so she had sent it to a relative. Then followed a general discussion what should be done with it. These were some of the suggestions made to her by the other women present.

Have it melted down and made into a cooking pan.



The way to the Province of Szechwan. Hauling a boat over one of the Yangtze Rapids.



The picture shows how loads are carried in Szechwan. This man is carrying a heavy load (160 lbs) in three bamboo boxes. These boxes contain a magic lantern and Gospel slides, the missionaries' Chinese plates, Scripture portions and tracts.

Have it made into money.

Melt it and sell it for old brass.

She decided to fetch it back and dispose of it. I left a few days after and do not know what finally happened. Brass idols are supposed to have something in them, but she had looked into hers and found it empty, hence her remark, 'My empty brass idol.'

On October 11 I left Kwangyuan, spending the week-end at Sintientsi, and had classes for the women there on Sunday. One of the Christian women told me they were praying that the Misses Williams and Warren might get back to them by Christmas. You will be glad to know their prayers were answered, and the Misses Williams and Warren arrived at Sintientsi just at dusk on December 18.

At Ch'ien fuh ch'ang I was expecting to have some special meetings for the women, but on arrival it was found to be impossible. The harvests had been bad and Pastors Han and Ts'ai were expected for revival meetings and the people could not spare the time. I remained on at Ch'ien fuh ch'ang in spite of this, and had the pleasure of attending Pastors Han and Ts'ai's meetings. I have been to many Conventions in England, but never have I had such a spiritual feast as these two servants of GOD daily spread before us.

Wherein lay their power for such a prosperous ministry? Every morning at 4 a.m. they were up for prayer and study

of GOD's Word. The messages were given in simple Mandarin, no new terms, but the old story told in power in such a simple way. This was a great encouragement to me. At every place these two pastors visited holding revival meetings many were blessed. It was said of one man on his return to his own church after the meetings, 'He is like Paul of old after he had seen the LORD on the road to Damascus. He is a new man with a new message.' He is only one of many who had a fresh vision of JESUS CHRIST.

Pastors Han and Ts'ai came on later to Paoning, where they held similar meetings, but I was unable to attend. The military had vacated the Training College, and Mrs. Denham and myself were kept busy preparing for the many guests expected within a few days. Many were blessed here also, and we do thank GOD for the humble, prayerful and powerful ministry of His two servants.

On November 18 there were ordinations in the Cathedral, six to Deacon's orders and three to Priest's orders. Deacon Liu of Llanghan was to have been among this latter group.

When only one day from home en route to Paoning, he was taken by the brigands and very soon killed by them. His body was found on the mountain, and then taken back to the city. Later he was buried in the new cemetery by the side of the Rev. T. Robinson, with whom he had worked. You will, I know, pray for his wife and little boys. Our GOD, Who is the GOD of every kind of



When taking a rest, the bearer places the cross-shaped stick he is using as a walking stick in the first picture, under his load, and leaning backward stands "at ease."

comfort, will, we know, be to them all they need.

We have just heard that the Singing Christians (See our March issue, page 41. Singing and Kaichiang are different names for the same city.) have been set free except Yang Ta Tsai, who is retained by them as medical adviser to this company of brigands. Praise GOD for their release.

On Sunday, November 25, there were Confirmations, and it was my privilege to prepare the six women. They were all of them amongst those who were blessed at the revival meetings.

Christmas passed very quietly. On Christmas Eve ten of the senior school girls sang Christmas carols to us very nicely at about 11 p.m.

Yesterday afternoon, at a special meeting for women, at which I was asked to be present, I received a special request through Archdeacon Ku from the women to hold Bible Study classes for them, not the usual weekly Bible class but something more. Those who have until now been carrying on the work among the women want something more themselves. I have specially kept away from the Christians' classes because I did not want them to think I went expecting to conduct. Now comes the opportunity I have been wanting.

I have an encouraging class for inquirers every Tuesday morning, and we look for some to speedily decide for the LORD. On Wednesdays and Sundays I have a class for the little children.



Photo by [A. Mildred Cable.

A little Chinese girl in mourning for her mother. 'On Wednesdays and Sundays I have a class for the little children.'

Our Shanghai Letter.

A Letter from Mr. James Stark, at the Mission Headquarters in Shanghai, dated January 29, 1929.

Application of Mission Policy.

SINCE I last wrote to you, the official Chinese translation of the Statement of Mission Policy, embodying the conclusions reached as the result of discussion at the Conferences of our missionaries held in China and the Home-lands, has been sent out to the Chinese Church leaders and the foreign workers in the various provinces, and the necessary steps are being taken to explain and introduce it to the churches. In several of the provinces a good deal of preliminary work has already been done, and not a few new and unforeseen problems have arisen, as was to be expected in view of the fact that the churches have not all reached the same stage of development, either as regards organisation or spiritual experience. Many of these are small and weak. Moreover, in some of the provinces famine conditions have seriously affected the financial resources of many of the members, reducing their ability to give and making it necessary to delay the application of certain provisions of the Statement of Policy. But in not a few centres considerable progress has been made in giving effect to them, and by the exercise of prayer, patience, sympathy and tact, a solution of all these problems, perplexing and difficult though some of them now appear to be, will doubtless be found.

Progress in Chekiang.

IN giving effect to the Policy, the Wenchow-Jui-an-Pingyang district, in the province of CHEKIANG, probably takes precedence over all others. Mr. F. S. Barling, in reporting the re-occupation of this district by the missionary staff in normal strength, writes:—

'The reception given to the workers was in every case an evidence of genuine appreciation of past labours. Although in some quarters there was suspicion and doubt as to what the missionary would do, and perhaps this was not missing in the missionary's attitude toward the Chinese, yet we all feel that there are no real barriers to a happy co-operation in all parts of the work. Steadily and sincerely, confidence has been restored, and hope revived in response to the spirit of patience and love, as manifested by the grace of GOD in the hearts of Chinese and missionary alike. At the close of a never-to-be-forgotten year, we are certain the Church in this part of China is a live, progressive, active body, united to the Head which is JESUS CHRIST.

Referring to the progress made during the past year, Mr. Barling continues:—

'In all parts of the district, our Chinese fellow-workers have been steadfastly holding the fort. There has been willingness to carry extra burdens. The general oversight of the work has fallen upon the shoulders of Pastors Yie, Whu and Yoa. What the missionary has done in the past these faithful leaders have taken up with no ordinary zeal, and with a full sense of their responsibility. "The care of the churches," as far as control is concerned, is no longer the work of the missionary. All the Quarterly and Annual Meetings are not merely presided over by the Chinese leaders, but in every detail they are under their control. The missionary is not the deciding factor. His advice may be sought; he may be consulted regarding different problems; but the decision now rests with the Chinese leaders, and those in association with him in the work. Definite and permanent progress has been made along the lines of self-government, and considerable headway has been made in the

matter of self-support. As the Mission has been gradually reducing its help in order to reach the unworked parts of China, the churches have made great efforts to maintain the work in all its branches. For their self-sacrifice and love we return thanks to our Heavenly Father.'

In Changshan, in the same province, we learn from Miss H. M. Duncan, the Church has willingly adopted the Statement of Policy, and has agreed completely to bear the financial burden involved within four years. The members have nominated as Pastor a good and able man, who has really been fulfilling the functions of this office. The Diaconate is working, too, and has expressed determination to have a pure Church, with only a truly converted membership. Miss Duncan says:—

'It has been good to see their wise conduct in facing some of the Church's problems. Prayer is greatly desired that it may ever have, in constantly increasing degree, only spiritual aims and power.'

Conferences in Shansi.

WRITING from SHANSI on November 15, Mr. Trudinger the Provincial Superintendent, says:—

'Since our return, I have attended two Church Conferences, one District Conference and the Conference of our SHANSI missionaries from which we have just returned. It was interesting to watch the Chinese leaders at the District Conference, which had been arranged entirely by themselves and



Photo by]

[Dr. A. G. Taylor.

CHINESE BOY IN SHANGHAI.

on their own initiative. It was held at Kuwo for the Southern Churches and their Pastor, Mr. Yang, was in the chair. We were merely invited guests, but were asked to take part in the discussions and decisions. The heartiest co-operation was maintained.'

The missionaries in the province, Mr. Trudinger informs us, are working to a plan, with the object of putting all the church work on a satisfactory basis, so that for the evangelisation of the whole of the unworked areas in this part of our field the churches will ultimately become responsible.

Great Changes.

IN my last letter, I referred to the destruction of temples and idols in HONAN and other provinces. By way of contrast, I will now give a quotation from a report received from KIANGSI. Mr. A. Seipel, one of our German associate workers, writing from Ningtu, says:—

'Idolatry and superstition are being nourished on a very large scale. Never in all my life in China have I seen these two things so prosper. Old temples are being renovated, and those that have fallen down are being rebuilt.'

Mr. Seipel reports that in many parts of his district highways are being made.

In other provinces there has, for some time, been similar activity, with the result that travel has been made more easy and rapid. As an example of this, Dr. Fish, who a few months ago returned from furlough, writes from Tsunyi, in KWENCHOW, as follows:—

'Great changes have taken place in this part of China during the last few years. It scarcely seems possible that it is the same province that we left a short time ago. The roads are entirely free from bandits, and the general impression one receives as one passes along is that of prosperity. The motor roads are surely a credit to the enterprising Governor, who is responsible for them. We are leaving here by motor bus to-morrow.

'I have been also impressed by the readiness with which people whom we met would listen to the Gospel and receive tracts. It was really very refreshing to find such an open door. We received much courtesy all along the way, except in the case of one or possibly two minor officials, who were rather impressed with a sense of their own importance. Surely these new conditions constitute a great challenge to the ambassadors of the LORD JESUS CHRIST.'

Listening to the Gospel.

SIMILAR friendliness is reported from many parts of the country. Mr. Trudinger writes:—

'We find the Chinese as friendly as ever, and the Christians seemingly glad to welcome us back again. The events of the last eighteen months appear to have left little impression on the province, except that one realises that there is slackness in prohibition of opium, carrying on village schools, and a few other matters.'

This friendliness finds expression in readiness to listen to the Gospel, and is found among all classes of the people. It is manifested by 'the man on the street.' Mr. D. A. G. Harding, writing from Hiangcheng, in HONAN, says:—

'Though we are discouraged about some things, we are greatly cheered by the extreme willingness to listen to the Gospel and readiness to buy books. We often sell one hundred Gospels in two hours on the street. Any day we can get at least one hundred at a time to listen as long as our men can keep going, and many days we have the street packed right across with the crowd. In the villages there is similar willingness to listen to the Gospel. The people say, "It still rains, even though the



HEAD OF GREAT BUDDHA, AT KIATING, SZECHWAN.

gods have been destroyed," and now we hear of an ancient brass Buddha being used as a gong in the city temple.'

Friendliness is also found among the *student* class. Mr. Claude H. Thomas, writing from Luan in SHANSI, says:—

'I providentially met the teacher of English in the local Normal School one day on the street. Continued friendship led him to ask me to address their English Club one Saturday afternoon. This gave me the privilege of speaking for more than an hour, giving them the message of redemption. My friend interpreted for me. More than one hundred young men (not mere boys) were present.'

The Children.

TWO references to *children* in our Mission Schools will, I think, be of interest to you, and will, I hope, call forth prayer for our educational work, the importance of which cannot be over-estimated. I will first quote from a letter received from Tsunyi, in KWENCHOW. Mr. Boshardt writes:—

'The school and Sunday School continue as usual. Some of the children signed pledges against tobacco smoking, wine drinking, opium smoking and gambling. They found the pledge cards in the *Happy Childhood Magazine*, and of their own accord filed them in and presented them to me. May the LORD help them to trust in Him and keep their word.'

Secondly, I give an extract from a letter received from Miss Fischbacher, who, writing from Kuwo, in SHANSI, says:—

'Shortly after my return the girls' school teacher, who has been greatly blessed lately, asked me to take some special meetings with the girls, and the boys' school teacher, hearing of the suggestion, added his request that I might do the same for the boys. So I had special meetings for the united schools

all last week, and it was wonderful to see how the Spirit convicted these young folks of sin and led them into the full light of the knowledge of JESUS CHRIST. A good part of our time on Thursday, Friday and Saturday was devoted to the children who came to us one by one seeking help.

'The devil is very active these days, and of trials and perplexities there is no lack, but GOD by His Spirit is working mightily; and we are expecting Him, Who has done so much for us, to do the "exceeding abundantly."

Letters from many parts of the field reveal that among the women almost everywhere the Gospel message meets with an encouraging response. In not a few districts short term Bible schools are being held for them, and the work of the Chinese Biblewomen in visiting the homes of the people is bearing fruit.

Reports of baptisms, which took place last year, continue to reach us, and the number thus far reported now stands at 3,796.



A SECTION OF THE KANSU-SHENSU ROAD.

Steadfastness and Loyalty.

STEADFASTNESS and loyalty on the part of Church leaders, in the absence of the missionary, is reported by Mr. S. Bergstrom, one of our Scandinavian Associate workers, who returned to Hingping, in SHENSU, last November. He writes:—

'It was a great joy to us to come back to our station and find everything in its place and all kept in splendid order. This is something to be thankful for in times of such disturbance as have swept over this country during the last two years. The reason for this is in great part because of the faithfulness of the Chinese Church leaders.

'The work has gone on as usual all the time since we left. The stations and out-stations have been well looked after and the church members well taught. The three tents have done a good work both last year and the previous one. Last year eighteen campaigns have been held, with a total of 440 days. About 464 enquirers have been enrolled.'

The work of evangelism is being prosecuted by the holding of special missions and by using the ordinary opportunities which are afforded everywhere. Early in November Mr. Hsieh Meng-tseh conducted a mission at Hiangheng, in HONAN. Of his visit Mr. D. A. G. Harding writes:—

'We rejoiced to see the crowd of five hundred who gathered most days and listened with rapt attention to his message from GOD'S Word. For five hours daily he preached with power and great originality, and put a new vision before the Christians.'

Trials and Difficulties.

I WOULD not have you think that there are no trials and difficulties in the work. But I feel we should dwell more upon what GOD is doing than upon the opposition of the Adversary. Where GOD is manifesting His power and grace, there will necessarily be activity on the part of Satan, and we are at the present time certainly not without evidence of his working. Indeed, the last letter from which I quoted refers to general coldness and indifference in the central church.

Then, at Yungning, in SHANSI, Miss Fredriksen and her fellow-worker, on their return to the station, found that jealousy and misunderstanding had crept into the church. Miss Fredriksen, writing on January 15th, says:—

'There seemed to be only one way—to start on our knees. A daily prayer meeting was arranged, and we were glad to see that all responded; even the school teacher so arranged his work as to admit of his being present. We asked the LORD to do a new thing in our midst, and start with us, the workers.'

Miss Mosen was invited to pay a visit, and evidently as the result of her ministry, confessions were made and wrongs were righted. Restitutions were made, and light and joy entered the souls of those who received forgiveness.

Not only in the Church is the Adversary showing activity, but also in the State. The Kian district, in KIANGSI, has been and still is a hotbed of Communism and banditry. The people live in constant fear of lawless men. Then again, from Yuanchow, in the same province, Mr. R. Porteous reports continued partial military occupation of Mission premises, and that conditions, more especially in the country, are anything but peaceful. Tongku, the last-

opened Hsien city, was, with the exception of two or three shops, some time ago burnt to ashes by Communists. The Mission Gospel Hall shared the same fate.

Famine conditions are reported from many parts of North and North-West China; but the references to them are nearly all in general terms. Mr. E. J. Mann, however, writing from Fukiang, KANSU, on January 8, says:—

'Famine conditions are getting worse. People are turning cannibals, and disorder is increasing in famine districts. Hundreds of thousands must die unless help is forthcoming.'

Recently, I am glad to say, a sum of \$10,000 was sent by the International Famine Relief Committee, through the Mission, to Lanchow to relieve distress in the province.

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Changed Conditions in Hopei.

The Rev. H. S. Cliff writes from Hwallu, in the Province of Hopei (formerly called Chihli). He and his family have recently returned, and are hoping to occupy a new centre in the district.

WE had a very happy fortnight in Shanghai with my wife's parents after arrival in China, and left on December 27 to travel here to Hwallu. Although the railways are still very much disorganised and trains are often crowded to a terrible degree, by booking accommodation on the Blue Express from Nanking, we had a really comfortable journey.

I may say that the journey was a real encouragement to us, returning as we were to face the changed conditions of the new China. It seemed to us that we had never known such genuine friendliness as was shown to us on all sides by the Chinese passengers. We spoke to all kinds of people sitting in a kind of public coach provided with lounge chairs. One man had been a cotton manufacturer in Tientsin and had been called by the new Government to a position in one of the Administrative Bureaux. He spoke perfect English and sat reading the 'Life of Henry Ford.' One or two others were students returned from studies abroad. Another was a dentist whom we had previously met in Peking, and whose parents were members of one of our **SEANGSI** Churches. Another was a non-commissioned officer in the Chinese Army. These and others all were extremely friendly, kind and polite. Perhaps the presence of our children was a help, for the Chinese delighted in their frolics and games. One young student was sitting them on his knee to help them look through the window at passing things.

We reached Shi-ki-a-chuang on the 29th, and as the last train had left for Hwallu, we did the 36 li by cart and got in after dark that night. Although such a journey is luxury itself compared to the long journeys made by our fellow-workers in the West of China, my wife and the children did not at all enjoy the cart journey. After our easier travelling in England, the roads never seemed so terribly bumpy, the cart never so hard and merciless, the roads never so thick with dust, and so on, but we were profoundly thankful for the grace that brought us back to the work we love, and for all the journeying mercies we had received. We had the kindest of welcomes from our Chinese friends as well as from our fellow-missionaries, and we were glad to find a warm fire in our old home and everything ready for our night's rest.

We were surprised how little the compound had been damaged during our absence, and were also thankfully surprised to find how much was left of our belongings after being twice looted by soldiers. The Chinese had hidden some of our good things in an out-of-the-way cellar.

We have not taken long to sense the new spirit that is abroad. There is no doubt of the changed outlook of many of the people, especially of the younger generation. San-min-chu-i booklets are seen in the homes and among the books of our Christian workers, and this influences their thoughts a great deal. In a recent conference of Chinese preachers, we began to realise how great an adjustment we would need to make if we were to find a place in their heart fellowship and be prepared to be 'all things to all men.'

Along the lines of the San-min-chu-i, there are proclamations written on prominent walls of every city and village of our district, emphasising such things as mass education, cessation of foot-binding, making of roads, planting of trees, etc. Then in some cities there has been a wholesale destruction of idols in the temples, and strong measures have been adopted to do away with many superstitions. South of Hwallu city, for years there has been one of those trees said to possess healing powers for sup-

pliants, and before we left for furiough the red-paper inscriptions, affixed by those who were said to receive healing, had become so numerous that the surface of this large tree was insufficient and the surfaces of adjoining walls were also well-nigh covered. When I passed there the other day, not one inscription remained; presumably this superstition had also been condemned. On one or two of my itineraries, I have seen the dismantled mad idols lying already pulverised by the roadside.

Steps are being taken to change the old Chinese calendar for the foreign, and inside the east city-gate is a large poster saying that it is made illegal to print anything showing the old calendar, and it is forbidden to print calendars with the two kinds of dates side by side. The officials and some others made a show of New Year activities on January 1 of the foreign year, but of course the masses of people still think in terms of the old calendar and are preparing to spend the Chinese New Year's Day as before. However, we hear that local shops are forbidden to close their shops for the New Year period and at the railway junction the police are sealing up the shops that sell all the crackers, so that no sales may be possible.

I have made two trips around the northern district, where we are to work



Photo by

[Robt. Powell]

'WE DID THE 36 LI BY CART.'

and had good times. The work is distinctly encouraging, though some enemies have been at work and one of our county Churches especially is in a state of chaos. The LORD will undertake. We have been distributing the Chinese version of the Mission's Statement of Policy, and, on the whole, it is being very well received. The Chinese Christians cannot fail to appreciate the spirit of friendliness and good-will that permeates the whole.

We have not yet found a suitable place of residence, and we may even be led to settle in some other town rather than Hsing-t'ang, but 'he that believeth shall not make haste.' We are sincerely

hoping that a provincial gathering of the missionaries of HOPEI may be possible within the next few weeks.

One effect of the banning of idolatry which I forgot to mention is that, according to what we hear, along one of the rivers to the north of us, there are scores of disused water mills. These formerly were used for grinding powder for incense and the trade has lost heavily.

We feel that these are days of unique opportunity for the preaching of the Gospel and there are indications of an unusual readiness to listen. One of our young preachers, reporting on his recent work in one of our cities where the work has not been specially encouraging, told

with joy of twenty or thirty students who had been coming to the out-station for several months. During the time of study previous to their graduation, they had shewn some hesitation and nervousness, but since their graduation while preparing to return to their homes scattered in different directions, they had not cared what others might think or say, and had obtained Gospels or Bibles whilst coming for definite help and teaching.

This is the time for more and more prayer to be made for China, for if this period passes, we may find atheism in place of idolatry, with human hearts more hardened and unresponsive than ever before.

'We Go On Hammering.'

Mr. R. Cunningham writes from Tatsienlu, the great frontier mart in Western Szechwan. He and Mrs. Cunningham have remained at work throughout the years of upheaval.

WE remain quiet and peaceful up here, and though the city is crowded with merchants and officials from other parts, yet things remain very quiet.

Though the city is fairly well crowded with soldiers, all are friendly and kindly, and readily take the literature we give them; but though the services are well attended and many give us a patient hearing, very few show sufficient interest in the Gospel to take JESUS CHRIST as their own personal Saviour.

At both Chinese and Tibetan services many gather and listen to the Gospel message; no one so far as we can see will take the final step that brings them into living union with CHRIST. However, we go on hammering, hammering, hammering, letting nothing keep us from this holy work.

Infinite patience and infinite tact are absolutely necessary these days.

Tatsienlu, with its 20,000 inhabitants, including a strong Mohammedan population with a fairly flourishing mosque, is probably the largest trade emporium in Central Asia. It is exceedingly wealthy and its population is made up of merchants from the three provinces of SHENSI, YUNNAN, and SZECHWAN.

The students and school teachers are all friendly, and so are the local officials.

We got back some days ago from a journey into Minya. Unfortunately we had a very cold spell, and during the month we were out we had five snowstorms. The third day out from Tatsienlu, we failed to get across the Laneeba Pass. The weather was stormy and snowy, and we had to put up the fly of our tent at

an altitude of over 12,000 feet and sleep in the snow. Snow covered everything, and fuel was difficult to find. Some people undress and retire for the night. We piled on everything we could find and were still cold. Next morning early we

Here again everything was covered with snow, and yak manure never makes a good fire. On Saturday evening we prayed for you all in Shanghai, and thought how very different our situations were. At Yulongshi we had a good time among the children and taught them several Tibetan hymns, amongst them:

'Who came down from Heaven?
JESUS, my Saviour.'

We taught this hymn throughout the whole of our journey, and it is now known by a large number of Tibetan boys and girls throughout Minya. The children would gather round us all day (even while my wife lay sick in bed) and work hard at this hymn. We gave picture cards to those who could repeat a verse and one to those who could repeat a whole hymn. The bigger people, parents and others, would gather round while the children were repeating their verses. In this way we had many opportunities to preach to them. Our methods at Yulongshi are practically the methods we followed at all the places we visited.

You might please note this fact: during the whole month's journey I do not think we stayed in one single house that did not have a resident lama and a son in the lamasery. This will give some idea of one of the greatest difficulties we face. We spend a day in a Tibetan house and pass on; *the lama remains.*

Subjects for Praise and Prayer.

PRaise.

- For Progress in Szechwan, Chekiang, and Shensi pp. 54, 56, 58
- For blessing amongst Children in Kweichow and Shansi p. 57
- For the new opportunity for preaching the Gospel throughout China p. 63
- For those who have finished their course p. 63

PRAYER.

- For the peace of China at this critical time p. 60
- For the forward movement p. 63
- For districts suffering through banditry and famine pp. 58, 63
- For work amongst Tibetans at Tatsienlu p. 60
- For guidance in applying the Mission Policy. p. 56
- For Sir Frederick Whyte. p. 63
- For the home Church, that every believer may realise his personal responsibility in regard to China. p. 53

crossed the Laneeba ('Pass number two' is the Tibetan meaning), and continued all that day till 8 p.m., when we reached a nomad's hut. Here we found friends and a warm fire and a cosy room. However, my wife caught a nasty cold and had to remain in bed for three days.

'And this is the record, that GOD hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of GOD hath not life.'—1 John v. 11, 12.

A Testimony.

By Mr. G. Marcel Urech.

Mr. Urech sailed for China on Feb. 8.

AS a child in Switzerland, I often thought that I should like to be a missionary, but I did not find the way of salvation until one night in July, 1917, while alone in the forest near my home. Suddenly, as a direct message from GOD, the words of John iii. 16 came before my mind, and without any other human instrumentality I was led there and then to a knowledge of JESUS CHRIST as my Saviour.

Soon after my conversion the LORD made me realise that I had been saved to serve the living GOD, and that I should go to the heathen and preach to them the Gospel of grace and love. As I was preparing for such work in a hospital I read the life of Dr. Hudson Taylor. During the reading of the book a definite call came from GOD, and I gave myself to Him for missionary service in China. After some two years of prayer which became concentrated on North-West China and Tibet, while praying

very definitely for guidance, the call came one night to go forward to the Tibetans, and the promise was given, 'JESUS CHRIST, the same yesterday, to-day and for ever.'

A way opened for me to go to the western border of Tibet, and I went forward to take the Good News to those people. GOD wonderfully helped and blessed in that work, but the more I studied and prayed over the question of a definite place to have as a centre for this Tibetan work, the more North-West China was laid on my heart.

I did not see how GOD was going to lead, but during my furlough in England this last year He has made His way more clear, and as I leave again for the Tibetan border, this time toward the KANSU side in North-West China, I am grateful that GOD has in such a wonderful way opened that door for me. He is the same, yesterday, to-day, and for ever.



Photo by [No. Emberson & Sons, Wimbledon.

G. MARCEL URECH.

The Late Miss E. J. Churcher.

AMONGST those who were at the station to bid GOD-speed to the large parties of missionaries returning to China on February 8 was Miss E. J. Churcher, who joined the Mission in 1897. It was not easy to see others going back to the work which she loved and to be unable through failing health to accompany them. But, though the verdict had almost stunned her when she heard it some months before, she had accepted the situation, not philosophically but in a very beautiful Christian spirit, and was prepared to undertake any service whatever on behalf of China, however apparently mundane or even menial.

On the same day she went to St. Leonards to see if she could render any assistance to a sick friend, and on the morning of the 9th she was knocked down by a motor car while crossing the road and passed away on February 11, without regaining consciousness. China

loses her generous service and her unceasing prayers. But for her, what a happy solution of her problems—suddenly and without pain to pass into the presence of her LORD! Increasingly since she left us we have realised how CHRIST-like she was in her self-effacement, and many in England, and still more in China, will never cease to thank GOD for her life.



The late Miss Churcher.

Her earlier years of service were rendered in the Chefoo Schools, but in 1902 her desire to enter upon direct evangelistic work amongst the Chinese was granted, and she was stationed first at Ying-shan and then from 1907 onwards at Kwangyuan, both in Eastern Szechwan. Unwearied in her devotion to duty, never sparing herself in spite of frequent physical disability, she set an example, both to Chinese and foreign workers, of faithful, patient labour for the Master. For her relatives, and for the Church at Kwangyuan, we earnestly ask the prayers of our readers.

Weekly Prayer Meeting.

MAY we call the attention of our London readers to the Weekly Prayer Meeting which is held at the Mission premises in Newington Green every Wednesday evening at 6 p.m. The meeting lasts for an hour and a half, when addresses from returning missionaries are given or news from the field read. The warmest welcome will be given to any friends who are able to join with us.

Personalia.

Arrivals.

March 4.—Dr. and Mrs. F. Howard Taylor, from North America.

March 18.—Mr. Owen Warren, from China.

Sailings for China.

March 18.—Per s.s. *Kalyan*, from Port Said. Miss N. Smirnof, Miss A. E. Mellor.

May 1.—Via Siberia, Dr. and Mrs. S. Hoyte and three children.

Deaths.

January 29.—Miss L. Tauber, at Tating, KWENCHOW.

February 16.—Mrs. R. G. Walker, at Chefoo.

February 26.—Mrs. C. Carwardine, at Chengku, SHENSI.

March 9.—Miss K. I. Williamson, at Peebles, Scotland.

'When I am Old and Gray-headed.'

'Hitherto have I declared Thy wondrous works. Yea, even when I am old and gray-headed, O God, forsake me not.'—Psalm lxxi. 17-18.

WHEN Hudson Taylor was an old man, in the last year of his active ministry, he deliberately gave this striking and arresting testimony.

'I have sometimes met people who said: "Trusting GOD is a very beautiful theory, but it won't work." But, praise GOD, it has worked, and it does work.

'I remember a dear friend, an aged minister in London, who said to me in the year 1866: "Well, you are making a great mistake in going to China with no organisation behind you. We live in a busy world and you will all be forgotten, and the Mission won't live seven years." That was the prophecy of this good man, and a wise man too.

'But he was mistaken, and I could only say to him in a very simple way: "I have got four children. I have never yet needed a committee to remind me of their needs or of my duty to them; and I do not think that I have more care for my children than my heavenly Father has for His children, whom He is thrusting out to China."

'Well, He has cared for them through all these years, and He has graciously helped us; and as the work grew He has given the organisation we had no need for, and no place for, at the commencement. But the organisation has grown up with the work.'

It would be a great mistake to associate Hudson Taylor's faith with lack of prudence and care. No man was more far-seeing. 'My servants shall deal prudently,' was a thought ever present in his mind, and upon one occasion in the Mission's history, when he feared undue enthusiasm might prevail, he publicly asked for prayer that a spirit of prudence might be given. In support of this request he recalled the fact that GOD specially endowed David with 'prudence and understanding, that he might build an house for the LORD.' And so the Mission has proved that organisation, and other essentials not needed at the commencement of the work, have, as Mr. Taylor said, been provided as the needs have arisen.

There is, perhaps, no more striking illustration of this than is to be found in the Mission's Superannuation Fund. The years of rapid growth, forty and more years ago, when the Hundred and other large reinforcements went forth, is inevitably reflected in an increased number of workers unequal to the strain of active service in China to-day. And to these must be added those who, by reason of the recent crisis in China, cannot return to their old stations, and yet are not young and robust enough to resume the rôle of the pioneer. With the somewhat sudden transfer of authority to Chinese leaders in many of the older stations, a development made more urgent in consequence of recent upheavals in China, there are, of necessity, a number of workers compelled to face new conditions. While they rejoice to see the Chinese leaders increase, decrease in their case means withdrawal from the work they have built up, and at the same time their strength is unequal to labour in unevangelised regions where they could not find the comforts of a home.

It is therefore of special interest to recall the fact that forty years ago, this year, a Superannuation Fund was established by one of the oldest and best friends of the Mission. It was, in many ways, a remarkable action, for at that time there was not a single member of the Mission in need of such a fund. But the generous donor, who was none other than Mr. W. T. Berger, the first Home Director of the Mission in this country, saw what in the course of nature must eventually come to pass. So he, when an old man himself, being then in his seventy-fifth

year, gave the munificent sum of £4,000 to found a fund for worn-out workers. He has been well-called the 'Nursing Father' of the Mission, and no gift of his many generous donations was more beautiful than this one. It is often more gratifying to contribute to some forward movement or new adventure than to remember the retired veterans. And yet, it was the pouring forth of precious ointment at the close of our LORD's ministry that moved Him to utter words of grateful appreciation which are to be associated with the Tidings of Great Joy so long as the world lasts.

Referring to Mr. Berger's generous gift, Mr. Hudson Taylor, in 1890, spoke as follows:—

'The question has often been asked, "What will your missionaries do when they are superannuated?" and the reply has been, "Just what they are doing now—rely on the faithful promises of GOD, and experience their fulfilment."

'But before any of them are superannuated—our senior missionary, who went out in 1862, is still in vigorous service—GOD has put it into the heart of one of our oldest and most liberal friends to found a special fund for worn-out workers by a donation of £4,000, hoping that many others will sympathise with his desire to see such workers provided for independently of the current income of the Mission, and will add to the fund.'

That gift has since inspired others to supplement it, both by offerings and legacies, but even then it has not accomplished all that Mr. Berger had hoped, for the more than forty workers now on the retired list in this country—not a large number, considering the size of the Mission and the exacting nature of its work—have in part to be provided for from the General Funds, and not exclusively from the Superannuation Account. But though that special fund is insufficient to meet the needs of all the retired workers, the story of its inception forty years ago will, we feel sure, be of interest to the friends and supporters of the Mission, and call forth their thanksgiving that at this time it renders such substantial help in connection with a real need.

It should be added that the late Mr. William Borden, whose life Mrs. Howard Taylor has recently written, also left a substantial sum of money in his will for the establishing of a similar fund for the Mission in America. It is interesting to recall that in this country it was the forethought of an old man which led to the founding of this fund, and in America it was the thoughtful consideration of a young man at the very beginning of life.

During the month of March this year a sum of £150 was received from a donor towards the Superannuation Fund. It was not given out of affluence, but out of comparative poverty. The generous giver is earning a wage of fifty shillings a week. He commenced to give to the Mission thirty-five years ago, and yearly has increased his gifts until they reached £10 a year. Now in the seventy-sixth year of his age he is sending this £150 to us and the same amount to three other societies out of his savings, to help to meet the needs of missionaries who, after many years of strenuous labour in China have had to retire. Such giving must surely bring joy to the heart of the One Who so loved that He gave—His Son.

For these generous friends, and for all who have been moved by a like consideration, we give GOD thanks, and call to remembrance the gracious and inspired words: 'Even to old age I am He, and even to hoar hairs will I carry you: I have made and I will bear: yea, I will carry, and will deliver.' M.B.

Editorial Notes.

ADVANCE.—A pamphlet has just been issued for free distribution with the title 'Advance,' explaining in the briefest possible way how the need of the unreached millions of China and the renewed opportunity to reach them with the Gospel combine to constitute the clearest possible call to a forward movement. We are discovering that neither the need nor the opportunity is adequately appreciated by Christian people in England. There is a very general impression that China, as a mission field, has been, if anything, overworked, and our very eagerness to stress the importance of handing over the care of the churches to the Chinese leaders has led many to infer that there is no place for the foreign missionary in the new scheme of things. Astonishment is sometimes expressed that, with the names of 1,167 missionaries on our list, we are still appealing and praying for reinforcements. Yet no one is surprised that the authorities in the Church of England (for example), which serves an area and a constituency incomparably smaller than that of the C.I.M., are constantly deploring the dearth of clergy—and, according to the latest returns, there are nearly 20,000 clergy in the Church of England! If we admit our responsibility to preach the Gospel to every creature, we can never rest content while the task is not even half achieved. We might hesitate in urging men and women to face GOD'S call if the doors were still closed, but when the whole of China is open for the preaching of the Gospel, and when nearly every letter from China bears witness to the unusual readiness to hear the message, how can we doubt that GOD is calling us to an immediate advance?

A Survey of the Field.—In every province the Superintendent has been consulting with Chinese and foreign leaders as to the lines of advance. When an adequate survey of the field has been made, and some measure of agreement has been reached as to the regions of greatest need, we hope to be able to publish details which will serve to show both what is being attempted and what remains to be done. Meanwhile news is reaching us only in fragments. Thus we hear that Mr. and Mrs. Cliff, instead of settling in Hwaiiu again, are hoping to rent a house at Ts'i-iu-chen, north of Lingsheo. In the tribal area south-west of Yunnanfu, a large district, including five 'hsien' or county towns, is being allotted to our Associate sisters from Marburg. Mr. Ferguson, of Chenyangkwan, ANHWEI, tells of plans to open a new centre in the city of Hohkiu, while Mr. Cecil-Smith in KWEICHOW, and Mr. E. J. Mann in KANSU, are both planning a real offensive, and are preparing to occupy a large number of new cities as soon as sufficient workers are available. While we ask prayer for all these new ventures, and many others which are contemplated, we are looking to GOD, that even before we are able to state exactly when and by whom any particular advance is planned, He may Himself impress upon the hearts and consciences of His people the urgency and necessity of advance.

Communist Activity in Kiangsi.—Certain districts in the province of KIANGSI continue to be a hotbed of Communist activity. Two adjoining stations of the

Alliance China Mission, Juikin and Ningtu, have recently been rioted. In both cases our friends suffered the loss of all things, but seem to have escaped without personal injury. On the other hand, though we are far from minimising the menace of further Communist uprisings, especially if the Central Government is unable to maintain its position, it is interesting to note that trouble from Communist bandits has been confined to twelve only amongst the eighty-one counties of KIANGSI.

An Excellent Appointment.—While the air is full of rumours of the disintegration of the National Government—rumours which have so far, happily, been falsified—we are able to chronicle at least one definitely hopeful event, the appointment of Sir Frederick Whyte as Adviser to the Chinese Government. Unlike other foreign advisers previously appointed, his office is not to advise any particular Ministry, but to give counsel to the Government as a whole. His refusal to accept a salary must help in producing the conviction of his disinterestedness. No one who has heard him speak can doubt either the maturity of his judgment or the genuineness of his sympathy with the aspirations of a sane Nationalism. As the son of Dr. Alexander Whyte of Edinburgh, he claims our interest even as he deserves our prayers.

'Asleep in Jesus.'—During the past few weeks we have been grieved to hear of the Home-call of several valued workers, to most of whom further reference will be made in succeeding issues of the MILLIONS.

MR. REN, the Chinese Pastor at Hangchow, whose appointment dates back to 1876, died from pneumonia on February 11th. An autobiographical sketch of his life, written a year or two ago, is being translated into English and prepared for publication here.

Another serious loss is the death of PASTOR YU of Nanpu, SZECHWAN. Prayer is asked, not only for the relatives of these two veterans, but for the churches thus bereft of their leaders.

Only six weeks after the death of Miss Vorkoeper, another of the devoted workers at Tating, KWEICHOW—MISS L. TAUBER (who reached China only in 1925)—passed away. Typhus was the cause of death in both cases, and we may well pray that other members of the Friedenshort Sisterhood there may be preserved from this disease.

MRS. R. G. WALKER, of Chefoo, who had been ill for some weeks, died on February 16. Her husband and three children—all at Chefoo—will surely be remembered in our prayers. Writing from Shanghai, Mr. Gibbs says, 'She has been an indefatigable worker, and her fragrant life has been an inspiration.' Mrs. Walker joined the Mission in 1907.

A cable has just reached us with the sad information of the death of MRS. CARWARDINE, at Chengku, SHENSI, on February 26. She had served GOD in China for 38 years.

Finally, we mourn the loss of MISS K. I. WILLIAMSON, who, though she ceased to be an active member of the Mission many years ago, has been far from inactive in expressing her love and zeal for China and the C.I.M.

Donations received in London during February, 1929—Continued.

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																				SUMMARY.		General		£4,065	0	1	Special		1,695	0	3	Total for February		5,760	0	4	Brought forward		6,260	19	3	Brought forward		77	12	0	£207		6	6

Famine Relief.—Reports, though mostly in general terms, of serious famine conditions in North China, continue to reach us, and some of our missionaries are spending much of their time in helping to distribute the supplies provided by the International Famine Relief Committee. In this most difficult work they will greatly value our prayers, that GOD may be glorified and that spiritual blessing may follow. Unfortunately the knowledge that foreign money is available rouses the greed of the more corrupt amongst the Chinese officials. As a SHANSI missionary puts it, 'We find graft and deception at every turn. It is the hardest job possible to get the needy people to the supplies and the supplies to the really needy.' We are thankful to hear that some large sums have been contributed and forwarded through our Mission Headquarters in Shanghai to the province of KANSU.

Annual Meetings.—The Annual Meetings of the Mission will be held (D.V.) on Tuesday, May 7, in the Queen's Hall, Langham Place, at 3 and 7 p.m. It is hoped that Dr. and Mrs. Howard Taylor and the Rev. C. Fairclough, who is now on his way home from China, will be among the speakers. The Rev. W. H. Aldis will preside in the afternoon, and the Rev. J. Russell Howden, B.D., in the evening. Fuller particulars of these meetings and of the meetings in Edinburgh will be published next month.

Annual Meetings in Scotland.—The Annual Meetings in Scotland are to be held (D.V.) in Glasgow, on Monday evening, May 13, in the Renfield Street U.F. Church, which has again been kindly granted. The Chairman will be the Rev. W. Erskine Blackburn, M.A., while at the meeting in the afternoon in the Christian Institute, John Paton, Esq., will preside. Then the Annual Meetings in Dundee will be held on Tuesday, the 14th, one in the afternoon in the Y.W.C.A., and the other in the evening in the Y.M.C.A.; and at Perth on Wednesday evening, the 15th, in the Hall of the Wilson Memorial U.F. Church. On Monday, May 20, the

Annual Meetings will be held in Aberdeen, the evening gathering again being in the West U.F. Church, by the kind permission of the Rev. J. Esslemont Adams, D.D., D.S.O., minister of the Church. Amongst the speakers will be the Rev. W. H. Aldis, our newly-appointed Home Director, and missionaries from China.

Glasgow Comradeship Rally.—The annual Comradeship Rally for Glasgow and its vicinity is to be held in the large hall of the Christian Institute, 70, Bothwell Street, on Friday evening, April 19, at 7.30, and in addition to members of the Comradeship, all girls and boys as well as adults are heartily invited to the gathering. The list of speakers is to include Dr. Howard Taylor (this will probably be the only opportunity that our supporters in Glasgow will have of hearing Dr. Howard Taylor on this visit to Great Britain, for he and Mrs. Howard Taylor are leaving again very shortly), Mrs. French from China, Mr. Henry Guinness, son of the late Dr. Whitfield Guinness, and our Scottish Secretary, the Rev. Arthur Taylor. Solos will be rendered by Mrs. Hall, Mrs. Arthur Taylor, B.A., and Mr. Streets, of the Bible Training Institute, while Mr. T. Crawford, L.V.C.M., will preside at the piano. Choruses will be sung, and a lantern lecture also will be given. The Closing Message will be delivered by the Rev. John MacRae, M.A. (Oxon), Minister of Partick Parish Church, and Admiral Sir J. Startin, K.C.B., A.M., of our London Council, will preside. Friends are cordially invited to make this Young People's Meeting widely known. Further particulars can be had from the Glasgow Office, 16, Belmont Street, Glasgow, W.2.

Swanwick Conference.—It is not too late to register for the Swanwick Conference (April 9-15), a notice of which appears on another page of this issue. As usual the railway companies have granted the concession of return tickets at the cost of a single fare and a third, and vouchers will be issued to all registered members of the Conference.

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

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CHINA'S MILLIONS

MONGOLIA

THIBET

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

以便以設耳

耶和華以拉

"The China Council have made a careful, comprehensive survey of the whole field, as the result of which we estimate that some two hundred new workers are required within two years."

—From letter from the General Director, Mr. D. E. Hoste.



An Appeal from China.*

From the General Director to the Friends and Supporters of the Mission.

March 15th, 1929.

WHEN writing to you about our Mission "Statement of Policy" on November 3, 1928,† we did not anticipate addressing you again so soon. Since then, however, much prayer and thought have been given to the subject of the forward movement (mentioned in that letter) for the evangelization of unreached areas, both in China proper and the Dependencies, as a result of which we are persuaded that GOD would have us definitely launch out into a new and larger enterprise. We are impressed with the fact that unless we have your serious, persevering co-operation in prayer, based upon an intelligent understanding of the facts, it will not be possible to accomplish our object.

Two Hundred New Workers Required.

At its present session, the China Council have made a careful, comprehensive survey of the whole field, as the result of which we estimate that some two hundred new workers are required within two years, of whom rather over a hundred should be men; the remainder women. In former years, it was comparatively simple for Mr. Taylor and those with him to estimate numbers required at various stages in the growth of the Mission, as inland China and the Dependencies were, at that time, practically unoccupied by Protestant Missions. Now, however, there are not a few Missions and Churches, not only in different parts of the country, but also in the Dependencies, in addition to our own numerous centres and Christian Churches. We believe, however, that we have been rightly guided in forming the estimate mentioned. It is unnecessary to trouble you with details, beyond saying that it makes clear the preponderating need of China proper, as compared with the Dependencies, sparsely populated as, with the exception of MANCHURIA, they now are.

* This Appeal is being circulated concurrently in North America and Australasia.

† See CHINA'S MILLIONS for February, 1929, page 22.

The Appeal of 1883.

The China Council, in considering this matter, read together an appeal issued by Mr. Taylor and a company of his fellow-workers early in 1883, and in so doing, we were impressed, on the one hand, with the spirit of self-sacrifice and the sense of the spiritual need of those without CHRIST which breathed through it; on the other, with the wise words of caution addressed to candidates who might be led to respond. We think we cannot do better than quote part of that appeal:—

A careful survey of the spiritual work to which we ourselves are called as members of the China Inland Mission, has led us to feel the importance of immediate and large reinforcements . . . called and sent out by GOD to assist us in carrying on and extending the work already committed to our charge. We ask our brothers and sisters in CHRIST at home to join us in praying the LORD of the Harvest to thrust out these reinforcements. We are not anxious as to the means for sending forth or sustaining them. He has told us to look to the birds and flowers and to take no thought for these things, but to seek first the Kingdom of GOD and His righteousness, and all these things shall be added unto us. But we are concerned that only men and women called of GOD, fully consecrated to Him, and counting everything precious as dross and dung "for the excellency of the knowledge of CHRIST JESUS our LORD," should come out to join us; and we would add to this appeal a word of caution and encouragement, to any who will feel drawn to offer themselves for this blessed work. Of caution, urging such to count the cost, prayerfully to wait on GOD, to ask themselves whether they will really trust Him for everything, wherever He may call them to go. Mere romantic feeling will soon die out in the toilsome labour and constant discomforts and trials of inland work, and will not be worth much when severe illness arises and perhaps all the money is gone. Faith in the Living GOD alone gives joy and rest in such circumstances. But we also give a word of encouragement, for we ourselves have proved GOD's faithfulness and the blessedness of dependence on Him.'

The Conditions of Service.

Our hearts were stirred as we read these words, so apt, so cogent, at the present time. May GOD lay upon us all a fresh sense of the spiritual need and claims of the unevangelized masses and unreached areas of China and her Dependencies, and impress us with the solemn responsibility laid upon us, whether at home or in China, whether in the Churches or personally called to the service of the Mission, to take the Gospel to them. Self-sacrifice, courage, willingness to endure hardship, isolation and danger, are just as essential now as fifty years ago. Those offering themselves for this service must indeed count the cost and be prepared to persevere in the face of conflict, difficulty and disappointment.

It should be added that all engaging in this forward movement must have good health and sound nerves, this being specially important in the case of those working in the more remote and isolated regions, as, in most instances, they will be without medical or nursing help. They should be prepared to live in accordance with the life and customs of those amongst whom they are working, eating their food and living in their houses.

It must be understood that the Mission authorities in China can only take the responsibility of appointing as workers to the distant Dependencies and specially remote and difficult parts of China proper, those who, after due testing in the country, have given evidence of being temperamentally and in other ways fit for the special conditions inseparable from that service. Further, we feel that, in view of those conditions, those accepting appointment to the areas mentioned must be prepared to remain single for five years. For itinerant evangelism in all unreached areas, such a period of celibacy would, in the judgment of the Council, be desirable, though not imposed upon a candidate as a necessary condition.

The Qualifications Necessary.

Something should be said about the type of workers needed. First and foremost, they should be soul-winners, having been approved as such in the home country. This is of more value than a larger equipment in other respects. It is fundamentally important that they should be men and women of much prayer, who find their portion in the Word of GOD, as they will be cut off from the ordinary interests of Western life. Amongst other spiritual qualifications, they will specially need the graces of meekness and patience under contempt and ill-treatment; also a spirit that can accommodate itself to fellow-workers, bearing with their personal idiosyncrasies. Willingness to accept the help and godly counsel of those in the Mission appointed to care for them and their work is of much importance. As already said, perseverance and constancy of purpose are essential.

As we send out this appeal to you, we would set ourselves afresh to follow in the steps of our predecessors, in the same spirit and also with the same message. We are glad to believe that you who in the past have been with us in heart, help and sympathy, will now in renewed and even larger measure grant us your fellowship and your prayers, in order that this great enterprise may be carried out.

With our gratitude and our greeting.

We remain,

Yours in service for China,



'Behold, I Will Do a New Thing.'

THE Call to Advance which has come to us from China, and which will be found in the letter from our General Director on the opening page of this issue, is another of the Mission's Ventures of Faith in the carrying out of its commission to give the Gospel of CHRIST to every creature in the interior of China.

Moreover, this call is one of the greatest and most challenging the Mission has ever issued, and coming as it does so soon after the upheaval in China with its consequent evacuation of nearly all the stations it is the more impressive in its vision and daring.

Conditions in China may not appear to justify such a call to advance or such an addition to the number of missionaries, and yet nearly all the previous similar steps of faith in the Mission's history have been taken in the face of the most adverse and apparently unfavourable circumstances.

And this call comes to us as a result of continuous prayer over many months, of a careful survey of the field and its needs, and of mature consideration on the part of Mr. Hoote and the China Council.

Furthermore, it comes as a confirmation of an ever deepening conviction shared by many that the recent time of testing and tribulation was going to be the

prelude to some great new thing in connection with the LORD'S work in China.

Such a call as this constitutes a **New Challenge to the Forces of Darkness** so deeply entrenched in the land, and demands not only our constant believing prayer, but also a renewed and deeper personal consecration if the call is to meet with an adequate and worthy response, and be carried through to ultimate triumph. There are some advances that can only be made on our knees, and this seems to be one of them. I therefore venture to write these few lines to urge those who are really concerned about the taking of the Gospel to the still unevangelised people of this great land to join us in the fellowship of prayer that this new advance may, from the very outset, receive tokens of Divine approval, and that there may be a full response in offers of service from suitable men and women, called of GOD to this work, and that all the money needed for their equipment and support may be sent in. On a previous occasion when the Mission contemplated a somewhat similar forward movement, Mr. Hudson Taylor was led to ask the friends of the Mission to pray that amongst the gifts which were to make the advance possible there might be some large amounts as well as smaller ones, so as to avoid any great increase

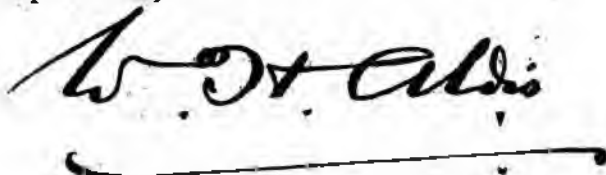
of clerical work and the necessity of enlarging our staff at the Headquarters of the Mission, and I venture to suggest that on this occasion some such thought should be in our minds as we pray.

It is intended to voice this appeal at the annual meetings on May 7, and thenceforward to give it the widest possible publicity. Your presence at these annual gatherings would be an encouragement to us as a token of your desire for partnership in this new enterprise to which the LORD is calling us.

If amongst those who read this appeal there should be young people who feel that the LORD may be calling them to offer for personal service in this new advance, would they get into touch with us by letter, so that we may give them further information as to the movement and its needs; and should there be others who believe that the LORD would have them take their part

in this effort to extend the Redeemer's Kingdom in China, in some other way than personal service on the field, we should be exceedingly glad to hear from them, and give any further details concerning our plans which they may desire to have.

May it not be that in these latter days the LORD is calling us to unite in this great final effort to carry out our LORD'S command, 'Go ye . . . and preach the Gospel to every creature'?



Home Director.

The Late Miss K. I. Williamson.



Photo by [Graystone Bird.]

The late Miss K. I. Williamson

THE passing away of Miss Williamson at the ripe age of eighty-seven has left a very real blank in the hearts of many of the older members of the Mission.

Fifty-two years ago, on the death of the last of her three brothers, she inherited the beautiful little estate of Cardrona, on the Tweed, near Peebles. Her heart and life were already dedicated to the LORD and to His service, and instead of settling down in her home in Scotland, she lived on in London, and for some years devoted herself to the work of the Home of Industry in Shoreditch,

under the leadership of the late 'Annie Macpherson.' In the year 1887 she joined the China Inland Mission, and she sailed for China on October 20, being one of the well-remembered 'Hundred' who went out during the course of that year.

At her time of life she could not be expected to make much headway with the Chinese language, but Hudson Taylor, praying for willing, skilful workers for every department of service, soon discovered the niche which she could fill, and he asked her to take up the organising and superintending of the large new Home for the Missionaries, which was about to be opened in Shanghai. In commencing this service she had the benefit of the highly experienced help of Miss M. Palmer, who was afterwards married to Mr. E. J. Cooper.

As Shanghai was the centre of the Mission administration on the field, a very large number of the Missionaries passed through the Home there, and in this way many got to know Miss Williamson, and had experience of her true kindness of heart.

Returning to England in 1893 she did not go back to China again, but at Mr. Taylor's request took charge of the Home for Missionaries at Newington Green, which was opened in the spring of 1895.

She finally retired from the work in 1909, as the strain was

more than she had strength for, but to the close of her life her interest in China, and in the members of the Mission, was fully maintained. She was remarkably energetic, and she had a certain brusqueness of manner, but she was always thinking of others and ready to help, and her memory will always be associated with many 'deeds of kindness done,' both to her fellow missionaries and to their children.

Her remains were laid in the family burying ground in the Parish Churchyard of 'Traquair,' near Cardrona, the Mission being represented by Mr. Marcus Wood, Mr. Graham Brown, Mr. W. B. Sloan, and other friends.

W. B. S.

SUBJECTS FOR PRAISE & PRAYER.	
Praise.	
For the call to undertake a great forward movement.	P. 67.
For times of refreshing in ANHWEI and SHANSI	P. 70. P. 75.
For the progress of the Chinese Church in self-government	Pp. 71, 76.
For blessing at Swanwick	P. 78.
For the collapse of the revolt against the National Government of China.	
Prayer.	
For the Two Hundred—	
That guidance may be given in presenting the appeal, and in dealing with offers of service.	
That a burden of prayer may be laid on the hearts of GOD'S people at home.	
That all who cannot offer may cooperate with us in faith and prayer.	
That as the forward movement develops, the existing Chinese Churches may be revived, and unite with us in the great enterprise.	
'PRAY WITHOUT CEASING.'	

Our Shanghai Letter.

Extracts from a Letter from Mr. James Stark, at the Mission Headquarters in Shanghai, dated February 27, 1929.

Destruction of Idols.

NOTWITHSTANDING the confusion, disorder and distress resulting from ineffective rule, lawlessness and famine, there is great opportunity for preaching the Gospel, and also evidence of progress and blessing in many directions, as the following extracts from letters will show:

'The Government action in destroying idols in many of the temples,' writes Mr. C. H. S. Green, of Hwailu in CHEILI, 'is having the effect, very markedly, of arousing an interest in the Gospel, and our workers, both paid and voluntary, are seeking to enter this wide open door. It seems that the flood tide of opportunity is upon us, and our earnest hope is that a great ingathering of believers may be reaped. But we realize as never before how bitterly the forces of evil are stirred up in opposition to the truth, and we are urging our Chinese fellow-workers and ourselves to be "strong in the LORD and in the power of His might."

Writing from Chenghsien, in the province of CHERIANG, Mr. A. K. Macpherson says:



The destruction of idols in many of the Temples is having the effect, very markedly, of arousing an interest in the Gospel.

'On December 31, the idols in ten of the temples in the city and suburbs were destroyed by members of the local Nationalist Bureau, acting on instructions from the Central Bureau at Nanking. Next day we presented to every shop in the city a booklet setting forth the LORD JESUS CHRIST as the indispensable need of the Chinese nation, both individually and collectively.'

From Yencheng, in HONAN, Mr. E. J. Davis writes:

'Owing to drought which lasted all through the summer months, there was little of the autumn crop to reap in this district. In spite of this threatened famine, the Church has been able to meet all its financial responsibility in the support of its Pastor, Evangelist, Biblewoman, and Teacher, as well as meeting the running expenses of twelve outstations where services are held each Lord's day. In Yencheng itself the large church is crowded. Including our central station, about 1,000 people gather each Lord's day for services.'

Circulation of Scriptures.

MR. LEDGARD reports that in the district of Shangtaai, in the same province, voluntary colporteurs last year sold 5,000 Scripture portions and distributed about 30,000 tracts, whilst Mr. C. J. Anderson tells us of the sending out of one hundred Bibles and forty New Testaments to the three leper colonies in SHENSI. He also reports having sold and distributed fifty Bibles, three hundred New Testaments, two thousand Gospels, three hundred hymn books, three hundred other Christian books, and twenty thousand tracts. What will the harvest be?

Mr. G. F. Draffin, writing from Nanchow, in the province of HUNAN, says:

'In travelling both by land and water we have been unable to trace any evidence of anti-foreign feeling, and I have been much impressed by the good-will shown by all classes of people, even including soldiers. There has also been a readiness to listen to the preaching of the Gospel that I have not seen surpassed in this part of the province in nearly twenty-five years' experience.'

From Kanchow, in KIANGSI, Mr. Bunting writes:

'We have placed about 1,000 pocket Testaments in the hands of the shop-keepers of the city, and all these have been well received, most of the recipients being ready to sign their names as willing to read them.'

A Marvellous Work of Grace.

CHEERING news has reached us from North ANHWEI. Mr. R. S. Hamilton says:

'A truly marvellous work of grace is going on at Yang-ch'iao-chih, thirty miles to the north-west of Yingchowfu. An outstation was opened there just over four years ago, half-a-dozen Christians forming the nucleus of a congregation, and Mr. Liu Hsing-t'ai, a converted "stone-cutter" was placed in charge. He has had no great educational advantages, and has not attended even a Bible School Course, but the LORD has seen fit to use him as an instrument of blessing. Every alternate day is market day, when he preaches in the street chapel to the eager crowds who gather, and on the other days of the week he is out preaching and selling Scripture portions in the surrounding villages. As a result of his faithful testimony some two hundred people have turned from their dumb idols to serve the living and true God.'

Mr. Wu and the two Biblewomen from Yingchow assisted with two days of meetings in Yang-ch'ao-chih. Many candidates for baptism were examined, some coming from villages as far out as thirteen miles. Seventy-one were accepted and we shall never forget the joy of that baptismal service. It was a wonderful inspiration to look into those earnest faces as they drank in the words of the speakers. The majority of them had been Christians for three and four years and our hearts were touched as they told us of the trials and persecutions through which they had passed during the civil war. On the second day the chapel was crowded beyond its utmost capacity; many squatted on the earthen floor and on the pulpit platform, others stood around the walls, and clusters gathered at the door and windows, all eager to hear the glad and glorious Gospel.

'At Shen-ch'iu-chih, ten miles further to the north-west, and at Kao-chuang, ten miles south of Yingchowfu, similar glorious works of the Holy Spirit are in progress. During our visit to the latter place no building was sufficiently large to hold the congregation, and it was an inspiring sight to see fully one hundred and fifty people gathered under a spreading tree.'

Church Progress in Self-Government.

THE necessary steps are being now taken to bring the recently adopted Statement of Policy before the Churches in the various provinces. Where the Church is cold and unspiritual, special difficulties will be experienced; but we hope that, with the exercise of prayer and patience, these will, in due course of time, be overcome. Progress is being made in stations in several of the provinces. In this connection the following extracts from letters recently received will, I think, be of interest.

From Chenghsien, in the province of CHEKIANG, Mr. Macpherson writes:

'All Church affairs have been handed over to the Chinese leaders, the missionaries holding no office, excepting that of helpers. Perhaps it was somewhat easier to do this in our district than in some others, as we have for the past ten years been working definitely for a self-supporting, self-governing Church. The Churches have had a central fund, and have been wholly supporting five pastors or evangelists; while at the same time they have had a large measure of self-government. This we find has produced a spirit of unity throughout the Churches, and I am thankful to say that we have been free from agitation or desire to establish independent Churches. It was encouraging at the Conferences to see not only the loyalty of the Church leaders to the province, but also to the Mission.'

I will close my letter with a quotation from a report received from the remote station of Talifu, in the province of YUNNAN. Mr. W. J. Hanna says:

'After a year of tentative self-government (in the absence of the missionary), the question of organising a self-governing Church was taken up on the return of the missionary in May. The Church leaders were enthusiastic, but the rank and file of the membership were dubious unless the foreign missionary continued as pastor. The first step taken was the appointing of a committee to draw up a constitution. This committee began its work with a day of fasting and prayer and continued its meetings weekly until in July they were ready to submit to the Church a constitution consisting of some ten articles, as follows:—1, Name; 2, Purpose; 3, Doctrinal basis; 4, Sacraments; 5, Membership; 6, Officers; 7, Board of Control; 8, Annual Meeting; 9, Place of Worship; 10, Amendments.

'This Constitution was accepted by the Church and the elec-



This interesting photograph shows three of the leading personalities in China to-day. In the centre is Li Chai-sum, until recently Chairman of the Provincial Government of Kwangtung, whose attitude towards the Central Government during the recent revolt was such that he is detained in Nanking. On his right is Li Tsung-jen, one of the chief military leaders of the Revolution, and Chairman of the Wuhan Political Council. With the defeat of the Kwangshai party by Nanking he has lost, though perhaps only temporarily, his power and influence. On the left of Li Chai-sum, and overshadowing the other two, stands Marshal Fang, dressed as usual in the garb of a common soldier. Let us redouble our prayers for him. The meaning of the Chinese characters above them is "If we love money, there will be no Revolution."

tion of officers proceeded with. In order to give the Church a free hand in the choice of officers and evangelists, the former officers and Mission paid evangelists had previously resigned. The office of the Holy Spirit in the government of the Church was recognised, and during the election one was very conscious that the Holy Spirit was indeed in control. The rejection of prominent members and the selection of more humble members was one of the features of the election.

'These newly elected officers became the Board of Control and the missionary, although not officially entitled to be present, has been cordially invited to be present at every meeting. One of the earliest questions to occupy their attention was the engaging of an evangelist or pastor. It was felt by all to be better to take some time, even months, for prayer and careful consideration before action, and a pulpit supply committee was appointed which carried on until the end of the year.'

The Rev. T. K. Ren—a Great Chinese Leader.

Born at Soochow, February, 1852.
Baptized at Soochow, December, 1869.
Credentialed at Hangchow, February, 1876.
Died at Hangchow, February, 1928.

An Appreciation by the Rev. W. H. Warren.

'I have fought a good fight, I have finished my course, I have kept the faith.'—2 Tim. iv. 7.



Photo by

(Hua Fu, Hangchow.)

PASTOR REN.

FOR many years Pastor Ren has been an outstanding leader of the Christian Church in China. His sphere and life work have centred in Hangchow, and extended over a period of about sixty years. Some time ago, after repeated requests, Pastor Ren was prevailed upon to prepare his autobiography. The Chinese text has been carefully translated into English by Mr. Herbert Taylor, and is now in the hands of the Editorial Department in London, for recasting into a form that may be acceptable to English readers. Seeing that this book is likely to be published before long, there is no need to enter into any details of the Pastor's life and work. For the present it is sufficient to state that he was a native of Soochow, came into contact with the Gospel there through Mr. Henry Gordon, and was afterwards a scholar with Miss Faulding in Hangchow, where he settled, married the daughter of Pastor Wang Lae-djun, and eventually succeeded to the pastorate previously held by his father-in-law, developing the work throughout a wide

area of the countryside around Hangchow.

The Apostle Paul, as he looked back upon his life, was able to state as quite a sober fact, without any spirit of boastfulness, 'I have fought a good fight, I have finished my course, I have kept the faith.' Pastor Ren could well have echoed the words as true of his own experience, only in his case he had no assurance that the end was near, for, while on what proved to be his death-bed, he expressed his perfect willingness to live or die as the LORD might ordain; his own expectation was in the direction of being raised up to round off more completely the task committed to his care. It was on February 4 the writer met the Pastor for the last time. He did not appear very well, but it seemed only an ordinary cold. Among other things then spoken of, preliminary arrangements were discussed with reference to the visitation of a certain circuit of outstations, in which work he had invited me to take part. Two days after this he conducted an afternoon meeting of three hours' duration, followed, after supper, by a protracted period of family worship. On the Thursday he was really ill, and after some hesitation a doctor from the C.M.S. Hospital was sent for. Acting under his advice the patient was removed to the Hospital, and all that medical skill and careful nursing could do was done, but pneumonia had laid a firm hold of the aged sufferer, and quietly but steadily his strength ebbed away, so that on Monday evening 'the silver cord' was loosed and the 'golden bowl' broken, as the spirit returned unto GOD who gave it. The body was conveyed back to the home and laid in lonely state in the large guest hall. On the following Friday, with an appropriate Christian service, in the presence of the members of the family, intimate associates, representatives of Christian organisations in Hangchow, and a congregation that overflowed the guest hall on to the outside verandah and into the grounds, the massive coffin was hermetically sealed, and will be kept for interment until it is determined whether the youngest daughter, who has qualified as a medical practitioner in America, can return home for the final offices.

Pastor Ren was a man of outstanding ability and would have been a force to reckon with in any calling in life he might have cared to enter. He early chose to walk in the way of the LORD, and amid all the vicissitudes of life held firmly to his guiding principle; having once set his hand to the plough he never seemed to look back, but with steady perseverance moved forward as led by the Spirit of GOD. His business capacity found an outlet in building up an endowment for the carrying on of the work under his care, without assistance from foreign funds. While in the past these have been tendered, and in a steadily decreasing measure used, for many years now none have been remitted for the purpose. The object before him has been a self-contained, self-supported and Chinese-controlled organization. No trace of an anti-foreign attitude was ever detected. He rightly expected his position to be recognised and then heartily welcomed the assistance and co-operation of the missionaries. He was the pivot upon which all turned, both in the family and the churches under his care. His control was autocratic, so that he found it very difficult to delegate authority, which has had the result of his work being built up around himself. This causes some doubt with regard to the possibility of its continuity as a unit.

Pastor Ren thus lived a lonely life, very much apart from his fellows, and in all his arrangements for the development of his work maintained an attitude of reserve that did not allow him to permit others to share his confidence in any marked degree. In all practical details, such as the purchase of land, the drawing up of deeds, or anything requiring intercourse with Chinese officials, he was regarded as the final authority in Hangchow Christian circles, and was ever ready to place his knowledge at the disposal of the missionaries of any Society or his own Chinese colleagues of all connections. There is an Association of Chinese Pastors in existence at Hangchow, whose members hold regular meetings for mutual intercourse and prayer, and Pastor Ren was a tower of strength in such an assembly. We have been told that time and again, when difficulties of church government,

discipline, or what not, have engaged the attention of the brethren, perplexed their minds and presented an apparently insoluble problem, this man has sat, saying very little, with an inscrutable countenance, hearing and weighing all that others have had to remark then finally giving the clue, indicating the direction for action, and so finding a way through the maze.

Outstanding Characteristics.

Pastor Ren's outstanding characteristics were chiefly manifested in four directions, which have combined to give him a unique position and enabled him to maintain a consistent stand ever since he became a Christian, over sixty years ago.

1. The long vision. He was not caught by the lure of any new movement, or entrapped by any passing emotion. His gaze was steady and penetrating, seeking underlying principles and not superficial attractions, desiring to reach out to those things that would endure, refusing to be enticed by that which seemed to promise easily attained success and cheap popularity. Thus he was enabled to live deeply, could not be hurried to hasty conclusions, even annoyed others by what seemed to them an over-cautious tendency, an unwillingness to commit himself to a decision. Criticism

of this character did not disturb him; his eye was on the goal and if his progress appeared slow, it was steady. While it is given to no man to accomplish all he may set his heart upon, to this one success and achievement came in fuller measure than to most, although it was often through much tribulation that he entered into his kingdom.

2. A grasp of detail. Perhaps this gift is not often associated with the characteristic first mentioned. In ordinary men the one more or less excludes the other. Here they seemed complementary and in unison. As a straw can show which way a current sets, so a slight indication, unnoticed by a casual observer, gives the keen, minute investigator the essential information he needs and enables him to take a step forward in the case at issue, with a confidence that surprises the onlooker. This involved an unwearying patience, but once upon the track of an elusive subject or object, quietly, almost secretly, it would be pursued until the solution was found or the purpose in view accomplished.

3. Fidelity to the Word of God and doctrine. The Word of God was precious to the Pastor. He delighted to ponder it and to expound it, often indeed doing the latter at great length, either in the privacy of the home at family worship or

in the public ministry of the Word. When visiting outstations, conducting worship, examining candidates for baptism, times and seasons had little meaning for him, and the congregation would often be physically worn out long before the preacher had any apparent sensation of fatigue. The doctrines of grace were held with unflinching tenacity; he was not to be moved from 'the principles of the doctrine of CHRIST,' although it was his constant desire to 'press on unto perfection.' He read a great deal and it was surprising to find how up-to-date his knowledge was of current Christian literature, present day events and the general tendency of men's thinking. He never seemed to swerve from his allegiance to the Scriptures or to have any doubts as to the faithfulness of God to His declared purposes of grace or of judgment, so he spoke with conviction and the trumpet of his speech gave no uncertain sound.

4. Finally, Pastor Ren was a spiritual man and a firm believer in the power of prayer. During his life he often encountered those who differed from him in method and procedure. On occasion he was misunderstood and at times not appreciated, but all fair-minded people conceded that his motives were pure, his desires centred on spiritual results, and his belief that more was to be wrought by prayer than by the exercise of his own wisdom. Such a man was a gift of God to His own Church, his community, the Mission with which he maintained close connection all his life, and the whole Christian body of China. Recently a movement was on foot to establish a Chinese Church in his neighbourhood, which should sever all connection with foreign Missionary Societies, and be Chinese for the Chinese. The Pastor would have none of it, and was much called in question for the stand that he took, that in CHRIST we are all one, whether Jew or Gentile, East or West, Anglican or Free Church, and he would be no party to breaking the spiritual unity of the Body of CHRIST.

And so we have bid this faithful servant of God farewell for time, in the sure and certain hope of a resurrection unto eternal life. When the mists have rolled away we shall know each other better. For the future of the work he has left, let us pray; the members of his family, let us remember in sympathy; for his own testimony and life, let us give thanks and praise, striving to serve our time and generation as he served his, so that, like Enoch of old, we may have witness borne to us that we have been well-pleasing unto God.



Photo by)

(a Chinese.

Pastor Ren And Mrs. Ren in the midst of their family—children and grand-children.

The Former Days.

'Call to remembrance the former days.'—Hebrews x. 32.

'I found my condition, in his [Martin Luther] experience, so largely and so profoundly handled, as if his book had been written out of my heart. This made me marvel; for thus thought I: this man could not know anything of the state of Christians now, but must needs write and speak the experience of former days.'—John Bunyan.

V. A Memorable Anniversary.

FROM the birth of the China Inland Mission to the present time, two days, every year, have been set aside for special and definite waiting upon GOD. These have been the last day of each old year, and May 26, the anniversary of the sailing of the *Lammermuir* party. In this May issue of CHINA'S MILLIONS, as we once again approach the memorable day of May 26, we may well call to remembrance a letter issued by Mr. Hudson Taylor fifty-nine years ago, when the Mission was barely five years old. It was issued under unique circumstances, and with the definite object of encouraging prayer and thanksgiving on one of these days of waiting upon GOD.

Readers of the Life of Hudson Taylor will recall that it was in September, 1869, that he entered into a deep and full experience of the sufficiency and all-satisfying power of JESUS CHRIST. The letter from which we are about to quote, which has never been published before, was written in May, 1870, when the truths he then more fully realised were fresh in his soul. The letter, it should also be recalled, was sent forth only a few weeks before the terrible Tientsin massacre, and less than three months before the death of his beloved wife. These facts give a deeper significance to what he then wrote. Unfortunately space will only permit about one-half of the whole to be quoted. It is addressed to the Members of the Mission, and is dated from Yangchow, May 7, 1870.

'Again, through the LORD's goodness, we are brought near to our anniversary day; and again I would invite you to unite with us in spirit in setting the 26th inst. apart for seeking special blessing from GOD by prayer and fasting—especially seeking for ourselves, for the native helpers, and for the members of our Churches generally, more nearness to GOD, and consequently more power for a holy, unworldly walk and conversation. . . .

'I would affectionately and solemnly put to you (and to my own soul) the question, Are we abiding in JESUS? . . . "He that abideth in Me, and I in him, the same bringeth forth *much* fruit." Have we been, are we now, bringing forth *much* fruit? Not some fruit, but *much* fruit. If not, can we be abiding in Him?

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Have we this evidence? . . .

'Have we at all times adorned the Gospel of our GOD and Saviour? Has our influence been a quickening and sanctifying one on all those we have come in contact with? . . . Have we consistently followed Him Who pleased not Himself? Have we always been among the [Chinese] Christians as one that serveth; or have we not at times sought a place above them? Sent to exemplify the drawing grace of GOD, as well as to preach it, have we not at times consulted our own feelings too much, and kept the Chinese at a distance? and really been glad to escape from them when our message has, in some sort, been delivered? . . . And if in any or all of these respects we have failed, what is the cause? Is it not that we have not been abiding in JESUS?

'But if we have not been abiding in Him, what have we done? We may have studied, and taught, have preached and prayed and exhorted, but *what* have we done? "As the branch

cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me." "Without Me ye can do—what? NOTHING."

'Beloved Brethren and Sisters, let us examine our hearts in the presence of a HOLY GOD, and not seek to evade these and many other questions which will occur to us. . . . Let us with fasting and confession unbosom our souls before GOD, remembering His word, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

'Surely we have special need to plead, like the Apostles of old, "LORD, increase our faith!" But while we pray, let us see that we build not on our faith, but on His faithfulness. "Have (hold, or hang upon) the faith (faithfulness) of GOD." Abraham did this. He accounted that GOD was able to raise up Isaac, even from the dead. And we, "having liberty (marg.) to enter into the holiest by the blood of JESUS, by a new and living way," through the veil, His flesh, are invited "to draw near with a true heart, in full assurance of faith"; not because we are faithful, or have faith, but because "He is faithful that promised." Let us be more ready to take this ground, to build on His faithfulness. . . .

'To abiding all is secured. Lacking this we lack *all*. "Except ye eat the flesh of the Son of Man, and drink His Blood, ye have *no* life in you." The condition then of abiding, dwelling, in Him, is that meditation on, appropriation of, His person and work by faith, which first made us one with Him. Then we ceased from our own works, and found rest in Him. We rejoiced to know that we are one with Him, and He with us. *Now*, alas! we have learned to separate between our "juridical" standing in Him, and our "actual" one; and to think of our oneness with Him, too much as though it were a legal fiction, instead of a blessed fact. . . . May GOD enable us to escape from this; to believe that we are indeed one with Him; and that He will work in us "all the good pleasure of His goodness." . . .

'The veil is rent, and it is our privilege to enter into the presence of GOD, to see the Shekinah glory, to go up to the ark with the law in it, to know the law fulfilled in CHRIST, and inscribed in our hearts. May the LORD teach us more of these things than we have ever known during the year we are about to commence, and write "Holiness to the LORD" on us and on all we do.

'Faithfully and affectionately,

'Yours in Him,

'J. HUDSON TAYLOR.'

This letter, though old, bears a message which is not out of date. It is as applicable to May 26, 1929, as it was to May 26, 1870. And in view of the Call which has come to make a fresh and fuller endeavour to complete the evangelization of China, could anything be more urgent or more timely than a reminder of what is essential for fruitful service? Surely it will be with profit that we 'call to remembrance those former days,' and those also who then spake to us, and to others, 'the Word of GOD; and considering the issue of their life, imitate their faith.'

M.B.

Times of Refreshing in Shansi.

By Miss Sofie M. Römcke.

This letter is dated from Chaocheng, Shansi, January 24, 1929.



MISS MONSEN and MRS. HSI (Pastor Hel's widow), photographed at Chaocheng, Shansi.

LIFT up your eyes and look on the fields, for they are white already to harvest.' Praise GOD this word seems to be true in SHANSI these days, and several have heard His voice saying, 'I sent you to reap.' We have been sowing the seed so long, and now the time of harvest seems to have come. For years we have asked you to pray that souls might be born again. How I thank GOD that I am able to say that He is answering that prayer now. He has been faithful to His promise: 'If ye ask anything in My name I will do it.'

The very first week after Miss Monsen and I got here in August, the LORD began to do 'a new thing' in our midst. At the meetings held, souls were convicted of sin and saved, and since then the Holy Spirit has been working in a quiet way, and souls have been born into the Kingdom. The head teacher in the boys' school was one of the first to come through. Following this, the whole school was blessed. Many of the boys were convicted of sin, and some of these, as well as the second teacher, found peace with GOD. Also in the girls' school the Holy Spirit was working in the same way.

The Church Leaders asked Miss Monsen to come and have special meetings here in November. As we expected a good many, the meetings were divided, first two weeks for women, and then one week for men.

Invitations were sent out and a number of villages visited to prepare the people for the message: John iii. 3. We prayed definitely that the Holy Spirit would come and convict of sin, and when the women arrived and the meetings began, many seemed already to realize that they were sinners before GOD. We had two wonderful weeks together, seeing literally His promise fulfilled: 'I will pour my Spirit upon thy seed.' Most of these, about a hundred women, had been here for Bible classes over and over again, and now at last quite a number of them were brought through into the assurance and joy of salvation. You can imagine what a joy it was to see sin-stricken souls waiting for help, and then to see them set free, the burden of sin cast off at the foot of the Cross, and the peace and joy followed. Miss Möller, Miss Christensen and Miss Fergensen were here, sharing with us the joy of reaping. Never shall we forget the joy of seeing some of these women with beaming faces giving their testimonies. All glory to GOD!

One dear woman who was saved in August, and full of joy in the LORD, had now the privilege of leading some of the others through. An old woman of seventy-eight came early one morning so burdened with her sins. With tears flowing down she poured it all out before the LORD and was gloriously set free. She has since been a living witness in her village. When the women went home after these meetings they stirred up the men, just as though a fire had been kindled. More than a hundred men came during the following week, and many hearts seemed hungry and needing salvation. Mr. Anderson, of the Bible Institute in Hungtung, and also Mr. Trüdinger of Pingyangfu, came up to help with some of the meetings, as well as to help in dealing with souls. Again we experienced the same presence and power of the Holy Spirit, convicting men of sin, and again we had the joy of reaping. Only a few of the many leaders in the Church seemed touched by this blessed work of GOD. In fact, most of them did not even come in to the meetings. Now we are much in prayer that the Holy Spirit may begin a deep work also in their hearts, that the whole Church may be revived. Will you join us in prayer for this?

The meetings were hardly over when invitations began to come to us, to go out to the villages to help those who were just home again to lead their relatives

and friends to the Lord. After a few days Mrs. Li and I went to a village, where we had the privilege of seeing the Holy Spirit working in the same way as here. The men and women who had been with us here, were full of joy in the LORD, and their testimony helped to lead others into the light.

Only a few days ago we returned from another village, Siao Ho-ma, where we had a most blessed time. About fifteen of the men and women had been in here, and most of them had got new life and were overflowing with joy. They were praying and hoping to see their own people saved, and in this they were not disappointed. Some of them had brought in relatives from near villages, and others hired men to do their work, so they could be altogether free the eight days we were there. It was wonderful to see the LORD working, melting the hearts, big and small, confessing and forgiving each other. Truly the Holy Spirit uses the Living Word to convict men of sin and to lead them to repentance. The Leader in the village was greatly blessed. He was set free from things that hindered him and gave a bright testimony.

An old deacon from a near village got more and more burdened as the meetings went on. At last he had to 'lose face,' confessed to hatred and stealing, etc. It was not till he had brought some little things he had stolen from the foreigners that his heart was flooded with peace. Prov. xxviii. 13 set him free.

Now we have invitations to other villages after the Chinese New Year, and long to see the harvest gathered in all over this district. Please pray for showers of blessings, yes, 'floods upon the dry ground,' not only in Chaocheng but all over SHANSI, and that the fire may spread. Will you please also continue to pray for Miss Monsen's meetings. She has just had a wonderful time of blessing in Yungningchow and will, D.V., soon go down to Hotsin and probably other stations in the south. Praise GOD for what He is doing already in many places.

Please also remember old Mrs. Hsi in prayer. She is just recovering from another slight stroke, in spite of her seventy-seven years of age.

The C.I.M. Prayer Meeting at Liverpool is held in the Scripture Gift Mission Room in Slater Street, off Bold Street, on the first Saturday in the month at 3.30, and friends are heartily welcomed.

Transference of Oversight to the Chinese Church.

By G. W. Bailey.

This letter is written from Kihwa, Chekiang, and dated January, 1929.

SUCH important duties as examining candidates for baptism, receiving new members, administering Communion, conducting marriage and funeral services, etc., are now all performed by the Chinese pastor should there be one, if not, by the deacons themselves.

It will easily be seen that this transferring of oversight and authority has now left the missionary free to give the major part of his time to the actual ministry of the Word, i.e., conducting Bible Schools and classes among the members of the already established churches, and taking the Gospel message to those who are as yet without it.

This represents the present stage of development in the Chuechow, Kihwa and Yenchow fields, and for such progress we do indeed thank God. At the same time, the actual working out of this somewhat new method is not being accom-

plished without its difficulties, and if we here tell you the nature of some of them, we feel sure you will be only too ready to help us with your prayers.

Three Problems.

The problems at present confronting these newly organized church councils as a result of the transferring of oversight to them, might be called, the problems of the three M's, Methods, Money and Men.

The first is a difficulty the churches are meeting in their attempts at self-government. The deacons of some of the churches are already finding that, on taking over the governing and directing of the church themselves, they are unable to adopt and use some of the methods previously employed by the foreign pastor and missionary, either because they are not as yet strong enough to carry on in the same way, or else because they do not altogether approve of the manner in which some phases of the work were previously carried on. The problem of past methods is a problem indeed, as the present Church Councils want things done after their own way of thinking and, as always, to 'Off with the old and on with the new' is not easy.

When we come to the question of self-support, money is, of course, an obvious difficulty. The use of past methods, probably justifiable in their day, incurred numerous expenses and obligations which the local churches at this stage are unable to meet. Upon the Kihwa church officers taking over sole charge of the church, they were at once faced with the question, what about the salaries of the four preachers and the Bible-woman? What about the rather heavy rents of the street chapels at two of the outstations? The Mission has graciously come to their aid for the time being, but it is only a temporary measure and the Mission grant is to decrease annually until the church is bearing the whole responsibility. As a matter of fact, the real difficulty is, the church officers have no desire to undertake some of these obligations as they were not incurred by themselves. Hence in Kihwa the deacons are considering closing up two of the out-stations and removing the preachers to other places where there are no heavy rents to pay.

In speaking on the question of self-

support, it should be recorded that the Kihwa church really are trying to do their share. This week I received the financial statement for the past year from the Chinese treasurer, and the contributions of the members were more last year than they have been for eight or ten years previously. For this we thank God.

The third difficulty is regarding men or paid preachers. The churches, be it said to their credit, are alive to the reasonableness of their becoming self-propagating, of fellow-countrymen reaching fellow-countrymen with the Gospel message. But who is there who can do this? Formerly, this was the work of the paid preacher, and where the churches are able and willing to keep on any of these paid helpers, it is still their job. There are cases, however, where the church deacons have no desire to retain some of these men previously engaged by the missionary, because the preachers themselves for various reasons do not meet with the approval of the Church Council. Hence, again in Kihwa, the Mission have been asked by the deacons to retire one preacher on account of his age. Another man they have put on trial for a year to see if he will pull himself together and become more zealous.

A happy issue arising out of this difficulty, however, has been the increase in the number of voluntary workers. Both deacons and members are in a steadily increasing manner taking services, going out preaching and visiting the homes of the people. The Yungkang Church members excelled in this direction when Mr. Campbell and I were itinerating in their field last December. All arrangements for the trip were in the hands of the deacons. They decided where we should preach, where we should eat, and where we should sleep. They led the way, we just followed, and the LORD richly blessed us during those two weeks. Between us we sold between six and seven hundred Gospels, put up over 1,300 posters, and visited thirty or forty different villages.

At the annual conference of the Yungkang Church last autumn, it was our pleasure to witness eleven new members receive baptism and enter the church, and at a similar gathering held in Kihwa, thirteen men and women were also received into the church.



Photo by

[G. W. Bailey.]

Platform of C.I.M. Chapel at Kihwa, as it appeared when in use by the local political party. This party had a grudge against the Chinese preacher to whom reference is made on the blackboard. The pictures and inscriptions on the wall were also put up by this party.

Baptisms among the Miao.

By Frederick Bird.

This letter was written at Yungning, Szechwan, on Christmas Day, 1928.

THE first place of our tour meant a stiff climb for about four hours.

There was a meeting in the evening for prayer, and the next day we examined a few for baptism. The service took place about midday, as this was the warmest part of the day. A little mountain stream was dammed up and seven were baptised there. I wonder how you would feel on an occasion like this, when these old hills which have resounded to nothing but sounds of idolatrous worship for hundreds of years, now echo with some old Christian hymn sung by men and women with glad hearts in humble reverence and praise to the LORD Who has redeemed them from the sin and idolatry which has held their ancestors fast in bondage for so many centuries. Two men, one boy and four women were baptised that day. This meant that a mother, son, grandson, and two daughters-in-law were baptised on the same day. It is specially refreshing to baptise families as on this day. The old lady is lame but walks about five English miles each Sunday to service. One of the daughters-in-law is the wife and mother of the son and grandson, respectively, mentioned above. The other daughter-in-law is the wife of a brother baptised some time ago. This speaks well for the life and testimony of those who have been living for the LORD in the home. In the evening we had a Communion service, when each of the converts was received formally into the Church of CHRIST.

We reached a small 'hsien' city, where we spent the LORD'S Day. There are a few Christians here, but the city people are somewhat wild and anti-many things, especially the Gospel, chiefly because it is associated with the foreigner. Still we had a good time street preaching and tract distributing. We found out later that after we left, walls were placarded with posters denouncing us and our message, exhorting the people not to believe the Gospel and have nothing to do with us. Some of these posters came into our hands later. We were expecting a few Miao friends to come and meet us and take us to their homes. True to their word they came, and the next day we were hurried along twenty English miles to the next stop.

We were welcomed around a nice, warm fire, and that night had a real live prayer meeting. As I had not been among these

local people since we left two years ago, it was good to see how they had remained true to the LORD and had made progress too. It is noticeable here as in home countries, that a Church that seeks to win others is a live church.

Friday had its meetings, and while some were conducting these, the leaders were examining candidates for baptism. This work brings out various emotions,



Photo by

Mr. Parsons.

MR. YORKSTON BAPTIZING A MIAO CONVERT.

and lets a certain light into the lives of the people. Some of the answers are amusing, others touching and refreshing. One old brother of the White E tribe seemed specially fervent. Noticing how poorly clad he was, in fact a mere network of rags, I said to him, 'Have you anything to change into after baptism?' I knew he hadn't, but wondered what he would say. He replied quite happily, 'Oh, no, I will be all right, I will just let these dry on me.' When the temperature was near freezing you can imagine what this meant. It was amusing to see him later wearing a pair of trousers that had adorned the missionary earlier in the day, also a shirt that had to be fished out of a load. It was a puzzle how to get into this garment, till a wise one who had seen me dress on some occasion, suggested that he crawl into it. He would persist in wearing the shirt outside like a gown. He

certainly would have made a stir had he walked up the aisle of some home church during a baptismal service. He was a little chap and the garments were for a larger person. His face was a study and showed his happiness and joy. There were twenty-two baptised that day, among that number were one or two boys and a couple of girls. Praise GOD for every young life saved from the filth of sin and the degradation of the heathen practices around! That night we had a service when we remembered the LORD'S death, 'Till He come.' As on so many other occasions, we wondered how many more times till that 'Till He come.' The message that evening seemed to impress most. 'Ye are not your own, ye are bought with a price.' I believe more than one felt that from that night the LORD was to have them wholly, and only the LORD.

On our way to our home in the mountains we stayed for dinner at a market. Tracts were distributed and my companions preached to the marketing crowds. There is a pottery here, and while the others were preaching on the street, opportunity was taken to go there and talk to the workmen. One remark is worth recording as it shows a Chinese view point. One was heard to say, 'Look, all these with the foreigner are Miao, why should he spend his time and energy with these ignorant people? He could find more congenial company and affinity with us Chinese!' The Gospel is faithfully preached to the Chinese, but they reject it. They wish intercourse with the foreigner if he will teach them English, or tell them how to make money. Preach the Gospel to many of them, and they raise all kinds of excuses and have no time to listen. This place was nearly wiped out a few years ago by a band of robbers, who set fire to the town. The district is now comparatively free, thank GOD, from such men.

Why do not more Christians gladly leave all, and follow CHRIST in re-achieving the perishing at any possible cost? Is it not because many of us, while looking forward to the future coming of His Kingdom, forget His present right to reign in the hearts of His own; and are unmindful of the blessed fact that all power is now given to Him in heaven and in earth?—J. HUDSON TAYLOR.

Swanwick, 1929.

IN a magazine of such limited space, the vast proportion of which must necessarily be devoted to news from China, it is not without some qualms that we venture to make extended reference to the C.I.M. Conference held at Swanwick from April 9 to 15.

We cannot justify such reference on the ground that great numbers were present. As a matter of fact, there has probably never been a time when so many who longed to come were unable to be with us. But if any of us were at all fearful that the Conference would prove less refreshing, less worth while, than in previous years, GOD Himself assured us from the very first that He was preparing to disappoint our fears, for those who are best qualified to judge are agreed that never was there a clearer consciousness of the presence and the leading of the Holy Spirit, or a deeper realisation of the wonder and joy of Christian fellowship. From the old habitués (many of them still young in years!) to the first-timers, all are constrained to praise GOD for a new revelation of His love in CHRIST and of the challenge of the Cross, the claim which 'love so amazing, so Divine,' makes on every redeemed life.

In the absence of Dr. and Mrs. Stuart Holden, to whom the Conferences of past years have owed so much, Brigadier-General and Mrs. Mackenzie acted as Host and Hostess, and won the affection and gratitude of all. Presiding at the reception on the first evening, General Mackenzie reminded us of that wonderful week in the life of Joseph's brethren, when they arrived at his house fearful, depressed and conscience-stricken, and he made himself known to them. They feasted at his table, and they were made aware of the greatness of his resources. It was a parable easily interpreted, for we realised the presence amongst us of a greater than Joseph, abundantly able to meet our need, and to make the week at Swanwick as memorable to us as that week was to Joseph's brethren.

The Rev. Donald Davidson, LL.D., of Leith, who delivered the Bible readings each morning from Wednesday to Saturday, was with us for the first time. We shall not readily forget any of his illuminating and powerful yet simple addresses, but none made a deeper impression than that based on the words of Thomas in John xx. 25, 'Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into

His side, I will not believe.' To Thomas, said Dr. Davidson, belongs the credit of having defined the supreme test for the recognition of the Saviour of the world. JESUS CHRIST is the only Hope of the world, not merely because He was a Good Samaritan, but because He is, and will be to all eternity, the Lamb that was slain. But we went on to learn that the test by which we prove CHRIST is the test by which He proves us. How does our LORD know His own? 'Who-soever doth not bear *his cross*, and come after Me, cannot be My disciple' (Luke xiv. 27). There is a world of difference between His cross and ours, but we cannot be like Him unless we take up the cross. He expects to see in us, as we in Him, the marks of the nail prints, the wounds in hands and feet and side.

The second hour in the morning was the chief educative session from a missionary point of view, when we surveyed our unfinished task in China, realising something of its magnitude, and also of the compelling call to go forward with a determination to complete it. On successive days we faced the problems of the unreached regions and the unevangelised peoples, of the Chinese Church and its leaders still claiming our fellowship and help, of the hundred million children—to whom, whether as little ones in the homes, or as members of the increasingly powerful student body, we must seek to bring the message of the Gospel, whatever the future of our educational work may be—and of the unrelieved suffering, which claims the sympathy not only of doctors and nurses, but of all who are moved with their Master's compassion.

Games and walks in the afternoon were followed by a valuable though less definitely instructional hour, when, in addition to hearing the stories of missionary experiences, we listened to a fascinating lecture on Chinese writing by the Rev. Walter Jennings, and watched a medical demonstration.

Two periods each day were devoted to intercession for China, and we praise GOD for the spirit of prayer which was poured out so noticeably upon us.

The Young People's Hour, for which it was necessary to fix an age limit and steadily adhere thereto, proved as helpful as in previous years.

At morning prayers and at the evening devotional hour, we were drawn into closer fellowship with GOD by His servants, Dr. and Mrs. Howard Taylor. In addresses illustrated by their experiences in China, they showed us the steadfast Saviour,

straitened until His task was accomplished; His servant Paul, humbly and resolutely seeking to finish his course, and the ministry which He had received from the LORD JESUS; and we heard again the call to go forward, serving the LORD with gladness, relying on and rejoicing in an omnipotent Saviour.

On the LORD'S Day our Home Director, Mr. Aldis, was His messenger to us. At our morning worship the story of Jabez was used as an illustration of how life's handicaps may be overcome and turned into blessing. In the evening, before we partook of the symbols of our LORD'S death, till He come, our hearts were stirred to their depths by a practical and searching message on Paul's words, 'I was not disobedient unto the heavenly vision,' and the coming days will show whether our response is to be as immediate and unconditional as his.

Two crowded hours proved insufficient for the Sunday afternoon gathering, at which we heard the testimonies of thirteen candidates, eight women and five men, who are expecting to sail for China in the early autumn. Four of these were members of Associate Missions, and their presence was a reminder of that increasingly precious feature of our Mission—its international character. Service in China to-day demands if anything a higher standard of consecration than ever before, and we listened with deep thankfulness to testimonies which rang true, and left us without any doubt that GOD in an infinite variety of ways is still calling and qualifying those who are to have the unspeakable privilege of preaching CHRIST among the Gentiles.

It was with hearts full of thanksgiving that we met for our praise meeting on Monday morning, and it seemed as if only lack of time precluded the possibility of individual testimonies to blessing received from every member of the Conference! 'Lest this chair should cry out,' said one, 'I feel constrained to say, "Great is Thy faithfulness";' 'He has revealed Himself to me as the altogether Lovely One'; 'He has given me the assurance of forgiveness for mistakes made in the past and consequent rest of heart'; 'This has not been my first but it has been my best Swanwick'; 'GOD has fed me with the finest wheat-flour'—such were some of the many expressions of gratitude to our loving Father, which, though voiced by individuals, were a true expression of what was in all our hearts.

We expect blessing all over China, as well as in scores of centres in the homelands, as a result of Swanwick, 1929.

Editorial Notes.

THE APPEAL FROM CHINA.—We have reached again one of those great and solemn hours in the history of the Mission when the call of GOD to a forward movement—a call at first vaguely, and then more and more clearly, apprehended—becomes at length so definite that action is imperative. Such constant reference has been made in these columns to the forward movement, and we have so frequently urged upon our readers the importance of prayer in connection with it, that the letter from our General Director in this issue will surely be read by many whose hearts are already prepared. But it is one thing to know that more men and women are needed for the evangelisation of China, and quite another to be told that two hundred are needed within two years.

There is, of course, nothing arbitrary about the figure 'two hundred.' The China Council of the Mission, after much prayer, and a most careful investigation of all the sources of information open to them, came to certain conclusions in regard to each of the provinces for whose evangelisation the C.I.M. has accepted responsibility. They were able to estimate how many men and how many women were needed in order that the ground might be covered in each area, and these figures, added together, totalled exactly 199. Hence the appeal for 200 workers.

It is obvious that, as this appeal is launched, and offers of service reach us, the administrative work at the home base—in North America and Australasia as well as in Great Britain—will be largely increased. It is equally obvious that very heavy expenditure will be entailed in the equipment and sending forth of so large a number. But we believe we are perfectly sincere in stating that we have no anxiety in regard to these things, and our only object in mentioning them is to enlist the prayer-support of our whole fellowship. As Hudson Taylor said: 'GOD's work, done in GOD's way, will never lack GOD's supplies'—and this applies to strength as well as to money.

But we have one supreme concern, which is that all the members of our Mission, all the prayer-helpers, all to whom this appeal comes, should respond with all their hearts to this new call of GOD. We have not a shadow of a doubt that it is He Who has laid it upon our hearts—and especially upon the hearts of our leaders in China—to issue this appeal. But it offers a challenge, not only to those who can join our ranks, and have their names set down among the 'Two Hundred,' but to our whole constituency in all the home countries. How disastrous would be a mere increase in the number of missionaries if it were not accompanied by an increase of faith and love, of sacrifice and service, throughout the whole body of fellow-labourers in the Gospel! GOD's trumpet is giving no uncertain sound—let us, each one, prepare ourselves to the battle!

We need hardly add that we shall be returning to this subject in each succeeding issue of CHINA'S MILLIONS, and whether by the increased circulation of the magazine, or by the broadcasting of various leaflets bearing on the same subject, or by public meetings, we shall seek to make this appeal known to all the people of GOD. We trust that our readers, too, will prayerfully consider

how they can assist in bringing it to the notice of all those in their own circles who are in sympathy with our aims—all, in fact, who believe that CHRIST's command was intended to be literally obeyed.

The Annual Meetings.—The appeal for two hundred new workers will be, as it were, formally launched at our Annual Meetings, to be held, GOD willing, in the Queen's Hall, Langham Place, at 3 p.m. and 7 p.m., on Tuesday, May 7. As announced in our last issue, the Rev. W. H. Aldis will preside in the afternoon, and the Rev. J. Russell Howden, B.D., in the evening. Mr. Aldis will also give the closing address in the evening, while the last speaker in the afternoon will be Mr. G. R. Rice, O.B.E., until recently Financial Adviser to the Shanghai Defence Force. Amongst the other speakers will be Dr. and Mrs. Howard Taylor, who are shortly returning to North America, and the Rev. C. Fairclough (C.I.M. Superintendent in CHEKIANG), Mr. Owen Warren (of Hankow), Dr. D. M. Gibson (of Kaifeng, HONAN), and Mr. Gordon Welch (of Chefoo), all of whom have returned from China during the last few weeks, and will therefore bring us the latest news from the field.

Cheap Railway Tickets.

The railway companies of Great Britain (with the exception of the London Electric Railways) have agreed to issue special return tickets at the price of a single fare and a third (minimum 1s.) if at the time of booking each passenger presents a special voucher which may be obtained free of charge from the offices of the Mission. These return tickets will be available from May 6 to 8. Please enclose a stamped addressed envelope.

Reserved Seat Tickets.

No tickets are needed for the unreserved portions of the Hall, but tickets for reserved seats can be obtained free on application to the Mission. In this case also a stamped addressed envelope is requested. Applications will be dealt with in rotation.

Tea will be served between the meetings at the Polytechnic, 309, Regent Street, nearly opposite the Queen's Hall, from 5 to 6 p.m. Tickets (9d. each) may also be had from the offices of the Mission.

Scotch Annual Meetings.—The Annual Meetings in Glasgow will D.V. be held on Monday, May 13, the afternoon gathering being in the large Hall of the Christian Institute, Bothwell Street, at 3 o'clock, when the Chair will be taken by John Paton, Esq. The Rev. W. H. Aldis, our Home Director, and Miss Broadfoot, of Liangchow, Kansu, will be the two principal speakers. The evening meeting at 8 o'clock will be held in Renfield Street U. F. Church, when the Chairman will be the Rev. W. Erskine Blackburn, M.A. This gathering will also be addressed by the Rev. W. H. Aldis, in addition to Miss Broadfoot, and the Rev. Chas. Fairclough, Principal of the C.I.M. Bible School at Hangchow, CHEKIANG. At this meeting there will be special singing by the Bethany Hall Choir, while Wm. Blakey, Esq., M.A., B.Sc., will preside at the organ. Mrs. Wm. Blakey will be the soloist. Friends in Glasgow will also be interested to know

Donations received in London during March, 1929—Continued.

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2218	1	0	0	2247	0	16	0	2308	0	10	0	1896	10	0	0	2178	2	15	0			
2219	1	0	0	2248	28	18	7	2281	2	0	0	1904	0	15	0	2083	10	0	0			
2220	0	13	6	2250	0	10	0	2282	5	0	0	1904	0	15	0	2087	9	0	0			
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2222	0	10	0	2252	1	1	0	2284	22	10	0	1923	1	1	0	2109	4	0	0			
2223	5	0	0	2253	2	10	0	2285	3	0	0	1936	4	0	0	2124	4	10	0			
2224	1	2	6	2254	10	0	0	2286	1	1	0	1937	0	3	0	2129	60	0	0			
2225	1	5	6	2255	5	17	7	2287	2	0	0	1950	1	0	0	2133	1	2	6			
2226	2	0	0	2256	2	10	0	2288	1	0	0	1954	12	10	0	2133	1	2	6			
27th.				2257	1	0	0	2289	5	0	0	1956	4	17	2	2149	11	13	3			
2227	50	0	0	2258	1	0	0	2290	5	0	0	1956	4	17	2	2149	11	13	3			
2228	1	0	0	2259	2	0	0	2291	5	0	0	1957	3	8	4	2150	0	2	6			
2229	2	0	0	2260	1	0	0	2292	1	3	6	1958	12	0	0	2151	1	10	0			
2230	0	12	0	2261	6	7	3	2293	2	0	0	1960	15	0	0	2152	1	0	0			
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2233	2	0	0	2264	2	0	0	2294	0	10	0	1813	1	10	0	1984	1	0	0			
2234	3	3	6	2269	0	5	0	2297	0	10	0	1829	150	0	0	1990	2	0	0			
2235	1	0	0	2270	5	0	0	2298	1	3	6	1832	10	0	0	1993	18	9	11			
2236	1	5	11	2271	25	0	0	2299	3	0	0	1836	6	0	0	2003	6	0	0			
2237	2	2	0	2272	2	2	0	2300	1	1	0	1852	2	3	6	2012	17	10	0			
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2242	0	11	0	2274	10	16	0	2302	0	10	0	1858	0	5	0	2036	4	0	0			
2243	1	0	0	2275	2	2	0	2303	0	10	0	1875	1	0	0	2051	9	0	0			
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28th.				2278	1	8	0	2306	0	10	0											
2246	0	10	0	2279	10	0	0	2307	11	4	3											

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1125	13/10/28	1	Silver and pebble bracelet	1126	12/1/29	11	silver table forks	1126	12/1/29	1	plated sugar basin	1128	25/2/29	1	gold bracelet
1126	12/1/29	8	silver table spoons	1126	12/1/29	1	silver ladle	1126	12/1/29	1	plated milk jug	1128	25/2/29	1	gold ring
				1126	12/1/29	1	plated tea pot	1127	2/2/29	1	pearl necklet	1129	7/3/29	1	gold brooch
												1129	7/3/29	1	gold wedding ring

that on the previous Friday night, May 10, the Prayer Meeting at 16, Belmont Street, will be addressed briefly by the speakers of the Annual Meetings. At the close of this gathering, to which friends of the Mission are warmly invited, there will be an opportunity for meeting Mr. Aldis and the missionaries. Then the Rev. W. H. Aldis will be occupying the pulpit of Renfield Street U.F. Church on Sabbath, May 12, and in the evening he will be preaching in Newlands U.F. Church.

The Annual Meetings in Dundee will be held on Tuesday, May 14, the afternoon gathering being in the Y.W.C.A., South Tay Street, at 3 o'clock, when the Rev. George Blair, B.D., will preside, and the evening meeting in the Y.M.C.A. at 8 o'clock, when Sir William Henderson, C.B., LL.D., will preside. The Annual Meeting in Perth will be on the evening of May 15 in the Wilson Memorial U.F. Church Hall, Scott Street, the Chairman being Thos. Harley, Esq. The speakers here, as well as in Dundee, will be the Rev. W. H. Aldis, Miss Broadfoot and the Rev. Arthur Taylor.

In Aberdeen, the Annual Meetings will be on Monday, May 20, the afternoon gathering being in the B.W.T.A. Rooms at 3 o'clock, when the Rev. G. Gordon Cameron, B.D., will preside and the evening meeting at 8 o'clock in the West U.F. Church, the Chairman being the Rt. Rev. Principal Cairns, D.D. The speakers here will be Miss Broadfoot, the Rev. Chas. Fairclough, and the Rev. Arthur Taylor.

The Annual Meetings in Edinburgh will be held on Thursday, May 16, at 3 o'clock in the Gartshore Hall, 116, George Street, when C. E. Price, Esq., will preside, and at 8 o'clock in Charlotte Chapel, Rose Street (kindly granted), when the Chairman will be the Rev. W. Graham Scroggie, D.D.

In addition to Missionaries from the Field, the special speakers will include the Rev. W. H. Aldis, recently appointed Home Director of the Mission, and friends in Edinburgh are asked to make an effort to meet him. Mr. Aldis will speak of the call to advance.

Further particulars of the Edinburgh Meetings may be obtained from Mr. G. Graham Brown, 19, Mayfield Gardens, Edinburgh, and of all the other meetings from our Scottish Secretary, the Rev. Arthur Taylor, 16, Belmont Street, Glasgow, W.C.2.

Personalia.

ARRIVALS.

- January 23.—Miss M. E. Fearon and Miss A. K. Willoughby, via Canada.
- March 23.—Mr. and Mrs. G. P. Welch and child, per N.D.L. s.s. *Trier*.
- March 26.—Dr. and Mrs. D. M. Gibson and three children, via Siberia.

DEPARTURES.

- April 19.—Mr. and Mrs. C. Bromby, via Australia, per s.s. *Chitral*.
- May 16.—Dr. and Mrs. Howard Taylor, per s.s. *Montcalm*, returning to North America.

BIRTHS.

- January 18.—At Lanchow, to Mr. and Mrs. R. W. Middleton, a daughter, Ruth Duval.
- March 19.—At Chungking, to Mr. and Mrs. G. A. Scott, a daughter.

DEATHS.

- April 5.—Mr. H. H. Curtis, at Shanghai, after an operation.
- April 9.—Mrs. W. M. Belcher, at Liangchowfu, KANSU, from bronchitis.

ANNUAL MEETINGS

of the China Inland Mission,
in the QUEEN'S HALL, on

Tuesday, May 7, 1929, at 3 and 7 p.m.

CHAIRMEN:

Afternoon: Rev. W. H. ALDIS.

Evening: Rev. J. RUSSELL HOWDEN, B.D.

SPEAKERS:

Mr. G. R. RICE, O.B.E.,

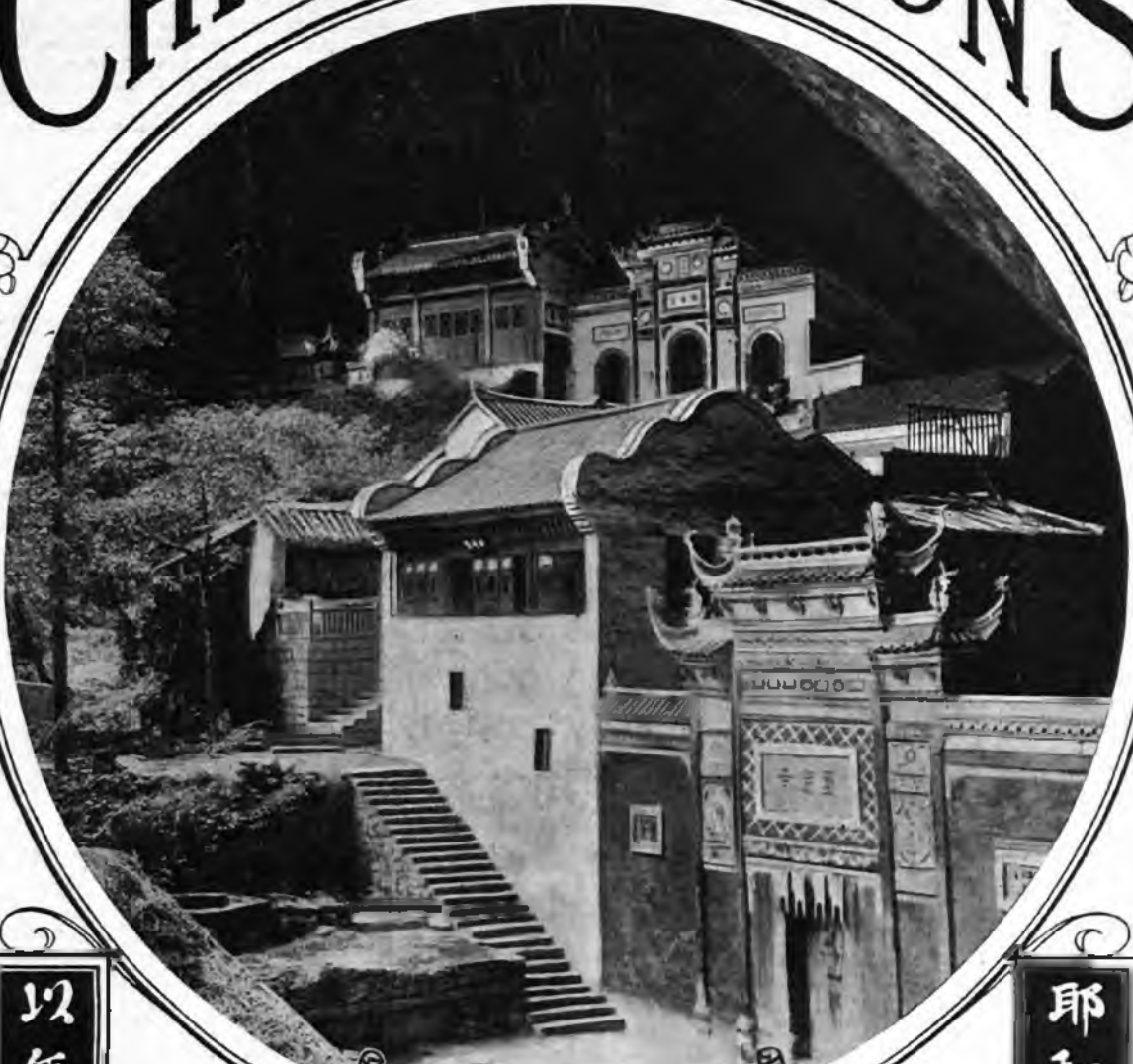
Dr. & Mrs. HOWARD TAYLOR

And several Missionaries.

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MAY, 1929.

CHINA'S MILLIONS



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The Anniversary Number

EDUCATION

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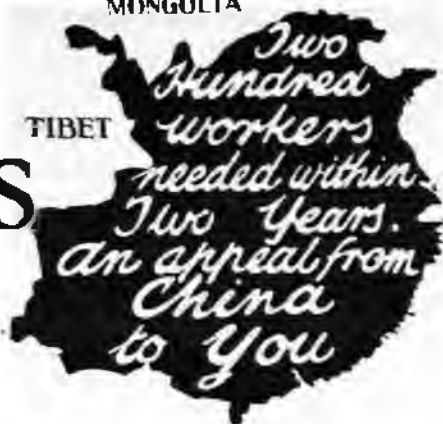
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2328	0	10	0	2388	0	7	6	2436	5	5	0	2490	1	0	0	2541	65	0	0	2593	0	5	0	2646	1	0	0	2703	2	10	0	2758	0	10	0	2804	5	3	0				
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MONGOLIA

TIBET

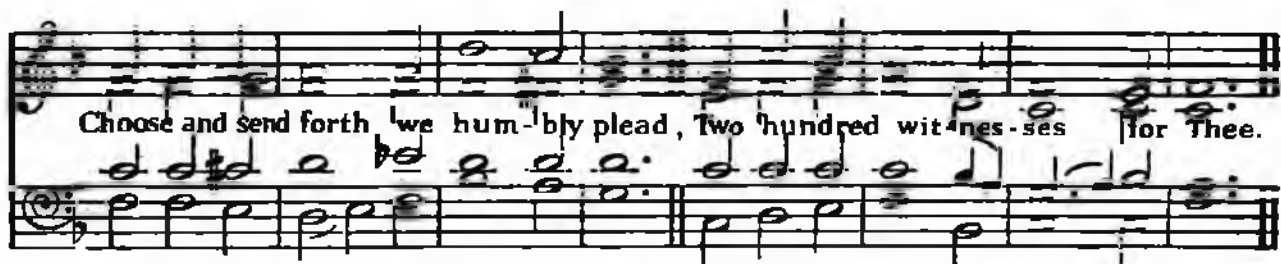
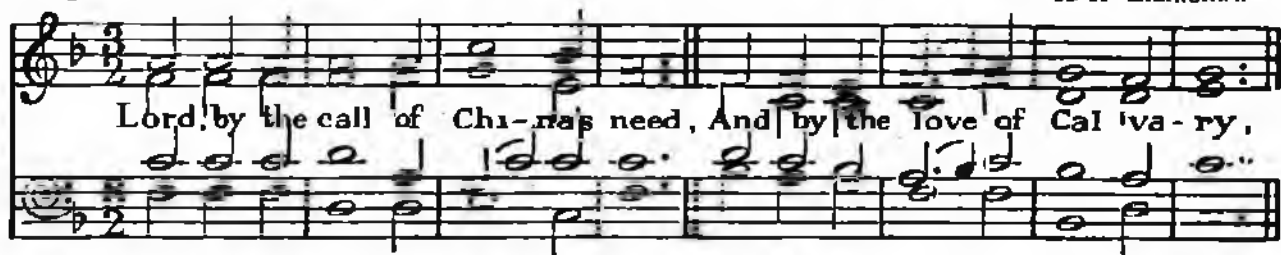


CHINA'S MILLIONS

Will you join us in making this Chorus your Prayer?

Arizona.

R. H. EARNSHAW



The Two Hundred.

Extract from Address by Rev. W. H. Aldis at the Annual Meeting.

THIS Call of need, of urgency, has come for two hundred men and women in two years, and it must be met—two hundred men and women who know and love the LORD JESUS CHRIST as their personal Saviour and who share the LORD's passion for souls—two hundred men and women who know GOD and are willing to trust GOD all the time and all the way—two hundred men and women who believe this Book in its entirety to be the Word of GOD—two hundred men and women who believe that the gospel of CHRIST is still the power of GOD unto salvation to everyone that believeth—the gospel of CHRIST Crucified, CHRIST risen and ascended, CHRIST dwelling in the heart by faith, and CHRIST the One Who is coming again—

two hundred men and women who are willing to live sacrificial lives, enduring hardness as good soldiers of JESUS CHRIST—two hundred men and women who are willing to fight and not to heed the wounds, to toil and not to seek for rest, to labour and not to ask for any reward save the joy of knowing that they are doing His Will.

You say, 'That is costly.' Yes, it is. It may cost a lot of money. It may need £25,000 a year added to the income of the China Inland Mission. But the silver and the gold are His. It will mean sacrifice. Are you willing for it? Are you willing for this advance? Are you ready for it? We do not know what it may cost, but it is going to cost some of you a great deal.

You say, 'How will you get two hundred missionaries?' In GOD's own way, and only in that way, in the way the China Inland Mission has always secured its missionaries. . . . 'Pray ye therefore the LORD of the harvest that He will send forth labourers into His harvest.'

Taking the Offensive,

EXTRACTS FROM THE

Short Report of the China Inland Mission, presented at the Annual Meetings held in the Queen's Hall, London, on May 7, 1929.

'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.'

—2 Corinthians x. 4.

THE soldier of the Cross is sometimes represented in the New Testament as being on the defensive.

Assailed by the forces of Satan, he is bidden to take unto him the whole armour of GOD, that he may be able to withstand in the evil day, and, having done all, to stand. But He Who has chosen us to be soldiers, that we might war a good warfare, expects us to do more than hold our ground against attack. His own words, 'All power is given unto Me . . . Go ye, therefore, and teach all nations,' are sufficient to show that He was planning a world-wide campaign, in which His followers were to be the aggressors. They launched an offensive, as He had bidden them, 'in Jerusalem, and in all Judæa, and in Samaria.' But it was mainly through the influence and example of the Apostle Paul that the Christian Church began to realise its responsibility to 'preach amongst the Gentiles the unsearchable riches of CHRIST,' making 'the uttermost part of the earth' its real objective. Wherever Paul went, the initiative passed out of the enemy's hands. The devil was not permitted to retain the offensive or to reassume it when it had been lost. There were 'many adversaries' at Ephesus, but there was also 'a great door and effectual'—an opportunity to secure that 'all they which dwell in Asia' might hear 'the Word of the LORD JESUS.' The Name of the LORD is indeed a strong tower, into which we may run, and be safe; but it is also in the Name of the LORD that we set up our banners and enter the fray with weapons 'mighty through GOD to the pulling down of strongholds.'

The Church of CHRIST throughout the ages has repeatedly passed through both these experiences. The persecutions of the first three centuries were in the nature of enemy offensives—offensives which invariably failed to attain their final objective (*i.e.*, the extermination of Christianity), though they were often locally and partially successful. When believers, revived by the Spirit of GOD, were again imbued with the missionary impulse, the Church, in successive waves of advance, occupied unreachd areas, challenging the domination of the usurper of CHRIST's lordship in the hearts of men. The tragedy is that, over and over again, when the situation has obviously called for advance, when opportunities have presented themselves for an offensive on a grand scale, the Church as a whole has failed to respond, and only units instead of army corps have obeyed the call.

'Always Advancing.'

Now there is no doubt that a Church which has lost the spirit of enterprise, the urge to advance, and therefore contents itself with consolidating the ground already won, is certain to suffer spiritual loss. Just as the usefulness of an individual believer depends on

whether he continues to grow in the knowledge of GOD, so a Church—or a Mission—which loses the vision of the Son of GOD going forth to war, which has ceased to realise its responsibility for the regions beyond where He is not named, must inevitably decay and decline.

The recent death of the great Marshal Foch has reminded us of the story which, though hackneyed and possibly legendary, expresses very truly the spirit which possessed him, and is at any rate a very apt illustration of our theme. It is said that at a crisis in the Battle of the Marne he reported to Marshal Joffre as follows: 'My centre is yielding, my right retreating; excellent situation—I am attacking.' We are told that he laid extreme emphasis on the value of the offensive, that 'when his subordinate Commanders informed him that they were being borne down by weight of numbers, and must fall back unless reinforced, he merely replied vehemently, "Attaquez! attaquez! attaquez!"'

This was pre-eminently the spirit of Hudson Taylor. He felt that the China Inland Mission must be 'always advancing,' and under his leadership offensives were launched one after another on the strongholds of Satan in China; until the whole of China was evangelised, until the Gospel had been preached to every creature, the Mission must remain always on the offensive. No rejoicing in what GOD had wrought was ever allowed to blur his vision of the magnitude of the unfinished task. Thus the seventy new workers, for whom an appeal had been made during the years 1882-84, had scarcely had time to serve a brief apprenticeship in the work before, in 1887, the Hundred were prayed into the field. Only three years later, at the Shanghai Missionary Conference, it was at Hudson Taylor's suggestion that a united appeal was issued for a thousand new evangelists within five years; and still another forward movement was being planned when the Boxer Rising took place, and the devil, for the time being, wrested the offensive from the hands of GOD's servants in an abortive attempt to destroy CHRIST's Church in China.

By the mercy of GOD the attempt failed, and for twenty-eight years there has been a steady expansion of the work—an expansion which may, to some extent, be measured by the increase in the number of foreign missionaries from 800 to nearly 1,200, of stations from 171 to 274, and (still more notably) of communicants from 8,557 to about 75,000.

And now we have just been witnessing an offensive more widespread and more dangerous even than that of 1900. From the Shanghai incident of May 30th, 1925, the anti-foreign agitation gradually gathered momentum until it was considered necessary for missionaries in the interior to evacuate their stations and withdraw to the coast. Everywhere, though

in varying degrees, the agitation assumed also an anti-Christian form, and the Chinese Christians were not only bereft of the advice and help of their foreign pastors, but were exposed to sustained and systematic persecution because of their association with a foreign cult. The educated classes generally were convinced that it was well-nigh impossible to be at the same time a true patriot and a member of the Christian Church, and that missionaries were all agents of their respective governments, who by a gradual process intended to encroach still further on the liberties of China. It is neither necessary nor desirable to make reference here to the facts, the half-truths, and the fabrications, by which these fallacies were supported, but the net result was that the Chinese Church was shaken to its very foundations. The attack was in the nature of a flanking movement — assailing the Christian Church for its foreign associations—rather than a frontal attack on Christianity or on CHRIST Himself. But, as missionaries withdrew from province after province, as Mission property was occupied and looted or even destroyed, as schools and hospitals in many centres were forced to close down, as Christians everywhere were held up to obloquy and shame, beaten, paraded up and down the streets as traitors to their country, and sometimes actually murdered if they refused to deny Christ—the world began to think that the Christian Church must collapse, that the offensive must succeed.

If at any time during 1927 the issue was in doubt, it ceased to be so in 1928. In summarising the events of the year, as they affect the China Inland Mission and the Chinese Churches which owe their existence to the labours of our missionaries, two facts stand out in unchallenged prominence:—

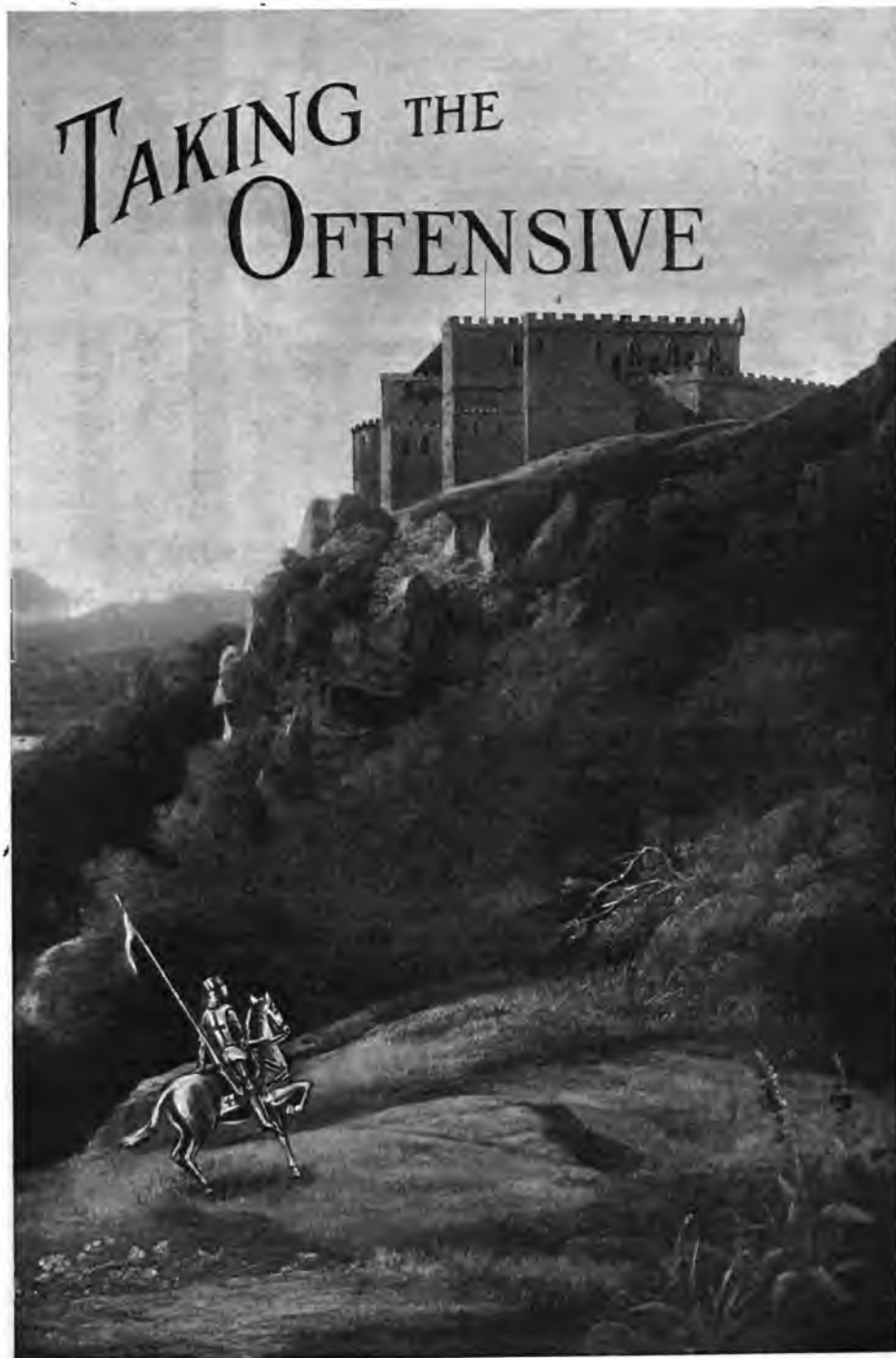
(1) The enemy offensive has been held, or, as Foch said in 1918, 'the wave has beaten itself out on the shingle.' The determined attempt to destroy the Christian Church in China has definitely failed.

(2) As a Mission we have

adopted an aggressive policy—we are taking the offensive and preparing for a great advance.

The Divine Purpose.

At length the purpose of God in permitting the upheaval of the last two years seems to be apparent. The Chinese Church has passed through the cleansing fires of persecution, and is undertaking the responsibilities naturally attaching to an indigenous organisation; and missionaries have been torn from their work in



order that, waiting quietly upon God, they might receive a fresh anointing of His Spirit, a fresh vision of the task that still remains to be accomplished, and with that vision a compelling call to aggressive evangelisation. The enemy offensive, though temporarily successful, has now been arrested, and it has provided the call and the opportunity for missionaries, in co-operation with the Churches, to undertake and carry through a counter-offensive in all the vast areas allotted to the C.I.M. as its sphere in China and the outlying dependencies.

Reinforcements.

But, some months before this general permission to return to the interior had been granted, the China Council of the Mission took a great step of faith and cabled to the various home countries, authorising not only the return of a proportion of missionaries, but also the sending forth of all new workers who were ready to sail. If God was calling us to a forward movement, it was felt that all available reinforcements would be needed, and He could be counted upon to open up the way for them to penetrate into inland China. Faith was justified, and the diagram on this page shows the progress in the re-occupation of the field during 1928.

The actual number of recruits who took their place in the ranks during the year was 69, including 24 Associates. Of the 45 Members added to our lists, 19 were from North America, 18 from Great Britain, and 8 from Australasia. In addition 2 Members and 2 Associates were transferred from the retired to the active list.

Promotions.

On the other hand, 5 Members and 3 Associates were transferred by the Divine Commander Himself from the Church militant to the Church triumphant. Their names, together with their years of service, are given below:—

Members.		Associates.	
	years		years.
Mrs. Graham Brown ...	42	Mr. August Karlsson ...	37
Mr. John Meikle ...	40	Miss M. Vorkoeper ...	7
Miss E. S. Twizell ...	27	Mr. R. E. Blomdahl ...	6
Miss C. E. Chaffee ...	9		
Miss M. Uster ...	7		

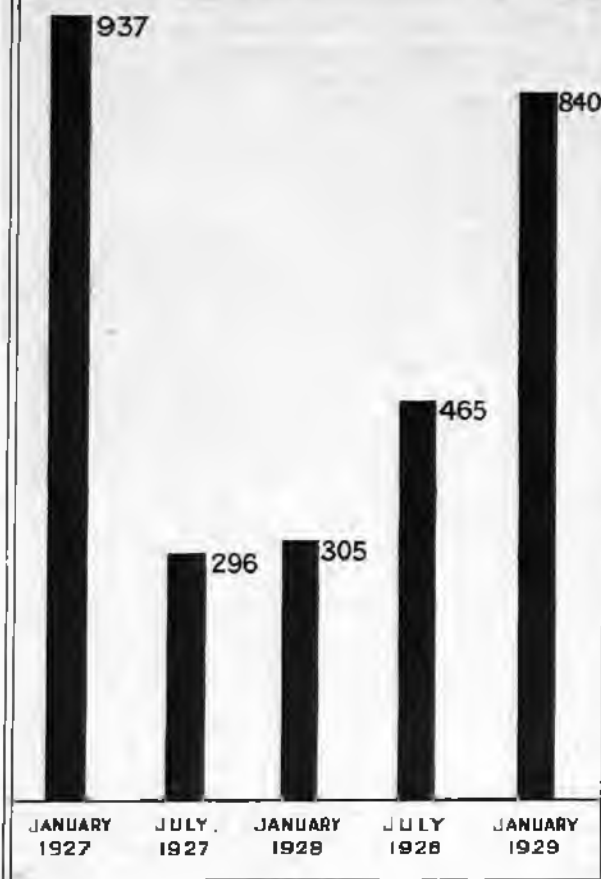
Of these Mr. R. E. Blomdahl, of the Swedish Alliance Mission, was murdered by bandits while itinerating in Suiyuan (N. SHANSI). The same God Who wonderfully preserved the lives of hundreds of His servants as they travelled through brigand-infested and war-desolated areas, in this one case permitted a valuable life to be taken by those who, having killed the body, have no more that they can do.

We also mourn the loss of three retired members of the Mission (Mr. C. T. Fische, whose association with the C.I.M. goes back to 1866, before the sailing of the *Lammermuir*, Mrs. T. James, who joined the Mission in 1882, and Mrs. William Wilson, one of the 'Hundred' who sailed for China in 1887), and of Mr. Albert Head, who had acted as Treasurer in Great Britain since 1907.

Retirements.

Special reference must be made to the abnormally large number of workers who have retired from the Mission or from active service on account of failure of health, marriage, family or other reasons. These number 83 in all—71 Members and 12 Associates. Many of these would doubtless have remained in China but for

THE RE-OCCUPATION OF THE FIELD



the upheaval of 1926 and 1927. Under the new conditions the health and the nerves of our missionaries will be heavily taxed, and some who might have returned to their stations have not the strength (though they retain the readiness) to face once more the hardships of pioneering. We thank God for their lives and examples, and trust that by their prayers and by their influence in the home countries they may still play a large part in the extension of CHRIST'S Kingdom in China.

Thus the total number of missionaries on the active list on December 31, 1928, was 1,167, as compared with 1,185 at the end of 1927.

The Fruits of Victory.

In a year when the Church, staggering under the heavy blows of the past few years, was only beginning to resume the offensive, it was not to be expected that the number of baptisms would reach what we regard as a normal figure. But if every one of the 3,896 actually baptised represents a hard-won victory over Satan, and an accession to the ranks of CHRIST'S soldiers, there is surely abundant reason for thanksgiving and hope.

A Rapid Survey.

The report to be issued next year will, we trust, show how the offensive has developed on all fronts. Meanwhile

we must content ourselves with a rapid and incomplete survey of the early stages of the advance. From the far distant province of SINKIANG (Chinese Turkestan) Mr. H. F. Ridley writes: 'We are "listening-in" for new recruits being on the way to this long-neglected province . . . to occupy some of the many cities still unoccupied.' Mr. E. J. Mann, who superintends the work in KANSU, estimates that, in addition to four new centres recently opened, and four others which should be opened during 1929, there are a further three or four places which must be reached 'before we can say that the main centres of the unoccupied areas are occupied.' Meanwhile he asks prayer 'for those workers who, while making their headquarters in opened stations, will nevertheless be doing real forward work in districts where there is no Gospel witness.'

In SHENSI 'two ladies are coming to open a large city near the borders of KANSU. There are many large cities still unopened. If only more workers were forthcoming!'

In the southern district of SHANSI it is proposed to send 'three if not four tents to the neglected areas. The tents have two evangelists and a Christian cook in each, and are to be out eight months in the year.'

From HONAN, where, in contrast to the big sparsely-populated tracts of country in the north-west, there are 'teeming millions, and a people willing to listen to the message,' the Rev. C. N. Lack writes of the blessing granted during the absence of the missionaries. At Yencheng 140 believers were added to the Church. 'Including our central station and out-stations, about 1,000 people gather each LORD'S Day for services, but what are these among the million souls among whom we live? Pray that we may press forward into this needy field and see a great in-gathering of souls.'

In Eastern SZECHWAN, the unoccupied city of Chienchow and the district north of Pachow and Suiting are the immediate objectives for the advance, while in the west 'the Mission Executive is definitely preparing for a forward movement (a) in setting apart an experienced worker for prospecting and pioneer work in the Lolo territory to the south of Kiating; (b) in purposing to open, as soon as possible, a fresh centre for work in the city of Tsungningchow; (c) in opening a fresh base for residence of two men missionaries in the midst of the immense population in the Salt Wells district of Kiating, at Chukentan.'

In KWEICHOW, one of the most neglected provinces, with 57 out of 81 counties still unoccupied, Mr. Cecil-Smith is planning a definite advance. He notes that 'motor-road building in several parts of the province is being pressed forward.' GOD, by Whose ordering the wonderful network of Roman roads facilitated the otherwise impossible evangelisation of the Empire, is stirring the provincial governments all over China to provide better means of communication. Though they know it not, Chinese officials are thus speeding the advance of GOD's messengers. Workers of the Liebenzell Mission have occupied Liping, near the HUNAN border.

In the west of YUNNAN 'an offensive is being launched under Mr. Gowman. Numbers of voluntary Lisu Christian workers have come forward and are to go two and two in many of the districts of West YUNNAN.' To the south-west of Yunnanfu a tribes district including five counties is being assigned to a party of

German workers from Marburg, who are connected with the Liebenzell Mission.

In KIANGSI, in addition to a forward move in voluntary evangelistic work by the Chinese Churches in their own districts, 'we have in immediate prospect the opening of two new cities, viz., Shang-yu, due south of Lungchuan . . . and Yü-tu, situated between Ningtu and Kanchow.' 'Plans are under way for the working of the seven "hsien" cities in KIANGSI that are still unoccupied by Christian forces, and men are needed willing to endure hardness.'

From ANHWEI the same story comes of 'not a few walled cities' still unoccupied. 'Surely it is GOD's will that these places shall be evangelised. One of our great difficulties, however, is the lack of workers.' The city of Hoh-k'iu, to the west of Chengyangkwan, which has never had a Protestant missionary, is to be opened almost immediately.

* * * * *

The Hour of Opportunity.

There are many signs that the time is ripe for an advance. Missionaries everywhere tell of the extraordinary friendliness of the people and of a more than usual readiness to listen to the Gospel message, and to purchase literature. During eleven months of 1928 the three Bible Societies distributed together 11,453,783 Bibles, Testaments, and Scripture portions. Even though only eleven months are included, this total shows an increase of nearly 3,000,000 on the figures



Photo by

[P. C. Mathar.]

TURKI WOMEN AT TOKSUN, SINKIANG.

for 1927. Another noteworthy feature has been the widespread destruction of idols, often by order of the Government. In SHENSI 'the soldiers have destroyed numbers of idols and will not allow anyone to go to the temples to worship.' In HOPEH (CHIHLI) 'the Government action in destroying idols . . . is having the effect very markedly of arousing an interest in the Gospel preaching, and our workers are seeking to enter the wide-open door. It seems that *the flood tide of opportunity is upon us.*' The helplessness of the idols to save themselves has evidently made a deep impression. 'It still rains,' say the people of HIANGCHENG, HONAN, 'even though the gods have been smashed up!' Mr. Hutchinson, of Fenghwa, CHEKIANG, warns us against confounding the destruction of the idols with a turning to the true GOD. 'Zealous idolaters are easier to approach with the Gospel than infidels. One of our pastors recently pointed out that amongst the number of truly converted Christians, the majority had been noted for their zeal in idol worship.' At the same time, the anti-superstition campaign provides a good opportunity for a widespread proclamation of CHRIST. The following extract from the Rev. A. K. Macpherson, of Chenghsien, CHEKIANG, speaks for itself:—

'On December 31st the idols in ten of the temples in the city and suburbs were destroyed by members of the local Nationalist Bureau, acting on instructions from the Central Bureau at Nanking. Next day we presented to every shop in the city a booklet setting forth the LORD JESUS CHRIST as the indispensable need of the Chinese nation, both individually and collectively.'

The Munitions of War.

For all who have, by prayer and gift, been providing the munitions of war, without which it would have been impossible to take the offensive, we give GOD thanks, and would earnestly stress the need of importunate and prevailing prayer as the attack continues to develop.

Meanwhile, the story of GOD's loving provision for our financial needs continues to be as fresh and wonderful as ever—more wonderful, when we consider the fairly general diminution of interest in China (which is the result of the upheaval and evacuation), and the prolonged trade depression in Great Britain.

The actual figures of our income for 1928 are as follows:—

	£	s.	d.	G.\$.
Received in Great Britain ...	55,939	18	3	271,867.97
" " United States and Canada	69,915	9	2	339,789.13
" " Australasia ...	11,092	4	5	53,908.19
" " China ...	8,234	19	10	40,022.06
	145,182	11	8	705,587.35
Received in China for Asso- ciate Missions' ...	25,318	4	8	123,046.61
Total . . .	£170,500	16	4	G.\$828,633.96

G.\$4.86 = £1.

Comparing these figures with those of the previous year, we notice that both in Great Britain and North America—especially the latter—there has been a large increase in the amount received. The income in Great Britain may be regarded as fairly normal, as it was exceptionally low in 1927. But that in North America is higher by G.\$28,000 (about £5,760) than in the record year, 1926, and not far from double the income of 1923. It is, in fact, the largest income ever received in any home country in one year.

The total income from the various centres is about £8,500 in advance of last year's. Sterling exchange in China was not quite so favourable as in 1927, the average rate being Mex. (or Chinese) \$10.4037 to the £ as compared with \$10.5785 in 1927. But the fact that the Tael-dollar rate was lower than in 1927 helped to neutralise this slight disadvantage. The total income for use in China was only very slightly higher than in the previous year, but larger sums than usual were spent on passages from the home countries to China. The largest special item of expenditure in China has been the travelling expenses incurred in the re-occupation of the field. Without reckoning Associates, 330 Members of the Mission have gone forward into inland China during the year, and we are able to record, to the glory of GOD, that not a single one of these was delayed for a day through lack of funds.

Unity of Command.

The ending of the period of evacuation, the re-opening of the door of opportunity, are happenings which call not only for thanksgiving but for solemn heart-searching. 'Behold! I have set before thee an open door.' 'Behold! I stand at the door and knock.' Here is the terrible contrast—the open door of opportunity and the shut door of the heart. GOD grant that we may be willing in this day of His power!

The greatest pre-requisite of success in the offensive which is now being undertaken is that there should be, from the first, unity of command. The lesson which was only learned in the Great War after years of bitter failure must be learned now. If the Chinese Church, the missionaries, and the great army of supporters in all the home countries, on whose prayers we so confidently rely, recognise that in all things CHRIST must have the pre-eminence, that 'He must reign,' we may expect to hear good tidings of the triumphs of His Cross from end to end of China.

I want to see Thee triumphing
The whole world o'er,
The bounds of Thy dominion
Extending more and more,
Till all men know Thee,
And Thy glory see—
But now, LORD, while I wait Thy triumph,
Triumph Thou in me!

Subjects for Praise and Prayer.

PRAISE.

- For offers of service already received in response to the appeal. P. 92.
- For blessing at the Annual Meetings. P. 90.
- For the new offensive already begun in China. P. 87.
- For the life of Dr. Leighton P. Rand. P. 92.
- For the circulation of the Scriptures in China. P. 87.

PRAYER.

- For a new spirit of prayer and sacrifice in the Home Churches.
- For all whom GOD is calling to offer for China, that they may respond to the call, and that obstacles in their path may be removed.
- For missionaries recently designated. P. 96.
- For Archdeacon Ku and the Rev. C. T. Song. P. 92.
- For blessing on our literature. Pp. 92, 96.

The Former Days.

'Call to remembrance the former days.'—Hebrews x. 32.

'The Ebenezer Hymn-book; there is nothing like it! Published by Memory, Remembrance & Co., Old Time Alley, Pater-noster Row. There are some stately songs in it. . . . The true Ebenezerites do not trouble whether Ebenezer rhymes with "pleasure," but only whether they themselves are in tune and time with the Lord. It is praise, not metre, which has the right of way with them.'—Dr. Rendel Harris.

VI. The First Annual Report.

L YING on the desk before us is a small booklet of just twelve pages, bound in a blue paper cover, with a map at the end. It is entitled, 'REPORT OF THE HANGCHOW BRANCH OF THE CHINA INLAND MISSION.' It was written by Mr. Hudson Taylor just twelve months after the arrival of the *Lammermuir* party in China, and was printed by the Mission's press in Hangchow. On a label, stuck on the inside of the paper wrapper, it is stated that 'the accompanying Report was prepared rather for circulation in China than in England; but we conceive that it may not prove uninteresting to friends at home.'

It may be not uninteresting nor unprofitable, this month, when what may be called the Sixty-fourth Annual Report of the Mission is published, to go back in thought to those early days, and remind ourselves of what had been accomplished during the first twelve months of the Mission's history. It will help us to raise afresh our Ebenezer, and sing some of the 'stately songs' from the Ebenezer Hymn-book.

'I have found myself quite unable,' wrote Mr. Taylor, 'to fulfil my original intention of giving you an account of our progress at the end of the half-year. Now, therefore, I shall have to review the LORD'S dealings with us throughout the first year in China. To recount the daily mercies we have received would be impossible . . .'

Mr. Taylor then proceeds to speak of the gracious and wonderful provision which had attended their arrival in a strange land, of the way in which Mr. W. Gamble entertained the whole party during their stay in Shanghai, of the kindness of the Rev. Carl T. Kreyer in lending them his house in Hangchow, and of how GOD ordered that they obtained a home of their own, in that city, 'on the day on which Mr. Kreyer's return with his family was expected.' 'We cannot refrain,' he wrote, 'from drawing especial attention to these details, as they show so strongly how in everything GOD cares for His people, and how wonderfully His purposes and His plans dovetail, the one into the other. "Blessed is the man that maketh the LORD his trust."'

It is only possible, in the brief space at our disposal, to summarise the doing of that first but crucial year. It was on November 28, 1866, that they took possession of their new quarters in Hangchow, premises which needed no little repair and alteration, but gave them not only living rooms, but a small chapel, a dispensary, a printing office, and a women's class-room. The last day of the old year was devoted to prayer and fasting. In January, the intoxicated magistrate at Siao-shan had the Chinese preacher beaten seven hundred blows; 'but there are three applicants for baptism,' records Mr. Taylor. In February, the dispensary in Hangchow was opened, and some two hundred patients a day were helped, 'winning for us the good-will of the people, and affording opportunity for proclaiming the truth.' In February, also, new workers were welcomed from England, and in March they found themselves under the happy necessity of holding their first enquirers' meeting. In April, an industrial class for women was formed. 'In May,' just twelve months from the sailing of the *Lammermuir* from England, and six months from their arrival in the

city, 'we had the joy,' wrote Mr. Taylor, 'of seeing the first six Chinese converts baptised.'

In the same month, Mr. Sell, one of their number, died of small-pox, 'his death speaking loudly and solemnly' to those remaining. In June, a missionary journey was undertaken, and three more converts baptised. In July, the house next door was rented to afford room for extended labour, and on July 16, Wong Lae-djun was ordained as Pastor of the local Chinese Church—surely a noteworthy fact, within eight months of their arrival in the city! It should be recalled that Pastor Wong had accompanied Mr. Taylor to England in 1860, and had enjoyed the helpful intimacy of his presence and teaching for several years.

The blessing that attended the work during those early months is attested by the fact that Mr. Taylor was able to write, 'up to the anniversary of our arrival in China (September 30), the number of Chinese baptised was twenty-five. Also fourteen Chinese Christians, formerly members in Ningpo, have joined us; making the total number of members at the present thirty-nine, besides whom we have some twenty candidates for baptism. The average congregation on the LORD'S day is about 100 persons.' Such progress, when most of the workers were deeply engrossed in the study of the language, is arresting and noteworthy.

In September, a boarding and day school for boys was opened, while the printing department was in full swing. The department which seemed most to delight Mr. Taylor was women's work in the homes of the people. 'In many houses and in every direction,' he wrote, 'they have free access to them [the Chinese women] in their own homes. . . . In its actual influence on the people at large I am strongly inclined to consider it the most powerful agency we have at our disposal, and I would draw special attention to it, being convinced that its value can scarcely be overrated.'

But the unreached millions pressed upon his heart. The progress of the work in other stations was recorded, but the unevangelised regions beyond burdened him day and night. Though the *Lammermuir* party had only been a year in the country, he still wrote: 'We are now feeling the need of extended operations, for souls are fast passing away, and this vast city has but little Gospel light. All that we, together with the other Protestant missionaries of Hangchow, have been able to effect is small indeed compared with the crying need at our door; and beyond us, in this province alone, are untold millions who are perishing for lack of Gospel light. . . . Our daily cry to the LORD of the harvest is to send forth more labourers into this vast field.'

This Report, the first of a long succession, closes with a word which is always timely. While laying emphasis upon their utter dependence upon GOD'S Spirit, Who alone could change men's hearts, Mr. Taylor stresses the importance of the human instrument being all things to all men. 'We believe,' he wrote, 'that GOD employs human instrumentalities, and human sympathies, in carrying on His work; and that that work not only may be, but often is, advanced or retarded by the judicious or injudicious use of the means which He has placed at our

disposal. No mightier power has been entrusted to us than that true sympathy which identifies itself with those whom it seeks to benefit; it carries the *heart* captive. And to get close access to the hearts of the people is our great aim: to win their confidence and love is our daily object. To effect this we seek as far as possible to meet them—in costume, in language, in manners. And to do this is not only advantageous; it is indispensable. . . . It would have been a wonderful exhibition of condescending grace had our LORD JESUS from heaven spoken the leper clean; but far more wondrous, and far more touching too, was that grace which led Him to become *man*, and *as man* to lay His hand on the polluted one.'

And so, in conclusion, Mr. Taylor wrote: 'Hitherto hath the LORD helped us. Amid heavy trials we have had such abundant blessings, and so many obvious answers to special prayer, that

it is with thankful hearts we go forward, looking for still greater things in the future.'

Much has happened since that small, unpretentious Report was published, but though the scale of operations has vastly increased, we call to remembrance the former days—the day of small things, but of a mighty love—for we shall ever need a fresh baptism of the first love of those early pioneers. They had not the same cloud of witnesses to GOD'S faithfulness in the mission field which we enjoy, nor the unbroken record of the Mission's wonderful experiences to encourage faith; they were stepping out into the unknown in a way that is hardly possible to-day. But it must still be GOD alone in Whom we trust. Not even the experience of those who have gone before will suffice, though each Ebenezer we have in review, does confirm GOD'S good pleasure to carry us through. M.B.

How the Appeal was Launched. Our Anniversary Gatherings.

IT would be comparatively easy to describe a meeting, to give one's general impressions and a résumé of the addresses, but it is not so easy to describe a deep spiritual experience. Apart from anything said by the speakers—and the speaking was on a uniformly high level—there was at our Annual Meetings a great, almost overwhelming, sense of the Presence of CHRIST by His Spirit, so real that it seemed natural to turn to Him and say 'Then You are here, LORD?' We knew that He was amongst us, glad to be in our midst, and we needed no assurance that He was at work, that hundreds were responding to His appeal.

The meetings were held, as announced, on Tuesday, May 7, at the Queen's Hall, Langham Place. It was encouraging to see a larger attendance in the afternoon than last year's, and in the evening the Hall was crowded, and some hundreds were turned away.

In the afternoon the Rev. W. H. Aldis presided for the first time in his capacity as Home Director. After the opening hymn Bishop Molony, who is a warm friend of the C.I.M. and has only just retired from his work in CHEKIANG, read most impressively two brief passages of Scripture (Matthew ix. 36-38, and John iv. 35-38) and led in prayer.

Mr. Aldis's address was a lucid statement of the events and circumstances which have led to the issuing of the appeal for 200 new workers within two years. He referred first to the past—the 'winter' experience described in the report issued last year entitled 'Summer—and Winter'—the changed situation, of which a picture is given in 'Taking the Offensive' (the annual report which was in the hands of all who attended the meetings)—and then he turned to the future, the great forward

movement to which GOD has called us. 'This call,' he said, 'is no hasty, ill-considered step. It is the result of continual earnest prayer, and comes to us as a confirmation of a growing con-

closing appeal appears on page 83, and the audience then joined prayerfully in the singing of the chorus printed on the same page.

We make no reference to Dr. Howard Taylor's address, since it is printed *in extenso* on another page of this issue. He was followed by Mr. Owen Warren who, as business manager at Hankow, remained in that city during the whole period of the grave disturbances there early in 1927. Very helpfully, yet humorously, he described the important and essential work carried on in our business centres. He spoke warmly of the spirit in which large numbers of missionaries, passing through Hankow from all parts of China, had taken the spoiling of their goods, and he referred also to the high character and especially the patient forbearance of many members of the British business community. Finally, he gave instances of the courage and steadfastness of Chinese Christians who have been facing bitter persecution for CHRIST'S sake.

Dr. D. M. Gibson, of Kaifeng, HONAN, said that he hoped there would be 20 doctors and 20 nurses amongst the 200 new workers. He spoke of CHRIST'S full-orbed ministry as including preaching, teaching and healing, and suggested that it was not enough to bring to the Chinese the *sound* of the Gospel, we must also give them a *sight* of the Gospel in action. He emphasised the fact that a very large proportion of the multitudes of sick folk in China *can* be cured if skilled medical and surgical help is available. It was the story of the suffering of a little Chinese girl, given by a member of the C.I.M. at Bournemouth twenty-five years ago, which had influenced him to take a medical training and offer for China.

ADVANCE !

(An echo of the Annual Meetings.)

Advance in love!
See that you bring
Love's sacrifice,
Whereby to prove
To Heaven's King
Love beyond price.

Advance in faith!
And to serve God
Go where He leads;
The Word He saith
In paths untrod,
Will meet all needs.

Advance in prayer!
And in Christ's Name,
Ask power from Heaven:
So, ev'rywhere,
Will still the same
Rich Grace be given.

—WILLIAM OLNEY.

viction that out of the welter and chaos of the past two years in China GOD is going to lead us to some big step forward.' Without giving up the old work to which it was committed the Mission was preparing by GOD'S grace to fulfil its responsibility to the unreached cities, the thousands of villages and hamlets all over China, where the Gospel had scarcely ever yet been preached, to the scores of aboriginal tribes still unevangelised, to Chinese Turkestan, Tibet, part of Mongolia, and (perhaps) Manchuria. His

The closing address by Mr. G. Ritchie Rice, O.B.E., lately Financial Adviser of the Shanghai Defence Force, is printed on page 94. He paid a warm tribute to the work and workers of the C.I.M. God grant that we may always be what we seem to be!

Before the evening meeting a number of lantern views and terse descriptive messages connected with the call to advance were thrown on the screen. This innovation was distinctly a success, a real preparation of heart for the meeting which followed.

Speaking on the opening verses of Isaiah xl. the Chairman (the Rev. J. Russell Howden) suggested that this was the kind of love-message which GOD wants to be given to China, and He has no voice except the voice of His people. We were facing the new opportunity of to-day with the old method—an evangelistic forward movement, the old message—the Cross of CHRIST, preached in the old power—the power of the Holy Spirit.

The Rev. C. Fairclough, who has just returned from the province of CHEKIANG, showed how successive generations of Chinese have sought to answer the question: 'What is wrong with China?' The new National flag—a white sun on a blue ground—was intended to symbolise peace and prosperity, but spiritually China was still in darkness, and needed the Light of Heaven. Mr. Fairclough told us how that Light had entered the heart of one and another in CHEKIANG, and how, in spite of the upheaval of recent years, the Light had continued to shine.

From CHEKIANG we were transported to the north of China by Mr. Gordon Welch, who is a master in the C.I.M. School for missionaries' children at Chefoo. He gave us a most vivid picture of the work there, and maintained that whether physically, mentally or spiritually, the boys and girls lose very little by being educated in China, while on the other hand they gain very much through being able to see their parents far more frequently than would be the case if they were at school in England. Eighty-two old Chefoo boys and girls are engaged in foreign missionary work, including thirty-eight in the C.I.M.

Mrs. Howard Taylor said that the two words especially on her heart that evening were Opportunity and Urgency. The country was open to the preaching of the Gospel, and the need, the suffering, and the darkness were greater than ever before. 'Other sheep I have,' said our Master, 'them also I must bring.' How little we can realise what that 'must' means in His heart! And there is a 'must'—a Divine constraint—laid upon



Interior view of the street chapel opening on the main street in Hangchow, Chekiang; in close proximity to the C.I.M. Bible Training Institute there.

the heart of the missionary also. 'I will show him how great things he must suffer for My Name's sake.' Mrs. Taylor brought before us more particularly the need of KWEICHOW, with its 57 unoccupied counties, and the millions of tribes-people who are so wonderfully open to the Gospel, yet wait in vain for any to tell them of CHRIST.

In a deep hush of expectation the great audience listened to Mr. Aldis's closing

address, which we hope to print in our next issue. Surely there were very few who did not mean what they said when we rose together and, as an expression of our whole-hearted surrender to GOD for His service, whether in China or elsewhere, sang:—

'Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so Divine,
SHALL HAVE my soul, my life, my all!'

Book Reviews.

TWO PIONEERS: LIFE SKETCHES OF THOMAS AND MARK BOTHAM. By Mrs. Mark Botham. (Marshall, Morgan & Scott.) 5s. net.

This is a most timely reprint of 'Two Pioneers,' published some years ago by the C.I.M. In a new and attractive dress, and with some additional matter, it presents the appeal of North-West China, and especially of Chinese Moslems, through the life stories of two brave men, father and son, who were ready to share with the Chinese, not the Gospel of GOD only, but their own lives also. The elder Botham was thirty-three, the younger only thirty-one, when GOD called them to higher service. The missionary evacuation of 1927, the death of Dr. George King, of Lanchow, the Moslem revolt of last year, still only partially suppressed, and now, since this book was published, the death of Dr. Rand, who gave much time to Moslem work—these are events which combine to constitute a challenge to the Church of CHRIST. It is Mrs. Botham's con-

viction that in view of the racial antipathy existing between Moslems and Chinese, 'the evangelisation of the Mohammedan will rest for many years to come upon the foreign missionary.' There will surely be some amongst the Two Hundred who will give themselves entirely to this work. May the reading of 'Two Pioneers' be a definite call to them, and to a host of prayer warriors at home!

'MASON OF KWANGCHOW.' By Rev. F. Houghton, B.A. (China Inland Mission). 6d. net.

This is an admirable booklet to place in the hands of young men who have heard the call of CHRIST and are preparing to devote their lives to Him, and to His service in China. Here they will find inspiration and encouragement to go forward in faith, nothing doubting that the GOD Who so blessed and honoured Macon of Kwangchow, will also bless and honour every life yielded to JESUS CHRIST for His service. The memoir is charmingly written, and all who are privileged to read it will find it deeply interesting from beginning to end.

Editorial Notes.

THE APPEAL LAUNCHED.—The inspiration of our Annual Meetings (at which the appeal for Two Hundred new workers within two years, was formally launched) was so deep and real that we wish it could have been shared by a much larger number of our friends in this country. But we especially regret that the strict regulations enforced by the London County Council prevented the Queen's Hall authorities from admitting some hundreds of people who arrived for the evening meeting after the Hall was already full. Amongst those who were turned away were a number of ticket holders. We trust they will realise that it is impossible to reserve seats after the meeting has actually begun. Offers of service are already reaching us, in response to the appeal, and we thank GOD for every sign of His approval on the new enterprise.

'Advance' Leaflets.—We look to all friends of the Mission to assist in making the appeal known as widely as possible. One method is the circulation of the four 'Advance' leaflets recently published, all of which are available for free distribution. 'An Appeal from China to You' contains a brief introduction, followed by the letters from Mr. Hoste and Mr. Aldis which were published in the May number of CHINA'S MILLIONS. 'Always Advancing,' by Mr. Marshall Broomhall, is an attractively printed and attractively worded comment on 'one of the keywords of Hudson Taylor's life.' Mr. Broomhall shows how the Mission has advanced in successive waves, and impresses upon us the truth of Mr. Hudson Taylor's words 'that to preach the Gospel to every creature is not a mere human project but a Divine command.' 'GOD'S Voice from China' is a reprint of the article printed under the heading 'A Forgotten Pamphlet' in the April number of CHINA'S MILLIONS, together with a statement of the new appeal. 'Advance' is an explanation, in dialogue form, of the need and the opportunity for advance. As a contemporary points out, this is 'a policy that would be called audacious if it were not based on the strong conviction that GOD is calling, and where and when He calls implicit obedience must follow.'

The Appeal in North America.—We print below extracts from the Editorials in the Toronto issue of CHINA'S MILLIONS, written by Dr. R. H. Glover, Assistant Home Director in North America. They are of special interest as showing how the appeal is being presented across the Atlantic.

'We feel sure that the letter from Mr. Hoste and the China Council of the Mission, which is to be found in this issue of our Magazine, will strike a responsive chord in the hearts of very many of our readers. To our own heart it has brought a joy which no other news has brought for many a day, as we contemplate the launching of a forward movement of evangelism reaching out in vision to the remotest confines of China—not only its eighteen Provinces, but its vast outlying Dependencies of Manchuria, Mongolia, Sinkiang and the Tibetan frontier as well. Surely this is good news indeed, for which we should unite in fervent thanksgiving to GOD. What a victory for CHRIST it

is that, following so closely upon such persistent efforts of the adversary to overthrow the LORD's cause in China as the past two or three years have witnessed, not only has reoccupation of the former field been made possible so soon, but the way has been opened, and the inspiration given, for this new and aggressive advance. The Council issues a call for 200 new missionaries within two years. . . . Of these fresh recruits one-half or more should be young men, and physical and spiritual specifications are laid down for these, consistent with the rugged character of the task which will confront them. Many will be called upon to blaze new Gospel trails in distant and lonely regions where they must be prepared to face hardship, isolation and danger. . . . The enterprise is no romantic overnight crusade, but a long, hard, sustained campaign. Only those who are deeply rooted in GOD and who supremely love CHRIST and lost souls will prove equal to it. What a unique and splendid challenge this is! Who will dare to answer it?'

A Chinese Bishop.—The consecration of Archdeacon Ku as Assistant Bishop to Bishop Mowll, of Western China, which is expected to take place, GOD willing, on June 16, in the Cathedral at Paoning, SZECHWAN, is an event of the deepest interest, not only to the friends of our Church of England district, but to the whole fellowship of the C.I.M. As a small boy Mr. Ku became interested in the Gospel through Bishop (then Mr.) and Mrs. Cassels, who had secured premises in Paoning from Mr. Ku's grandmother, a Mohammedan lady with great force of character. He was baptised in 1892, and during the Boxer Rising of 1900 his gifts of leadership—he was then employed as a catechist—were greatly developed. Ordained in 1903, he has made full proof of his ministry, and has gained the confidence and affection of Chinese and foreigners alike. We trust that many here in England will pray earnestly for him (especially on the day of his consecration) that he may be kept near to his LORD, with a heart full of love for souls, and that in his new and important office the Spirit of GOD may rest upon him in fuller measure than ever before. The Rev. C. T. Song, whom many of our readers saw and heard during his recent visit to England, is (D.V.) to be consecrated Assistant Bishop in the same diocese, but in connection with the C.M.S. side of it, about a fortnight later.

A Call to Medical Students.—The death from typhus of Dr. Leighton P. Rand, a North American member of the C.I.M. who joined the Mission in 1924, and has been working at the Borden Memorial Hospital, Lanchow, for the last four years, should be a call to medical students in the home countries who are hesitating about their life work. Dr. A. G. Taylor is left alone at Lanchow, and in the whole C.I.M. field there are now only seven doctors actually at work, including one at the Chefoo Schools. We trust that there will be a full response to Dr. D. M. Gibson's appeal that, among the 200 new workers there should be at least 20 doctors and 20 nurses.

'Immanuel—God with Us.'

Address at the C.I.M. Annual Meetings,

By Dr. F. Howard Taylor.

OUR Annual Meetings have long been recognised as great family gatherings, a cross-section of all who are engaged in the work of the China Inland Mission:—missionaries, donors and prayer partners. I want this afternoon to remind myself and my brothers and sisters in CHRIST of the name of the Captain of our Salvation, our adorable Lord Jesus, which means, as we all know, Saviour, because He saves His people from their sins. That is what the China Inland Mission exists for—that through its instrumentality as many as possible of the people of China may be saved. As we all recognise, each fresh conversion that has taken place in that country is a work of creation. 'If any man be in CHRIST JESUS, he is a new creation.' And only GOD can create. Hundreds of years before JESUS came into the world it was foretold of Him that His name would be **IMMANUEL**, 'GOD with us.' That is the aspect of our great missionary commission that I want to remind you of this afternoon—**GOD with us.**

HOW GOD WORKS.

I.—Yunnanfu.

Let me give an illustration of the fact that the work that is being done in China is being done by GOD—of course through human instrumentality, but done by GOD. Forty years ago or more I had an opportunity of a quiet conversation with my father and I drew his attention to the fact that in the city of Yunnan, the capital of the Province, we had laboured for many years with hardly any result. I said to him, 'Would it not be well, seeing that the people there will not accept the Gospel which has been so freely proclaimed among them on every hand, to go further to the regions beyond until we find people who will accept CHRIST as their Saviour?' He was a great deal wiser than I and he kept on the work at Yunnan. At that time there were eight Christians in the church there as the fruit of a dozen years of labour. Nineteen years ago the eight had grown to thirty—thirty Christians in that church in Yunnanfu as the fruit of the labour of more than thirty years. They were a sorrowful church, a pitiful church. It seemed as though their attitude to the people around them was, 'I do not know where they are going. I know I am going to Heaven,' and if the man next to them was going to

hell they did not seem to care. It was a pitiful state of things. Just at that time there was transferred to the station a missionary from another city in the same Province, and when he came and saw the state of things, he said to himself, 'Only GOD can deal with this situation.' He made it his rule to get up every morning two hours before daylight and spend those two hours alone with GOD, largely on his knees, that he might seek the power of GOD and the blessing of GOD to rest upon that little church and upon the people round about it. He bought at that time a straw hassock about eight inches thick. Ten years later that straw hassock was worn down to the ground with the knees of the missionary, and there were not thirty Christians, but one thousand three hundred and fifty-four church members in that city and in the country round about; as alive and aggressive a work as any missionary-hearted man or woman could wish to find anywhere in

the world. *All* power is given unto Him, and He can and will exercise all power, as we wait upon Him to do so.

2.—The Boxer Rising.

Twenty-nine years ago, as we all remember, very terrible things happened in China. I need not remind you of the Boxer year, of the murder of missionaries and Chinese Christians. About half of the martyred missionaries, as you know, were members of the China Inland Mission. It was a terrible time. It seemed as though the powers of hell were let loose over that great country and there were those who thought missionary work in China was at an end, and, indeed, had it not been for the fact that GOD was in it, it might have been brought to an end. But when the forces of darkness set to work to fight against GOD they are always defeated, and it was so on that occasion. The most experienced foreign statesman in China at that time was the late Sir Robert Hart. In an article that he wrote the



MISSIONARY PROBATIONERS AT C.I.M. TRAINING HOME, ANKING.

(Back Row, reading from left to right). J. Mason, E. Weipenmüller, E. Schnies, C. J. Patchett, P. Conteno.

(Middle Row). G. A. Birch, C. Ghasford, A. L. Keeble, E. Dages, J. F. M. Graham, A. S. Kerry, C. Wamm, L. C. Marvin, A. M. Sidbs, T. Mullholland.

(Front Row). E. Warren Knight, J. H. Kitchen, Mrs. Mair, A. Mair (Principal) S. Gordon Martin, R. J. R. Butler.

following year, published in one of the leading magazines, he said that the hope of preventing such an appalling thing being repeated as had just happened in China was the 'improbable but not impossible rapid spread of Christianity' throughout the country. What happened? Did GOD show that His hand was in the work? In the China Inland Mission up to that time, 1900, in a period of thirty-five years, we had had the privilege of baptising thirteen thousand converted men and women. Since then, in a much shorter period, eight times as many have been received into the Christian Church in the China Inland Mission. Why? Because GOD is with us, and His hand is going forth to save throughout that land.

3.—The Recent Upheaval.

As we all know, three or four years ago the powers of darkness were again let loose, in the permissive providence of GOD, over that great land, and it was flooded with a hateful and odious miasma of atheism from end to end. Companies of Chinese, paid with ill-gotten gold from another country, went up and down the streets of the cities shouting 'Down with Christianity.' In one of our Southern Stations such a company of young men met a Chinese Biblewoman, but she was unafraid because the Lord was with her. She looked at those young

men and said to them, 'You all know that I am a Christian. Why do you not begin by knocking me down?' The men were so ashamed that they turned on their heels and went away down a side street and left her standing alone, yet not alone, because the LORD JESUS CHRIST was with her. The atheists did their worst, and they did irrevocable harm that will never be undone through the length and breadth of China; but the Church of GOD stood fast. The rains descended in torrents and the floods came around the House, but it was not broken down, because it was founded upon the Rock of Ages.

And now, by the good hand of GOD, the missionaries have been returning to their posts, as you know. Every member of the China Inland Mission waiting at the coast has gone back, and on their return they have been lovingly welcomed by the Christians, and not only so, but with remarkable cordiality by the heathen as well! How is it that that anti-foreign feeling, so assiduously stirred up, that anti-Christian feeling, is passing away? There is no other explanation: it is the hand of GOD.

During the first ten years of the work of the China Inland Mission it was very uphill work. Stations were opened again and again with rioting, the missionaries had to retire and wait for a time and then go back again. Usually the second time

they were able to effect residence, but there were suspicions and strong anti-foreign feeling to be conquered and lived down. During the first ten years the total number of adult converts baptised was six hundred. In the ten years prior to the recent troubles a great many more than that were received into the Christian Church. In the China Inland Mission alone we had the privilege of receiving into communicant membership in the ten years prior to these recent troubles more than fifty thousand men and women who had been regenerated by the creative power of Him with Whom we have to do. The enemy came in like a flood, but the Spirit of the Lord lifted a standard against them. And a standard is a thing to follow! The LORD has gone before us with His standard. Jehovah-Nissi is moving towards the unevangelised parts of China, and we, as a Mission, want to follow Him. The Captain of our Salvation is leading on. Shall we not all say to Him, our LORD JESUS CHRIST, Whom we love and delight to serve: 'LORD, what can I do, to help on the work that Thou art doing in that great land?' The command has come, and we are sure it is of GOD, to 'go forward.' We invite you, our brothers and sisters in JESUS CHRIST, to go forward with us, in this new forward movement to the unreached parts of that great field.

From an Outsider's Point of View.

An Address at the C.I.M. Annual Meetings,

By Mr. G. Ritchie Rice, O.B.E.

AS one who was recently in Shanghai and who came in contact with a large number of missionaries of the C.I.M. and saw something of the work of the Mission, I have been asked to give the closing address this afternoon. The circumstances which brought those many missionaries down to the coast in the early days of 1927 were the circumstances which took me out to China, because I was sent out as Financial Adviser to the Shanghai Defence Force. My connection with the military authorities restricted my movements to a certain extent, so that I was not able to see as many of the Stations of the C.I.M. as I would have liked to see, but I was at Shanghai, Chefoo and Tientsin, and on previous occasions I had been to Ningpo, Hong-kong, Hankow and Yangchow, so that I have seen a little of the work of the Mission.

The Headquarters at Shanghai.

I have been asked to speak this afternoon as an outsider and give my views of the Mission as one not officially connected with it. May I say a few words about the headquarters at Shanghai, about the workers, and about the present need, closing with our relation to it. I wish that I could take you along to see the headquarters at Shanghai. Passing over the

garden bridge we have the Soochow Creek on the left crowded with sampans and junks, each one of them the home of a Chinese family. Sometimes the creek is so full of junks that you could walk across from one side to the other, stepping from junk to junk. If you were to go along there on one of the festival days you would see the joss-sticks burning and the worship of ancestors being carried on on practically every one of those junks. There, right in the very heart, in the very midst, of that up-to-date city this old heathenism still remains. Passing along just by the side of the creek you see hundreds of coolies straining at the large wagons, six tied to the front of each and one at the back. The wagons are packed with bananas, garden produce, and all that sort of thing. That is the centre where the C.I.M. headquarters are situated. As you pass through all that you hear the Chinese bawling out their songs as they pull the loads along in harmony and rhythm. You go into the headquarters of the Mission and a most wonderful calm comes over you. The contrast is most striking. Again and again I have taken military officers along with me, and each one of them has remarked upon the wonderful calm. As you enter the quadrangle you see two large lawns in the centre, and between the lawns there is a little Chinese summer-house with a beautiful roof to it, character-

tically Chinese. On the left is the chapel with the hospital above it. On *this* side is the Mission home where many missionaries pass through on their way up-country or on their way home from up-country. Across the lawn on the left front are the business quarters and the quarters where some of the staff live. The whole place is characterised by peaceful efficiency, and when you get behind that peace you find that the keynote is prayer. Again and again I have seen Mr. Hoste walking round the quadrangle in deep thought and in prayer, thinking of the problems connected with this work and he has laid them out before His GOD and His LORD and His MASTER, as he has walked quietly round the quadrangle. I remember that on one occasion when I went to see him we were talking about some of the problems in China as we walked round and round, and after we had discussed them and said what we had to say about them he said, 'Had we not better stop talking to ourselves and talk to GOD?' We continued our walk for a long time, until it was dark, and he poured out his soul to GOD in intercession and prayer for the Chinese and for Shanghai. That characterises the place.

It is a wonderful sight to see the Saturday night prayer meeting. Many who gather together there come from up-country and the whole atmosphere is one of prayer. We hear the records of the work, those who come down from the interior tell their story, and after each one has told his story there is a time for prayer. I have felt again and again at the headquarters that that is the keynote of the work—prayer, and therefore power.

With regard to the business work we have heard a little of it from Mr. Warren. I have made some enquiries about it and I have come to the conclusion from what I have seen that the work is done in a very efficient way. There is no show, no extravagance; but there is efficiency. Those at home who are subscribing to the work need have no qualms about how the money is spent out there. You may like to know that in the view of an outsider there is no waste. It is just efficient, quiet, prayerful work.

The Workers.

With regard to the workers in those parts, in 1927 there were something like a thousand missionaries down in Shanghai, men and women of different nationalities, different societies, and different denominations. It is not for me here to compare the missionaries of one Society with those of another; GOD forbid. But I should like to mention one or two things that were outstanding characteristics that struck me in connection with the workers of the C.I.M. One of them was that they were all keen soul winners. When we started our work amongst the soldiers, desiring to shelter them from the many temptations that beset them on every side in that strange city, the workers were increased, and different forms of entertainment and so forth were provided. Then there was a desire to meet the spiritual needs of the soldiers and when workers were required for spiritual work, men and women from the C.I.M. came forward. It was striking to see it. Then another thing. They were loyal to the Word of GOD, and how that is needed! I was connected in Shanghai with the work amongst the children of the British residents there and the residents in the West End of Shanghai. The lady who has been privileged to take charge of that work has to look round for people to speak on Sunday at services, and on more than one occasion she has said that it is difficult to find people to take the services. She said, 'There is one thing. If I ask a C.I.M. worker I have not to worry about that. We know we shall get somebody who is loyal to the Word of GOD.' Should we not thank GOD for that? Surely that is an essential in missionary work. I believe that much that has been done in China and in other countries

which has been called missionary work has not been founded on the Word of GOD, and I was going to say that it is a hindrance rather than a help. These people are unbalanced and if you merely give them education without a moral foundation built on the Word of GOD, you are giving them ground in which the seeds of bolshevism can be sown. They need teaching based upon the Word, and, thank GOD, so far as the C.I.M. is concerned I saw nothing as an onlooker to make me doubt that the workers were loyal to the Word.

Lastly, how keen they were to know GOD'S will and how keen they were to be about their work. Many of them would have preferred not to come down to the coast, they did not come willingly, and how glad they were at the prospect of going back. When it was announced at the Saturday night prayer meeting that some of the men would be allowed to go back, the women justifiably envied them. They waited their time and later we heard that some of them could go back, and how glad they were to go back to their work. For their keenness we can thank GOD and thank Him that they were soul winners, true to the Word of GOD. May we all be the same and may those who we hope will come along to carry on the work also be the same. Mr. Hoste stresses the point that those who go out must first and foremost be keen soul winners and true to the Word of GOD.

The Need.

One word as to the need. Is the need still there? We have heard so much of the progress of Christianity in China and we thank God and praise Him for it, but the need remains. The need is colossal. Supposing that the company here represented the population of China, do you know how many Christians there would be in this hall—recognised Protestant Christians, members of Churches? If this company represented the population of China, there would only be two Christians in the whole number. What do you think about that? Sometimes we are led to think that the Gospel has been preached in China for so long that the need does not remain, but as I have said, it is colossal.

Our Relation to the Need.

Lastly, what is our relation to this need? Let me deal with that for a few moments. I am reminded of Nehemiah building the wall. I wish that you would read at your leisure the third chapter of the Book of Nehemiah and see what went on as the various workers came forth to carry out the building of the wall. There is one verse that I should like to read to you, verse 27: 'After them the Tekoites repaired another piece, over against the great tower that lieth out.' They all had their piece to do, but they were not content simply with doing that piece. They saw another piece that needed repair where the great tower was lying afar off. They realised the need and so they carried out the repair of that piece as well. The record remains here in God's Word of those men who were not satisfied merely to do the work just before them. They lifted up their eyes and looked and saw another piece where the wall was broken down and they repaired that other piece. May we similarly look out to China with all its millions and realise something of the need and that it is our privilege to go to repair another piece of the broken wall. I should like to leave those words with you. Those who went to repair that other piece first repaired the piece in front of their house. It is not merely a question of being stirred with the romance of going to China. Are some who are busy here and feel that they cannot be spared going to be called forth by the need, are they going out to repair the piece over against the great tower that lieth afar off? It surely is the privilege of some of us to go forth. Is there no responsibility on us? The responsibility is on every one of us. We read that some did not put their necks to the work of their

CHINA'S MILLIONS



ON THE GRAND CANAL

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耶和華以拉

'As . . . so . . .'!

The Succession of the Sent Ones.

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‘As . . . so . . . !’

The Succession of the Sent Ones.

The Closing Address by the Rev. W. H. Aldis, at the Annual Meetings on May 7.

MY dear friends, I confess that I could wish that the responsibility for the closing message this evening at this great gathering rested upon someone else rather than myself; and yet, casting myself upon the LORD for a message, I would seek, as He shall help me, to gather together the threads of this meeting and present to you the LORD's appeal for very definite and whole-hearted consecration to Him.

You have been listening to the cry of China's need; you have heard from Mr. Fairclough the story of China's darkness and how the great and crying need in China is for the light which can come alone from the LORD JESUS CHRIST HIMSELF, Who declared, 'I am the Light of the world.' And you have been listening to the cry of the little children of China, those little castaway, not-wanted, mites. It seemed almost, when Mrs. Taylor was speaking, as though we could hear the cry and sob of tens of thousands of these little ones in China.

Then, too, you have been hearing the call of those aboriginal tribes away on the western borders of China, of those unreached multitudes, no one knows just how many, some of them sunk in the deepest depths of moral degradation and shame, and desperately needing the only thing that can save them, the Gospel of the LORD JESUS CHRIST.

There was voiced this afternoon, and you have heard it mentioned again this evening, the Call which has come to us from China for two hundred more men and women during the next two years to take the Gospel to the unevangelised people—to those unreached walled cities of China without a resident missionary, to those thousands and tens of thousands of villages and hamlets, many of which have never yet been visited by a preacher of the Gospel. Moreover, you have heard the call also from the peoples of Tibet, of Turkestan, of Mongolia, and of Manchuria. This call has come to us and to you and the closing minutes of this meeting may decide what is going to be your answer to it.

Two thousand six hundred years ago a challenging

question from heaven fell upon the ears of a young man—and that question was just the expression of the yearning heart of GOD—'Whom shall I send and who will go for us?' And you will remember it evoked an immediate response which was at once a complete surrender and an entire committal of himself to the LORD. In the 6th chapter of Isaiah it is written of the young prophet: 'Then said I, here am I. Send me.' I believe that many centuries before that there had been another challenging question in heaven, a question concerning the redemption of the world, once again an expression of GOD's yearning heart of love over a lost world. The reply to that question we find recorded in the Epistle to the Hebrews and the tenth chapter, where we read: 'Then said I, Lo, I come to do Thy will, O GOD—it was the same response of a glad and entire surrender to the Father's will on the part of the LORD JESUS CHRIST. As we read on in the New Testament we come to the words of St. Paul recorded in the Epistle to the Galatians: 'When the fulness of the time was come, GOD sent forth His Son,' and JESUS came, the Sent One of the Father, to redeem the world, to satisfy the yearning of the Father's heart over the world that was lost. All through His life that was the dominant thought that influenced our blessed LORD. He was sent of the Father, sent to redeem the world, and it would seem that this was a part of the secret of His joy. He said: 'Neither came I of Myself, but He sent Me. The living Father hath sent Me.' And this was surely the secret of the urge that was in His heart—that urge to which Mrs. Howard Taylor has already referred—the Divine imperative imposed upon the Son of GOD. 'I must be about My Father's business.' 'I must preach the Gospel.' 'The Son of Man must be lifted up.' 'Them also I must bring'—the urge was the knowledge that He was the Sent One of the Father and this carried Him through His earthly life and at last it led Him to the Cross of Calvary, where He laid down His life as a substitutionary sacrifice for the whole world. He said: 'Therefore doth My Father love Me

because I lay down My life. I have power to lay it down and I have power to take it again. This commandment have I received of My Father.' And thus, as the Sent One of the Father, He completed the work of the redemption of the lost world. Before He went to the Cross, and when the shadow of that Cross lay heavily upon His pathway, our LORD JESUS CHRIST was speaking to His Father in those words recorded in the 17th chapter of St. John. Listen! 'As Thou hast sent Me into the world, even so have I also sent them into the world.' And when Calvary was passed, in the anticipation of the outpouring of His Holy Spirit, He spoke to His disciples and said, 'As My Father hath sent Me, even so send I you.' The LORD JESUS CHRIST was seeking to maintain the succession of the Sent Ones and those disciples went forth as the sent of the LORD JESUS CHRIST, just as He had been sent of the Father. As they went forth they realised in their experience that what was true of their Master as the sent of the Father was true of themselves as the sent of the Son. They experienced the same urge that He felt, they realised something of His passionate longing for the salvation of men and women, and their experience was very similar to His, with this one exception—that He was sent to procure redemption, and they were sent to proclaim a redemption that was already accomplished.

I want to say in the closing moments of this meeting that the Call that has come to us from China is not so much a call from the China Inland Mission and is not, indeed, even a call of China's great need, great and almost overwhelming as that need is. The call that comes to us is a call from the LORD JESUS CHRIST Himself to go forth and proclaim the story of His redeeming love, and tell the people of China, of Tibet, of Mongolia, of Manchuria, and of the aboriginal tribes, that JESUS CHRIST died to redeem them from iniquity. The solemn pathos of the situation is this, that whilst you and I have been meeting in this hall to-night, three thousand of those people have passed into eternity, and in most cases they have gone out into the dark. Redeemed, and they did not know it. Whose fault is that? And so the call comes to you, and it comes to you from the LORD JESUS CHRIST Himself—the same call that fell upon the ears of the young prophet those two thousand six hundred years ago. Listen to it as it comes to you from the LORD of Glory, from the LORD Who laid down His life for you and for the people of China, and Who is seated at the right hand of the Father 'from henceforth expecting.' 'Whom shall I send and who will go for us?'

What is going to be your reply to that call? The response that we make may mean something different for each one of us. It certainly will not mean for all that they will go forth to China. That is obviously impossible. But it will mean something costly. It may mean for some mother or father here that they will give up willingly to the One, who gave Himself for them, a loved daughter or a loved son to be one of the two hundred witnesses. Would you be willing to make that response in reply to His call to-night?

Some of us were listening yesterday to the story of a parent who had one dear daughter, and when the call of GOD came to this daughter to go, the mother, although her heart seemed breaking, said with a glad response, 'Nothing is too precious for JESUS.' And

when the news came later on that this loved daughter was one of the martyred ones, the same response came again from her broken heart and through her tears, 'Nothing is too precious for JESUS.' It may be that some parent here to-night will need to offer up a daughter or a son for the glad service of telling the story of redeeming love to those who can never otherwise have the chance of hearing it. It may mean for somebody here a little less luxury in life. I do not suppose that there are many present living lives of luxury—I hope not—but it might mean that you would have to give up something. It might mean for somebody that the motor-car or that second motor-car has to go; I do not know. It may mean that something you have planned to buy, a new dress, for instance, may never be bought because you have heard the call to-night, 'Whom shall I send and who will go for us?' It may be that your response will mean the changing of the whole current of your life and that all your plans will be scrapped. Young man, you may have mapped out your pathway, and you know exactly what you are going to do, but to-night as you hear the cry of your LORD it may be that those plans of yours will go by the board, and you will respond as Isaiah did, 'Here am I. Send me.' Again, it may be that your response to the call of the LORD will be that henceforth you will give yourself in a new way to intercessory prayer, that you will begin to pray as you have never prayed before for China in its dire and desperate need. One of these things or something else equally costly will be the response that you will make to-night if you are going to satisfy the yearning heart of the LORD JESUS CHRIST Who loved you and gave Himself for you.

The question that I want to put to you before this meeting ends is: Are you willing to make some response, whatever that response may be—to go, to give, to pray, to send? Are you willing to-night to make whatever response it may be that the LORD shall lay upon your heart? Are you willing to take your part in this advance? The LORD JESUS CHRIST is yearning to maintain the succession of the sent ones. Will you be a *sent* one? Listen once again: 'As My Father hath sent Me, even so send I you.' Let us calmly, quietly, and without any unnecessary emotion, but in the presence of the LORD Who loved us and gave Himself for us, face His claim. Are you willing, parents, children, old or young, whoever you may be, to-night, as the LORD shall make clear to you what your response is to be, to take that part in this advance to give the Gospel to those who have never yet had the chance of hearing it? If so, will you stand with me now for a moment in the presence of the LORD in silence.

* * * * *

Now, as we stand here in the presence of our LORD, indicating our willingness to do whatever He shows us we must do to give the Gospel to the perishing millions who have never heard of JESUS, shall we sing with our heads bowed in His presence, the last verse of the hymn we sang just now:—

Were the whole realm of nature mine,
That were an offering far too small.
Love so amazing, so divine,
Shall have my soul, my life, my all.

The Former Days.

'Call to remembrance the former days.'—Hebrews x. 32.

VII. 'We Must Go Forward.'

A BUNDLE of old papers lies before us, recently lent by the only surviving sister of the late Miss Emily Blatchley. What strange feelings these old, time-worn papers inspire! Here is a cutting from the *Daily News* of October 19, 1868, giving a lurid account of the terrible Yangchow riot. Here is a printed letter, marked private, which, though unsigned, is evidently from the pen of Mr. W. T. Berger. And here is an old Chinese envelope, stained with age, containing a personal letter written by Miss Emily Blatchley not long after the riot mentioned above.

It is an old story, we know, but somehow it has something about it of undying interest, especially when some of the original documents make it live afresh before one's eyes.

'My Beloved Friends,' writes Mr. Berger, 'have you had any tidings from Yangchow by this mail? We have two packages from thence—one of them should have arrived by a previous mail. How can I write?' And then follows, in brief, pregnant sentences, which reveal the emotions of the moment, a brief account of what had happened. Let us transcribe a few lines:



Photo by

[A. R. Saunders.]

The house in Yangchow which was attacked during the riot referred to in the article.

Thousands of people surrounded the house; they dug through the walls, burst open doors, tried in several places to set fire to the premises, rifled their boxes, drawers, and rooms, searched and took what they valued from the persons of Mrs. Taylor, Miss Desgraz, and Miss Blatchley, etc., etc. Then follow some personal details; the injury of Mr. Reid through a brickbat striking him in the eye, the hurt received by Mrs. Taylor and Miss Blatchley, by jumping from the roof over the front of the reception hall, about twelve or fifteen feet high. And the letter closes with a quotation from Miss Blatchley's letter, written in a boat on the day after the riot, when all were still feeling stiff and weary with the long strain on nerves and brain of the previous two days and nights. 'Yet,' adds Mr. Berger, 'God saved them, and, we trust, has them under His own safe protection.'

But we turn with peculiar interest to the old, Chinese envelope, with its letter, now more than sixty years old. It is dated from Chinkiang, some few weeks after the riot. For the most part it is taken up with sisterly interest in affairs of the family in England. These, of course, do not concern us here. But out of them come these stirring words, written when she literally was as one plucked as a brand from the burning at Yangchow:

'Oh, it is so strange,' she writes concerning something at home, 'that our hearts will be so grasping, when in a little while all these things will be burnt up, and we shall only be rich in proportion as we have lived and laboured for CHRIST. Dear C—, I do so want to meet you all in heaven. I may never see you again down here; I cannot tell what awaits me: *we must go forward*, and it may be to sudden and violent death. We stood on the edge of it at Yangchow: GOD was pleased to deliver us then. But at the next place He may require us to seal our work and love with our blood. If He does, He Himself will be with us—with me, even to the end. Good-bye, my own dear sister.'

We fold up, with something akin to awe, this time-worn letter with its burning words, and restore it to its Chinese envelope. But that letter, though old, surely speaks to us still, for it is not possible to read such words written from the brink of a possible martyr's grave, and remain as though we had never seen them.

'*We must go forward.*' Has that not a message for us to-day? Such was the passion which then possessed that frail woman who had not many years of life before her. In this great and perilous work she had found a vocation for which she was prepared to die, a calling into which she could pour out the pent-up devotions of a large and generous heart. Something of what manner of woman she was can be gathered from her writings, in which she reveals her secret self. Six years before she had sailed for China, and probably before she knew anything about Mr. Hudson Taylor and his work, she had written the following lines, which are extracted from one of her poems found among the same bundle of old papers:

Whence come these torrents rushing through the soul,
Like waters flowing from a cistern broken?
These burning passions that defy control,
Seeking expression, and yet never spoken?

Oh, for the freedom of the Fatherland!
Where nothing will deter the soul's expansion;
Where all the mighty feelings of the mind
Truly will be express'd:—our Father's Manan!

There is something in the writings of those early years which reveal that the heart had not found its true sphere. But in the evangelisation of China she found a cause into which she could pour out all her love and devotion. So come life, or come death, her one cry was: '*We must go forward.*'

And this was the passion which fired the hearts of all that noble band of pioneers. Once more we have read the original letters of those who suffered in that terrible ordeal at Yangchow, and in all there is a quiet determination not to be deterred or turned aside from the great work of evangelising China. Mrs. Hudson Taylor, writing a few months after the riot, when

they had been reinstated in Yangchow, said: 'Well may they say among the heathen, "The LORD hath done great things for them." He has re-established us not only in Yangchow, but in the very house from which He permitted Satan's malice to drive us—perhaps for the testing of our faith; certainly for the working out of His own glory, and the furtherance of His own cause in this land. Mr. Reid has recovered without the loss of his eye; and the injury which Mrs. Rudland received has been temporary, while she has been made the mother of an uninjured babe. Since our return He has made my dear husband and myself the happy parents of another little son—born in the very room from which I had to make such a hazardous exit three months before. And three of the Chinese who passed through that fearful time with us, have, we hope, been influenced by the power of GOD'S truth, and are now candidates for baptism. "O magnify the LORD with me, and let us exalt His Name together."'

And Mr. Hudson Taylor, writing only three weeks after the

riot, said: 'We are now getting over our wounds and bruises . . . Our work is not an easy one, it is no child's play—and our funds are very low; while some of those who ought to sympathise with us and help us, both in England and in China, are jealous, and do much to injure us. But the LORD reigneth. *By His grace we intend to go forward, and He will not leave us in the lurch.*'

It is quite clear that they were in no doubt as to their watchword. 'So far from being disheartened,' wrote Mr. Taylor, 'we take courage from the goodness of GOD to us in our extreme peril; and from the very opposition of Satan, we are the more determined to continue the conflict.'

'It is not enough,' said Marshal Foch, 'to have an aim, a plan, and a method; one must pursue their application with a vigorous tenacity.' 'Cast not away therefore your boldness,' said the writer to the Hebrews, 'which hath great recompense of reward.'

M. B.

Medical Work at Fukow.

While the C.I.M. Hospital at Kaifeng, Honan, is still being run as a military hospital, Dr. Jessie McDonald and Miss Soltau have been doing medical work temporarily at Fukow. Within seven weeks they received 120 in-patients. Dr. Walker has since joined them, and is working amongst the men. We print below extracts from Miss Soltau's most recent letter.

IT is difficult to realise in our own lands what the condition of people suffering from incurable complaints is like. Nowhere more than in medical work is it seen how the Gospel is needed, and what it has done for us in other lands.

At the present moment the Biblewoman has gathered the patients into one room and is taking the afternoon meeting with them, pressing the point again and again that they must open their hearts to receive the LORD JESUS if they want to be saved. Each afternoon there is this gathering, when they learn a hymn and listen to teaching. It would be easy to get disheartened at times at the slow rate at which anything is remembered, so many many times is it repeated over before it is retained. The elder women are sure they can't learn to begin with, so they have to be persuaded that they can. A chorus of four lines that can be said or sung one evening all seems to have evaporated by morning, and has once more to be learnt, though, of course, the second day it is a little more easy.

At the morning prayers, held always in the Chapel, the Boys' School teacher has been leading these last mornings, and he speaks so splendidly, just in the every day local dialect, which all can understand. This morning in speaking about the duties of husbands and wives and parents and children, he was very vivid in his descriptions. . . .

Yesterday he prefaced his sermon, which was an excellent one, by saying that a few days ago, as he was passing by,

he heard two women patients talking to each other, and one said to the other, 'They say that if you pray to their JESUS your eyes get better much more quickly.' Mr. Chang said how that remark had stuck to him, 'their JESUS,' not 'my JESUS.' No, that woman did not know Him, she had only heard tell of Him, and if you prayed to Him you would get better. He went on to tell of various of our LORD'S miracles, quoting cases of *instant* healing, and then ending up with Thomas's exclamation, 'My LORD and my GOD.' Would that that might be true of all!

You will continue to pray, will you not, that all this work shall not be in vain, and that many will these months really find the Saviour?

Some of those who have been here and gone home, came back this last weekend for further treatment, bringing in fresh relatives to be also seen. They come like old friends and are so pleased to be here again.

The daily routine is much like this. Prayers come about 6.30 a.m., after which a certain number of the eye treatments are given, whilst the cook is getting breakfast ready. That eaten, we all go back to the front court, where on fine mornings already there may be a few patients to be seen, and the rest of the in-patients who have to be seen by the doctor or get more medicine are also waiting. All morning we are kept busy down there, some days as many as forty cases coming to be seen.

At noon the bell rings, and those of

us who are free (some days we are not) join the Evangelist and Biblewoman for prayer for the work. Dinner is most welcome by 12.30, and the bowls of dough strings and vegetables disappear very rapidly. A short rest follows, and a cup of tea at 2 o'clock, and we once more start work. (Our tea has come to an end, and we are rather wondering how we are going to feel without any. The cook brought in some Chinese tea to-day, but it did not colour the water even, so won't be very stimulating!)

Some afternoons there are special patients to be seen, or treatments or operations to be done, or as to-day, owing to bad weather, nothing special, so the girls can have more teaching, and get on a little with the many things they have to be taught. . . .

The men workers have been very interested in an elderly man, an ardent Buddhist, who came here to visit his son whilst on his way to a certain shrine to worship. He was met at a recent fair and talked with, and has since come frequently to learn more, bought a Bible, and written home to say he has become a Christian. He has dropped his Buddhist gown, and always comes to services, in fact, suggested that he should go out with the two Christian men who at present have taken out the tent for preaching in the villages in the district. He thought he could help a bit. . . .

For the future we still much crave your help. That remains still hidden. It looks rather as if we shall remain here till harvest time, which is early June

'A Living Epistle.'

The Rev. K. K. Yü, of Nanpu, Szechwan.

By Miss F. H. Culverwell.

MR. YÜ was born in Nanpu. His father, who had emigrated from HUBEI, had died when he was young, and he was brought up by his widowed mother. Talented, with very gracious manners, and a born leader, he grew up a general favourite in the city, but it was not until after the upheaval in 1900 that he came in touch with the Gospel. Discovering that he was born ten days before the sailing of the *Lammermuir* party, he one day remarked, 'Mr. Hudson Taylor did not know then that the LORD had just sent a little child into the world for future ministry in His Church.'

In 1901, under the mistaken idea that the Church was a self-protection society, a band of men headed by Mr. Yü appealed to Bishop Cassels for missionaries to open work in Nanpu, promising to provide premises. Mr. Yü threw all his energies into the undertaking, and from the first evinced deep interest in the Gospel when it was brought before him.

Ill-health had led him at the recommendation of Chinese doctors to resort to opium. As the light dawned his conscience was awakened to the sinfulness of the habit, and while seeking deliverance from the evil bondage, he was to realise the awful withstanding of the powers of darkness. Three efforts were made before he was freed, in answer to prayer, but the victory was complete, the desire for opium was entirely taken away. In after years he always said he felt the LORD permitted him to suffer so much that he might be a help to others. It inspired him to carry through a remarkable work one winter amongst opium smokers. The Boys' School happened to be closed for some months, so he arranged to receive batches of fifty men at a time. Daily prayers and personal conversation brought them all under the sound of the Gospel, resulting in the reclamation of many and the conversion of some.

But to return to his early days: in due time he was baptised, the leader of society in that city becoming the first member of the Church there!

From the first his witness was fearless, and he was to be found making known the Truth to his friends and acquaintances at the principal tea shops where they were accustomed to meet. He would then invite them to the weekly Bible Class at the Mission House, that they

might search the Scriptures and learn more. Six men were brought to the LORD as the fruit of this effort.

A famine in the winter of 1903 brought many starving children into the city. Mr. Yü was reading at the time the life of George Muller, and it came to him, 'If the LORD used George Muller to save the children, can He not use me?' Then

gave us a supper, are you not going to give us a breakfast?' This piteous appeal touched Mr. Yu's heart afresh, and he felt he must trust the LORD to provide breakfasts, too. This labour of love continued during the worst four months of the famine, the numbers fed increasing to several hundreds daily, including old men and women. It was a work of faith, carried on quite apart from the foreign workers. 'You need to know how to pray to carry on work like this,' remarked Mr. Li, Mr. Yu's brother-in-law.

Mr. Yu early had to undertake the duties of an evangelist, and later was called to the ordained ministry. He accepted with much hesitation and heart-searching, having a deep sense of the responsibilities attached to this high and holy calling.

His sermons were most helpful, and at 'Quiet Day' meetings, he was at his best, the addresses given by him being full of rich spiritual teaching. A 'Mission' he conducted at a neighbouring station was much blessed to the Church members. Poor health prevented him from engaging in this ministry on a wider scale, though invitations came to him from many places. As an evangelist he was gifted. Carrying a large banner with a cross on it, and the text, 'The blood of JESUS CHRIST cleanseth from all sin,' he would take his stand at the street corner, and boldly proclaim the message of salvation. One day he spoke of the 'Red Cross' worn by the military, explaining its origin, and concluded with, 'I do not say I am a good man now, but I can say through what the Cross stands for, there is one man less working for evil in this city.' A catechist, formerly a military officer, now doing good work in East SECHWAN, is a result of this preaching.

Sympathetic interest in, and helpful influence with, young men was a marked characteristic of this servant of GOD. Among those who have developed under him and become earnest workers is Mr. Ren, recently ordained. Others are still at work, some have 'passed on' before.

It was Pastor Yü's privilege to be much with Bishop Cassels only a few weeks before the Bishop was 'called home,' as he was detained in Paoning through his daughter's illness. Bishop Cassels ever valued his wide outlook, and seemed much comforted by his presence and



REV. K. K. YÜ.

he gathered together the few Christians, telling them what was on his heart, asking them to join him in prayer for guidance. Acquiring the use of an empty shed, he arranged to provide an evening meal and night shelter for as many children as could be accommodated, then with others he went out at night gathering them in. Forty was the number called to the first meal. On coming out of his house the next morning he found sitting on the curbstone a row of unkempt little ones with their empty basins. They greeted him with, 'Mr. Yü, you

help at that time, when important questions were under consideration with regard to an advance movement to celebrate Bishop Cassels' fortieth anniversary in China, and the responsibility of preaching the special sermon on October 18 (the thirtieth anniversary of the Bishop's consecration) was committed to him.

The last few years were overshadowed for him by overwhelming sorrows, the

loss of Bishop Cassels, greatly loved by him, and of his own two beloved daughters, bright Christian young wives, then the military occupation of the city and Mission premises, even to the Chapel, which brought desolation to the Church, services being reduced to the limitations of his own house. A very serious illness in 1927 caused increasing heart weakness which led him to send in his resignation. Grave apprehension had been felt for some time

that the strain and suspense of circumstances would be too much for him, and his sudden end on January 29 was not unexpected, but the Church is keenly feeling his loss. Truly he was a 'living epistle,' widely known both in his pre-Christian and after-conversion days.

May this brief memoir call out the prayers of many for the bereaved family and the sorely tried Church in their deep afflictions!

The Chefoo Schools.

Address at the C.I.M. Annual Meetings,

By Mr. Gordon Welch.

MR. CHAIRMAN and dear friends, that which I am going to tell you to-night is very different from that to which you have been listening during these last minutes. You will forgive me for saying this at the beginning, but I want to make it perfectly clear that the children of our Chefoo schools are the children of our missionaries. British parents have British children, American parents have American children, and every child in the Chefoo schools is either British or American, with the exception, perhaps, of a few other Europeans. We have not one single Chinese scholar in our schools. Everything is absolutely and entirely British or, shall I say, British and American. Very early in the history of our Mission Mr. Hudson Taylor realised the need for making adequate provision for the children of the missionaries. He faced the problem prayerfully and GOD led him to found a school in China, and in Chefoo. You will see Chefoo on the map in front of you in the Province of SHANTUNG on that promontory which sticks out to the right in the north of China. There we have our school. It started as a very small concern, it has grown, and to-day in the three schools, one a preparatory school for children up to the age of ten, the girls' school and the boys' school respectively for children from the age of ten to the age of seventeen, there are two hundred and forty children speaking the same language that you speak. It is amongst these children that I, together with a large number of others in this hall to-night, have been working.

The school was founded forty-eight years ago, and I want to-night to express publicly our praise to GOD for guiding Mr. Hudson Taylor to found the schools at Chefoo. We are right off the main road and we have been preserved during

a large number of the troubles that have taken place. Had the school been founded elsewhere we know not what might have taken place concerning us. Mind you, we have had our troubles and recently you have seen Chefoo to the front in your papers. There have been times when the members of the staff have had to be up night after night patrolling that large compound. There have been days when every child has been prepared with the essentials of life in a pillow-case ready to concentrate at a moment's notice at a given spot. To-night, as we realise what might have been necessary had the schools been elsewhere, our hearts are full of gratitude to GOD for the way in which He guided His servants to found them in Chefoo.

'Why have the schools in China?' says someone. 'Why not send the children home to England where they can be educated?' The supreme reason that Mr. Hudson Taylor would have given us regarding that question is this—that he wanted to conserve, as far as possible, the home life. If the children had to be sent home to England it would mean that the parents would be separated from their children for at least seven years, and many of them for ten years. Those of you who are parents will understand what this would mean—sending your child home at the age of six and not seeing the child again, perhaps, until he was fourteen or fifteen. That long separation is overcome in some measure, although there is still a long separation for many. As we have the schools in China the majority of the parents are able to see their children for a few weeks every year, and in the other cases the children are able to see their parents at least every three years. Soon after I arrived in China I was conscious of what separation meant. I took the journey

from Chefoo up to Tientsin in order to fetch a party of children back to school, and there in Tientsin a mother brought her son, aged six, and handed him over to me to conduct down to the school. I shall never forget the scene as that mother said 'Good-bye' to her eldest son who was going to school for the first time.

I want you to realise that the troubles that have taken place in China have affected us in no small measure. Many of the children know that their parents are living and working in dangerous places and therefore frequently they are in no small way concerned about the well-being of their parents.

Besides our own Mission children we have in the school a few children belonging to other missionary societies and we have a few, too, who belong to business people who are living in China. A wire was received in Chefoo one day to say that the captain of a ship on the coast, the father of one of our boys, had been shot by pirates. Can you imagine that boy as he received the news? For a whole week no further news was received by way of details. I want to remind you to-night when you hear of this one and that one falling into the hands of bandits or passing through some other experience, that their children at Chefoo need our prayers as much as the parents do.

Do the children miss much by being educated in China instead of being educated at home? I maintain that they miss very little. Let us look at it from three points of view, and first the physical point of view. The boys and girls in the school at Chefoo have, I believe, the opportunity of taking part in more athletic sports and outdoor games than the children in most of our schools in England. Let me read a list. We have cricket, football, hockey, tennis, sledging,



Photos by]

[H. W. Furnell.

THE SEA FRONT AT CHEFOO.

These are two views of the East Beach. That on the left shows the sea foam hegan to a height of ten feet. Peering over the edge of the foam may be seen the Preparatory School building. On the right of the second picture a complete view of the Preparatory School is obtained, and further to the right, the Boys' School.

fives, basket ball, athletic sports, cross-country running, boating and swimming. That is a pretty good list, I maintain. One word of comment about the swimming. The majority of our boys before they leave Chefoo at the age of seventeen obtain a certificate for swimming three miles in the sea.

Do they miss much educationally? Our object and aim is to prepare them for the Senior Oxford Local examination which is held every July, and the results of these examinations year by year are very gratifying. Honours and Distinctions are not missing from the list. We have to praise GOD together, those of us who work in the Boys' School and the Girls' School, for the splendid grounding that the children receive in the Preparatory School before they come to us. Of course we have our difficulties in connection with examinations. For instance, every boy and girl in Chefoo, who naturally learns money sums, is dealing with foreign money, and quite a number of them have never handled English money. Therefore we have added difficulties in teaching them. It is like children here thinking in rupees, when we bring pounds, shillings, and pence to our children in China. They sit for the Oxford examination and we say, 'How did you get on?' and they show us the English paper: 'Write a composition on one of the following subjects: Wireless—but they have never listened in; 'A journey by train'—we have had boys in Chefoo, aged ten or twelve years, who have never seen a train; 'A day in the country'—what can they write about a day in the country as the examiners here in Oxford under-

stand it? You can see the minor difficulties with which we are faced sometimes.

In closing, a word or two concerning the spiritual side of the school work. That is given the first place. I want to say to-night that we in Chefoo give the Scriptures their right place in the school. I am pathetically sad as I see here in England Scripture and Bible training being squeezed into, or out of, the school time-table. In two of our schools every morning the first lesson day by day is devoted to Scripture. I am often mindful of a little boy who came to us aged about eight and went to the Preparatory School. He had come from a non-Christian home. He woke up the first morning and found a certain portion of the time set aside for reading the Bible. The mistress on duty read the Scripture Union portion to the children. That was possibly the very first introduction that boy had had to the Bible. Then he came down to breakfast on the first morning and after breakfast, at prayers, he was given the Bible again. After a short interval he went to school, and the first lesson was Scripture, and he was handed a Bible again. The second subject for the day was arithmetic. His hand went up and he said, "Please, Miss, is this in the Bible, too?"

I am glad to say to-night that the majority of our children leave school professing JESUS CHRIST as their Saviour, and nothing gladdens our hearts more than to see this. Let me take you to one little scene. When I arrived at Chefoo six and a half years ago there were a few senior boys in the school who were spending their Sunday afternoons in

taking Sunday school classes amongst the smaller boys in the school. They were in the habit of coming to my bedroom Sunday by Sunday to have prayer with me before they went to their Sunday school class. One of the boys said to me on a certain Sunday afternoon, 'Please, sir, I feel compelled this afternoon to urge those small boys to accept CHRIST as their Saviour.' We prayed together and I said, 'Go ahead'; and that Sunday afternoon in his boyish way he urged the juniors of the school to accept CHRIST, and one of them did. Now to-day where are those two boys, the speaker and the one who was saved that Sunday? The boy who spoke that Sunday afternoon is to-day in the Toronto Bible College preparing himself for the foreign field, and the younger one who was converted is to-day in the school exercising a strong Christian influence over the other boys. Such things gladden our hearts. Visible results? Yes, we have them. We know of no fewer than eighty-two of our old boys and girls who to-day are definitely engaged in foreign mission work, and I am proud to tell you to-night, as belonging to one of the large number who have had a small share in the education of these children, that we have no fewer than thirty-eight of this number in our mission.

When you pray for China, when you pray for those who are working in China, remember too the children of our missionaries and join us in prayer that they may be converted while young, and pray that those who are converted may be kept by the power of GOD when they leave us for the homelands

Our Shanghai Letter.

A Letter from Mr. James Stark, at the Mission Headquarters in Shanghai, dated May 16, 1929.

Brigandage.

SINCE I last wrote to you, there have been further military movements in Central and Southern China, some of them with their uncertain significance causing suspicion and uneasiness, especially in official circles. Neither the political nor the military situation can be regarded as satisfactory, and this is reflected in lack of effective control throughout the provinces. Brigandage is prevalent in many parts of the country, and the people continue to suffer loss at the hands of lawless men, whose activities the local officials appear to find it difficult, if not impossible, to suppress.

This week we have learned that Mr. Best, while travelling in the province of ANHWEI, was robbed by bandits. We have also received a letter from Mr. Funnell, reporting that he and his family, on their journey from Wanhsien just a day before they reached Suiting, where they are resuming work, were stopped by robbers, who opened all their boxes and ruined some of their suitcases, taking money, watches, clocks and such other things as they desired. We sympathise with our friends in the strain through which they passed, as also in the losses which they sustained.

Movements of Workers.

MR. GIBB left Shanghai on the 3rd inst. for SZECHWAN on a prolonged visit. He expects to be absent at least nine months, as he hopes to see the work at all our Mission stations in the province, with the possible exception of Tatsienlu. You will, I feel sure, follow him with your prayers, not only that travelling mercies may be vouchsafed to him, but also that his ministry may be a means of strengthening the work.

With the exception of Dr. Ivor Beauchamp and Mr. Marcel Urech, all the students in the Training Homes at Anking and Yangchow have gone forward to their stations. Many of them have long journeys before them, and will need grace and courage as they face the experiences through which they will have to pass before they reach their destinations. They will need our prayers as they seek to adapt themselves to life in inland China.

Famine conditions still prevail in North and North-West China, and great difficulty is experienced in securing transport for the necessary supplies of grain to the affected areas, whilst the funds available are altogether inadequate to provide for the relief of the appalling distress which is reported from the famine-stricken provinces. Mr. G. F. Andrew, whom, at the urgent request of the International Famine Relief Commission at Peiping, we released from his duties in the school at Chefoo to proceed to KANSU on behalf of the Commission to investigate and advise in the administration of famine relief, has safely arrived at Lanchow.

You will share our sorrow and our sense of the loss which the Mission has sustained in the death of Mr. K. G. F. Peterson, of the Swedish Alliance Mission, at Saratsi on the 7th inst., and in that of Dr. L. P. Rand, one of our North American workers, at Lanchow on the 8th, both from typhus fever.

Mr. Robert Gillies and Mr. Arthur Moore are at present in Manchuria, making a survey of the unoccupied areas as arranged at the last session of the Council, when the question of the Mission's responsibility for the evangelisation of these regions was under consideration.

You will be glad to learn that this month already three hundred and seventy-five baptisms have been recorded, and



Photo by]

[A. T. Polhill.

NORTH GATE OF THE CITY OF SUITING.

This is a picture of the north entrance into the city—Suiting in Eastern Szechwan—in which Mr. and Mrs. Funnell are resuming work after furlough, and within a day's journey of which they were attacked by robbers. It is in this city, too, that Miss Fowie has been able to restart the Women's Bible School, for which she asks prayer. (See note on next page.)

that, whilst trials and discouragements due to the unspiritual condition of the Churches and other causes in some centres are not wanting, there are many indications of progress and blessing in the work.

Sunshine and Shadow.

FROM Hingping, in the province of SHENSI, Mr. S. Bergstrom, the chairman of the Field Committee of the Scandinavian Alliance Mission, writes that despite severe famine conditions it has been possible to continue the work with success. A tent mission, lasting four or five weeks, was recently held at a place some seven miles from the central station, and over two hundred inquirers were enrolled as the result.

In Yanghsien, a station in the same province, where the work has been very hard, two students from the middle school, Miss Parr informs us, have been attending the services and have professed to be convinced of the truth of Christianity. When the Principal learned that they had been to the Mission chapel he called the school together and for two hours harangued them on the evil of the Gospel Hall—the old slogan. He then had two rings drawn with chalk, and the two boys were made to stand, one in each ring, while the master led the other boys past, cursing them as they went. The lads, however, have continued coming.

A Bible-Reading Magistrate.

RECENTLY, while on an evangelistic tour in the Hoku district in SHENSI, Mr. Martin Jensen visited Pienkwan. The magistrate, he found, is the son of a former pastor at one of our Mission stations in the south of the province, and has read the Bible through several times. He asked Mr. Jensen to secure

for him a copy of a modern English translation of the New Testament.

Miss Hill and Miss Fugl, who recently returned to this province, and have resumed work in the Hotsin district, taking up residence at Tsishan, were asked by the Chinese leaders to conduct a class for inquirers before the Conference began. Sixty-four women attended for five days and remained three further days after the Conference ended. Miss Hill writes:

'We have never known the women to be so attentive and ready to listen as at this class.'

Of the Luán district, in the same province, Mr. Mungcam writes:

'There is an unprecedented demand for portions of Scripture, tracts, etc., just now. Our sales have been larger than I have ever known them, and everywhere there is a wonderful readiness to hear the Gospel.'

Revival and Restoration.

MISS TIPPET, writing from Linmingkwan, in the adjoining province of HOPEI, tells of a fortnight spent at an out-station, holding classes for women. The men begged for a meeting in the evening which they might attend. Each night the chapel was full. Miss Tippet says:

'Three men, formerly earnest Christians, but sad backsliders, came continually, and at one meeting one of them burst into passionate sobs, trying to confess his sins. It was not till the others had gone and he got control of himself that he could confess to GOD how far he had wandered away. Another night a business man, who had grown cold and indifferent, wept for his sins, and cried to the LORD to forgive him. A young student, clever and modern, was very much moved, and came with one of the Christians the next day saying he wanted to come back to the LORD, and humbly confessed how he had sinned.'

'GOD alone knows how deep the repentance of these men has gone, but I ask for your prayers, that as the enemy attacks them (as he very surely will), they may be kept true to the LORD. Many of the women were much helped, and sought the LORD for forgiveness and help, and we were very conscious of the presence of the LORD in our midst.'

Among the Tribes.

WE are glad to learn from Mr. Cecil-Smith that he has succeeded in renting what appear to be suitable premises for the residence and work of Misses Moody and Wright Hay in the hitherto unoccupied city of Kweiting, in the province of KWANGSOW.

Mr. Bosshardt, writing from Tsunyi, in the same province, tells of a month's visit to the outstations, where he says the work is not in a very healthy state. At one of these, however, he was greatly refreshed. One of the Christians there said he could not sleep at night more than three or four hours, feeling he must give himself to prayer that the LORD would revive the Meitan Church. Mr. Bosshardt adds:

'On leaving his home, he escorted me a good way on my journey, and on departing thrust a dollar piece into my hand, saying it was for my travelling expenses. He is not a rich man. He desired

that I should not tell anyone who knows him, as he wanted to give it to the LORD alone. Later, I learned that this man is in the habit of doing similar secret acts unknown to the church.'

Mr. T. D. Payne reports that thirty families of the Lisu tribe, living to the north of Yungchang, in the province of YUNNAN, close to the Salween River, have torn down their heathen altars, and have come out clean for CHRIST. Five more families of Lisu to the west of this station are reported to have done the same thing.

Teaching and Preaching.

AT Suling, in Eastern SZECHWAN, Miss Fowle has been able to restart the Women's Bible School, and will value prayer for it. As it is difficult for some of the women to leave their homes every day, it is held three days a week.

At the same station, the Girls' School, under the able principalship of Miss Lu, who has been in charge for more than two years, commenced its Spring Term on April 27 with a total of over two hundred pupils, which has since reached two hundred and seventy, about ninety of whom are boarders. Miss Sanderson writes:

'They are very thoroughly cared for by Miss Lü, who spares neither time nor strength in the fulfilment of her work as principal.'

Writing of a visit to Kwangyuen, Mr. Parsons says:

'I had a talk with one of the small party who recently visited Chienchow to preach and sell Scriptures. They did not have a happy experience, some men seeking to intimidate them from selling books, and finally making off with nearly all their stock without paying for them. These men are connected with an organisation which is very anti-foreign, and the incident bears out what Archdeacon Ku said about the probable difficulty of opening a place in that city now.'

In the Bible Institute at Hangchow, in the province of CHEKIANG, a two months' Bible course is being given to twenty-eight Chinese voluntary preachers and Church officers, all of whom are from stations in that province. It is under the leadership of Pastor Liu, who will be assisted by Chinese and foreign lecturers, the latter including Mr. J. Vale, Mr. Alexander Miller, and Mr. T. Darlington. Prayer on behalf of lecturers and students alike will be valued.



Photo by]

[Miss Dora B. Wilson.

Ten thousand Chinese soldiers resting on the sands at Chafoo, directly in front of the C.I.M. Boys' School. Miss Wilson writes: 'God kept us in peace and restrained the men.'

In Memoriam.

The late Mrs. C. Carwardine.

WE have received by letter the sad news of the death of Mrs. Carwardine on February 26, 1929, at Chengku, SHENSI. As Miss M. Goold, Mrs. Carwardine arrived in China on April 12, 1891, and after the usual time at the Training Home in Yangchow she went to Hokow, KIANGSI, where she worked with Miss McFarlane and others until 1896, when she was transferred to Hanchung. The rest of her service for the LORD was given in the province of SHENSI, mostly at Hingan and Chengku, after her marriage to Mr. Carwardine in 1900 at Shanghai. Miss Parr writes appreciatively of her quiet patience during the last few hours of her painful illness. We extend our heartfelt sympathy to the bereaved husband, son and brother in their great loss.

The late Mrs. Belcher.

NOT to be ministered unto, but to minister, was the spirit that dominated Mrs. Belcher's life in relation to the Chinese people of Liangchow among whom she worked. She was at the disposal of CHRIST for those people. No difficulty or sorrow was too small for her generous and sympathetic heart to seek to alleviate. Men, women and children came to her for sympathy and advice. From the highest official in the city, down to the most loathsome beggar, all could be sure of her loving help, and a faithful proclaiming of Him Who could solve all life's problems, and cleanse to the uttermost.

To the Church she was a 'Mother in Israel.' Whether it were the coming of a new life into a home, or the passing into the great beyond of some aged member; whether the problem of how to deal with an unruly child, or some grave family dispute, Mrs. Belcher could be relied upon to be there with her helpful and wise counsel. The joys and sorrows of each individual church member were as her own, and she regarded every one of the Christians as one of her own family.

For some years the severity of the KANSU winter had tried her strength sorely, and she herself had long felt that her service was drawing to a close, but this knowledge gave her no occasion to spare herself, but rather to pour herself

out more utterly, that she might use to the full the little time that was left to her. It was this desire that led her, when the Consuls ordered the evacuation of KANSU, to the decision that she would remain in Liangchow. Mr. Belcher stayed with her, and during the days following the evacuation she was able to minister to a terrible and overwhelming need. Earthquake, pestilence, famine, and rebellion followed hard upon one another in Liangchow, and Mrs. Belcher's home was for some considerable time a refuge for many harassed, frightened, starving people.

So, ministering to the end, she passed into the presence of the LORD, and while one rejoices in her joy, one feels the cry of those Liangchow people to whom she meant so much. May Mrs. Belcher's home-going be but a call to some other one to go out to a life of self-sacrificing service such as her's, labouring, and not asking for any reward, save that of knowing that she was doing His will.

W. C. BROADFOOT.

The late Mr. H. H. Curtis.

A CORRESPONDENT of the *North China Herald*, presumably a business man, pays the following striking tribute to the late Mr. Curtis:—

It comes with keen regret to anyone who has lived within the regions of the Upper River to learn of the death in Shanghai of the Rev. H. H. Curtis, of the China Inland Mission Station, at Kiangtsing, SZECHUAN.

Although so far removed from any community of his own people, for long this veteran missionary has been well esteemed and liked by many. No one arrived at the 'Outpost' for instance, on ship or shore, without receiving a little note of welcome (as well as 'reminder' in the shape of a wee pocket Testament) from Mr. and Mrs. Curtis in their out-of-the-way station. And while people in remote places might well feel touched at the gesture, it is possible that they were also at first a little fearful of some intrusion into the jealously guarded captaincy of their own souls. This feeling changed, however, upon mentioning the matter to an older inhabitant; they could not fail to be struck by the latter's frank admiration, and before long felt instead something suspiciously like a lump in the throat as the

tale was told of this veteran couple, devoting self and substance to the native community about them, yet at times making the long journey, on foot, to see the foreign communities miles away.

And on the brief occasions on which one saw Mr. Curtis (at this time Mrs. Curtis was not well enough to make the journey) there was something so strikingly fine and outstanding about his personality as well as the broad gesture, that one, too, could not fail to admire and respect this man who, while fashioning his own life to such special pattern, yet seemingly found no great gulf fixed between himself and the people of the world about him. Many will regret his passing and much sympathy will be felt with Mrs. Curtis.—M.M.D.

The late Mrs. R. G. Walker.

AFTER a brave struggle against overwhelming odds in the form of a complication of diseases, Mrs. R. G. Walker ended a life filled with labours of love for the Master in China, on February 16. As Miss Daisy Cook, Mrs. Walker arrived in China in November, 1907, and after the usual time at Yangchow she worked in Fukow, Chenchow and Chowkiakow, HONAN, until her marriage to Mr. Walker in 1910, at Hankow. Afterwards as Mrs. Walker, she spent two terms of happy, busy service at Yingchow where she was loved by both the Chinese and her fellow workers, among whom she had the reputation of being an indefatigable and earnest worker. After return from furlough in 1926 her health was considered too frail for life in the interior and she went to live in Chefoo. During the last few years she has had to contend with a growing bodily weakness bravely borne. Her fortitude in weakness and the sweet savour of her life in our midst will stay with us though our sister in the LORD has left us. Our prayers and loving sympathy are with Mr. Walker and the children in their great sorrow.

Correction.

The date of the death of Dr. Leighton P. Rand, of Lanchow, KANSU, was incorrectly given as April 30 in our June issue. We have since heard that he passed away on May 6.

A Peripatetic Preacher.

By the Rev. R. Gillies, Kiangchow, Shansi.

ONE afternoon, just before Chinese New Year, a happy-looking old gentleman arrived at the Mission House here quite unexpectedly.

At each end of the carrying pole over his shoulders was a bulky bundle.

And the bundles were his sermons, mostly in rhyme.

Now a rumour had reached us about Preacher Cheo, and, unlike most rumours, it was a good one. God was using Mr. Cheo to revive drooping faith and to lead wanderers back to the fold, so went the report, and at a time like this, of course, such a visitor was very welcome.

Very soon, I found we had met before. It was history more than memory which proved that we had been refugees together in Shanghai when the Boxers held these Northern provinces twenty-eight years ago.

Now we praised GOD together that we were still at work for the Master.

But Mr. Cheo had little time to chat. He had a message from the LORD to commit to paper, and just a quiet corner anywhere with a table to write on was all he wanted till we could get a Christian audience for him. It was not easy to find

Christians free or willing to come at the New Year time, so full of urgent business and equally stringent social duties, but those who came were amply repaid.

Subjects for Praise and Prayer.

PRAISE.

- For the response to the appeal for two hundred new workers. p. 110
- For the release of the party detained by brigands at Shekichen, Honan. p. 111
- For blessing at the Annual Meetings in Scotland. p. 109

PRAYER.

- For Marshal Feng. p. 111
- For all brigand-infested areas in China. pp. 106, 111
- For schoolboys facing persecution in Shensi. p. 106
- For the Chefoo Schools. p. 104
- For medical work in Honan. p. 102
- For many more offers of service. p. 110

"I do not preach education, culture or reform," he said at his first meeting. "I preach the Cross, and the believer crucified with Christ."

And then we got a glimpse of a Bible scored and underscored, annotated on every page, but better than that even, day by day in all the addresses passage after passage was quoted from memory with chapter and verse always given correctly.

Three or four times in each address a new original hymn was unfolded, a Scripture reference for every line, and on East and West a heavy toll was laid to produce melodies to fit. The literate amongst the hearers would have gladly recast the poetry, but lest the message was tampered with, no such offer would Cheo entertain. We heard from him those ten days not a word about politics or Chinese folk lore, nothing but Bible messages. It was good to be here.

A torrent of Scripture, a pleading for consecration—a passage descriptive of the life abundant and the rivers of living water were reminiscent of Keswick. And then the foot stamping, to lead the joyful song, brought thoughts of great Evangelists, and once more one said, 'There are diversities of gifts, but the same Spirit.'

Mr. Cheo Teh-tu is one of the peripatetic Bible teachers, who it seems GOD is raising up these days to go forth in faith, without emolument, to stir up the Christians to deeper experimental knowledge of GOD.

C.I.M. Annual Meetings in Scotland.

WITH the country in the throes of a General Election and the near approach of the Assemblies, the most important Assemblies for many years in the history of the Scottish Churches, there was just an element of doubt as to how far there would be the interest manifested in our 64th Annual Meetings that we have come to expect here in Scotland. But once again the LORD wonderfully answered our prayers and, as we look back upon the series of splendid meetings, we cannot but praise GOD and raise our Ebenezer. The meetings will long be remembered for the launching of the Appeal for 200 new missionaries to go out to China in the next two years, and unquestionably this forward movement inspired the imagination of the Christian public here in Glasgow, Dundee, Perth, and Aberdeen. The missionary speakers were the Rev. Chas. Fairclough, superintendent of CHEKIANG and Principal of the C.I.M. Bible Training Institute in Hangchow, the city where the C.I.M. first commenced its work sixty-four years ago, and Miss Winifred C. Broadfoot, one of our younger missionaries at home from KANSU after her first period of service. The great appeal was voiced by the Rev. W. H. Aldis, Home Director, and the Rev. Arthur Taylor, Scottish Secretary. As is now the custom, the meetings commenced with the weekly Prayer Meeting in 16, Belmont Street. Here every Friday night a group of the LORD'S people assemble to pray for China, but on this Friday the gathering is turned into a preparatory Prayer Meeting for the Annual Meetings, and the room was uncom-

fortably crowded. Not only were friends sitting on the stairs but a number had to be turned away. Then on the Saturday night a big Evangelistic Meeting was addressed in the Tent Hall, at which the LORD gave souls, and at the same hour the Rev. Chas. Fairclough addressed a crowded and interested audience in Grove Street Institute. On the Sunday pulpits were occupied, and on the Monday the Noon-day Prayer Meeting was addressed. Mr. John Paton, famed in Scotland for his keen interest in GOD'S work in foreign lands, presided over the Mission's Afternoon Meeting in the Christian Institute, and the Rev. W. Erskine Blackburn, one of the city's leading ministers, was the ideal Chairman at the evening meeting in Renfield Street U.F. Church, which was kindly lent for the occasion. Mr. William Blakey, the organist of the church, presided at the organ, and Mrs. Blakey sang sweetly two appropriate sacred pieces. The Rev. Chas. Fairclough gripped the large audience with his address on 'What is wrong with China,' while Miss Broadfoot interested her hearers with the account of the Tibetan Butter Festival she had witnessed. The Revs. W. H. Aldis and Arthur Taylor voiced the appeal, after which the big audience dispersed with the feeling that it had been good to be present and yet the sense of a greater responsibility than ever before for the evangelisation of the unreached millions in China. The next day the speakers went to Dundee, where the Annual Meetings were held, the Rev. George Blair presiding at the afternoon gathering and Sir William Henderson at the

evening one. On the following night they were in Perth, where Thos. Harley, Esq., presided and Ex-Councillor Peter Fleming was one of the speakers. Then came meetings in Edinburgh, after which a very busy week-end was spent in Aberdeen, and the last of the Annual Meetings was held in the beautiful West U.F. Church, which Dr. Esslemont Adams, M.C., D.S.O., again kindly lent to the Mission. And so terminated the 64th Annual Meetings in Scotland, and no one who attended them will ever forget the messages given or the appeal voiced to go in and possess China for the LORD JESUS CHRIST.

ARTHUR TAYLOR.

THE Annual Meetings in Edinburgh are once again to be marked as having shown definite answers to the many prayers which have surrounded them.

We were sorry that Mr. C. E. Price, our Chairman for the afternoon, was detained in the south by ill-health, but his place was very ably filled by Rev. Dr. Davidson, who brought the echoes of Swanwick with him, and struck that note of sympathetic interest which prepared the meeting for the addresses of the Rev. W. H. Aldis and the Rev. Charles Fairclough, as they made the present position in China more vividly real to an audience that filled the Gartshore Hall, while they drew out fresh sympathy and interest in the present difficulties with their mingling of sorrow and hope.

The evening gathering was described by the Chairman, the Rev. Dr. Scroggie, as the largest missionary meeting he had seen in Charlotte Chapel that year, while that indefinable 'hush of spirit,' which is not of the earth, was marked from the commencement. The addresses followed each other in a helpful sequence. Mr. Fairclough began by telling of the successive efforts of the Chinese leaders to find out what was really wrong with their beloved nation. Then Mrs. George King moved many hearts with the story of how she had worked with her husband in the far North-West until they were forced to leave. She was able to tell of how they had seen one side after another of the work at Lanchow commenced and developed until the day when they said farewell, and that valiant servant left his work on earth never to return there again.

The 'tendering of heart' became increasingly manifest as Dr. Scroggie called for a hymn of consecration, which opened the way for the appeal by Mr. Aldis, with its quiet restrained force as he led us past the thought of the Mission and even of China itself, till we realised more of Calvary and the long patience of our waiting LORD. When he closed, the Chairman led in words that were indeed sung from the heart. 'I'll go with Him, with Him, with Him all the way,' and so the speaking ended where the practising had to begin.

G. GRAHAM BROWN.

Editorial Notes.

THE FORWARD MOVEMENT.—We continue to receive evidences from many quarters that the call to advance has stirred the conscience, stimulated the faith, and gripped the imagination of a very wide circle of friends, not only in Great Britain and Ireland, but in the other home countries, and in China itself. Mr. Stark writes from Shanghai: 'Our venture of faith has delighted many in China outside our own Mission ranks, and we shall doubtless have their prayerful support as we face our stupendous task.' We are greatly heartened by the assurances of prayer co-operation which each day's post never fails to bring to us, and we quote almost at random from a few of the letters lately received:—

'Words of strength and comfort to you all in your great campaign: God's infinite power simply awaits the adventure of our faith.'

'I hope to send you £ s. d. towards the support of the 200 the LORD is sure to send. Meanwhile I shall continue in prayer about the whole matter, and trust we shall soon see a glorious response to the fresh call.'

'One of my chief joys in life is prayer for China. It gives me immense pleasure to know of this daring venture of faith and I am delighted to be able to spare £ s. d. as a thankoffering for special deliverance in a time of great trial. My mite is small, small indeed; but I shall send a big amount through prayer, I humbly trust.'

'I feel we must pray for a very special type of volunteers along the lines laid down by Mr. Hudson Taylor in 1883. It is a big thing, and a wondrous privilege, too. The more I read of the conditions in China, and elsewhere, the more do I realise what it means to be an ambassador for CHRIST. Truly His perfect grace only can be sufficient for such demands.'

'I was able to attend that most inspiring Annual Meeting the other day, and now find that I can do without a new hat this summer! So I enclose the amount I should spend with all best wishes for the advance movement.'

Offers of Service—Meanwhile our friends are naturally eager to know how many of the Two Hundred have actually been accepted. Those who have studied the history of previous forward movements will remember that in 1887, when the Hundred went forth, six hundred candidates actually applied to the Mission, and the proportion of those finally accepted was thus only about one in six. While this fact will not deter any whom GOD is calling from offering themselves for the work, it should stir us to pray that Divine wisdom may be given to our Council and the Candidates' Committee in dealing with the comparatively large number of applications already received.

Doubtless there are many who feel assured of the Divine call, but are hindered by circumstances of various kinds. Let us pray for them that their faith fail not. Some of these might be set free to offer if there were those who would volunteer to take their places at home or in the positions which they cannot otherwise vacate. The next best thing to sailing for China is to free someone else to sail!

Apart from those who are uncertain whither the pillar of cloud is leading them, and who are honestly and intensely eager to follow God's direction, there must also be some who, as yet, are actually disobeying the heavenly vision. What a tragedy it would be, when the number of the Two Hundred is made up, if there were any who ought to have set down their names, who heard the call, and stifled it! GOD forbid that there should be even one who would thus miss His best!

'Advance' Literature.—The demand for the 'Appeal' has been so great that a second edition is now in the Press. The other leaflets:—'Always Advancing,' 'Advance' and 'GOD'S Voice from China'—may still be obtained, and we have just issued the chorus, with music ('LORD, by the call of China's

need'—printed in our last issue) on hand-made cards, suitable for insertion in letters, price one penny each.

The End in View.—In all our endeavours to make the appeal more widely known, there is just the possibility of concentrating our thoughts so much on securing the Two Hundred new workers as to lose sight of the end in view—the evangelisation of China. Let us keep before us continually the thought of the souls of men and women and children perishing without ever hearing of Him Who is the Life.

Dare we let them die in darkness,
While we have the Light of GOD?

Our object will not have been attained until, with the addition of the Two Hundred, it has been possible for our workers to cover the whole of the ground, and it can reasonably be maintained that China has been evangelized. And meanwhile we must not slacken our prayers for the existing work. It was natural that, following the withdrawal of the missionaries from many inland stations, the number of conversions and baptisms should be considerably less than in previous years, but now that all our missionaries have returned, may we not rightly expect that, whether through them or through the Chinese workers, there will be a great ingathering of souls? We want no addition to our numbers which will not result, by GOD'S blessing, in the saving of souls. It is a solemn thought that so much depends, humanly speaking, on our own Mission just now, for, as a Shanghai letter points out, 'it is recognised that if the China Inland Mission does not undertake the evangelization of the unreached millions of China these will never hear the Gospel, for in many quarters to-day the policy is one of contraction, or even withdrawal, rather than expansion.'

Marshal Feng.—We have never hesitated to express our firm belief that, though he may have made mistakes, and even serious mistakes, Marshal Feng continues to tower above the other leading members of the National Government in moral force, in honest desire for his country's good, in the simplicity of his life and the justice of his administration. His courageous directness of speech and his example of plain living have been an embarrassment to those who, while commending his ideals, are not prepared to carry them out. In fact, he has been, in some sense, an incarnate conscience to the National Government, and conscience must either be satisfied or stifled. This is the clue to the enigma which so baffles the secular Press.

Brigandage in Honan.—The retirement of many of Feng's troops from Southern HONAN has been followed by a regrettable recrudescence of brigandage. Many of our readers will have seen the report in the *Times* of Monday, June 10, stating that brigands had captured the city of Shekichen, and were holding the missionaries there as hostages, in the hope that they would thus be able to strike a better bargain with the Government. The report (confirmed by a cable from our Mission headquarters) added that the missionaries were being well treated. The party consists of Mr. and Mrs. Ernest Weller, Mr. and Mrs. Walker and their three-months' old baby, and Miss Jessie Brook. As we go to Press no further news has yet reached us, but prayer

is being made, and will assuredly be answered.* We believe that our friends will constantly be reminding one another that 'Our God Whom we serve, is able to deliver us . . . and He will.'

Swanwick, 1930.—It is not too early to announce that our Swanwick Conference of 1930 is to be held, GOD willing, in the week immediately following Easter Sunday, *i.e.*, from Tuesday, April 22, to Monday, April 28. It is a pleasure to be able to announce that the Rev. W. Graham Scroggie, D.D., has promised to be amongst the speakers, and to give us a series of Bible readings. We hope that many will book these dates, even if they do not immediately write and signify their intention of being present.

The Night Cometh.

SERVANTS of GOD went forth to sow
Beneath the rosy dawn of time;
Age unto age the message gave
When half a world was in its prime.
And as the sun climbed heaven's height
The Master-sower came unseen,
And reaped a harvest of gold grain
Where thicket-thorn had been.

A-since, long hours and dark, disciples spake,
And braved, and suffered for their Lover's sake;
But there is living gold to garner yet
Ere the sun set.

Heroes of old went forth to free
Sin's prisoners, bound foot and hand:
From grey light rang the clash of arms
Till noon-tide flooded all the land.
Then rose the Hero of long hopes,
Fought for a world, and overcame,
Leaving the faith that wars to win
For all who love His Name.
And down the after-years, in Him made strong,
Saints gained the mastery through a conflict long:
But there are captives yet who must be won
Ere set of sun.

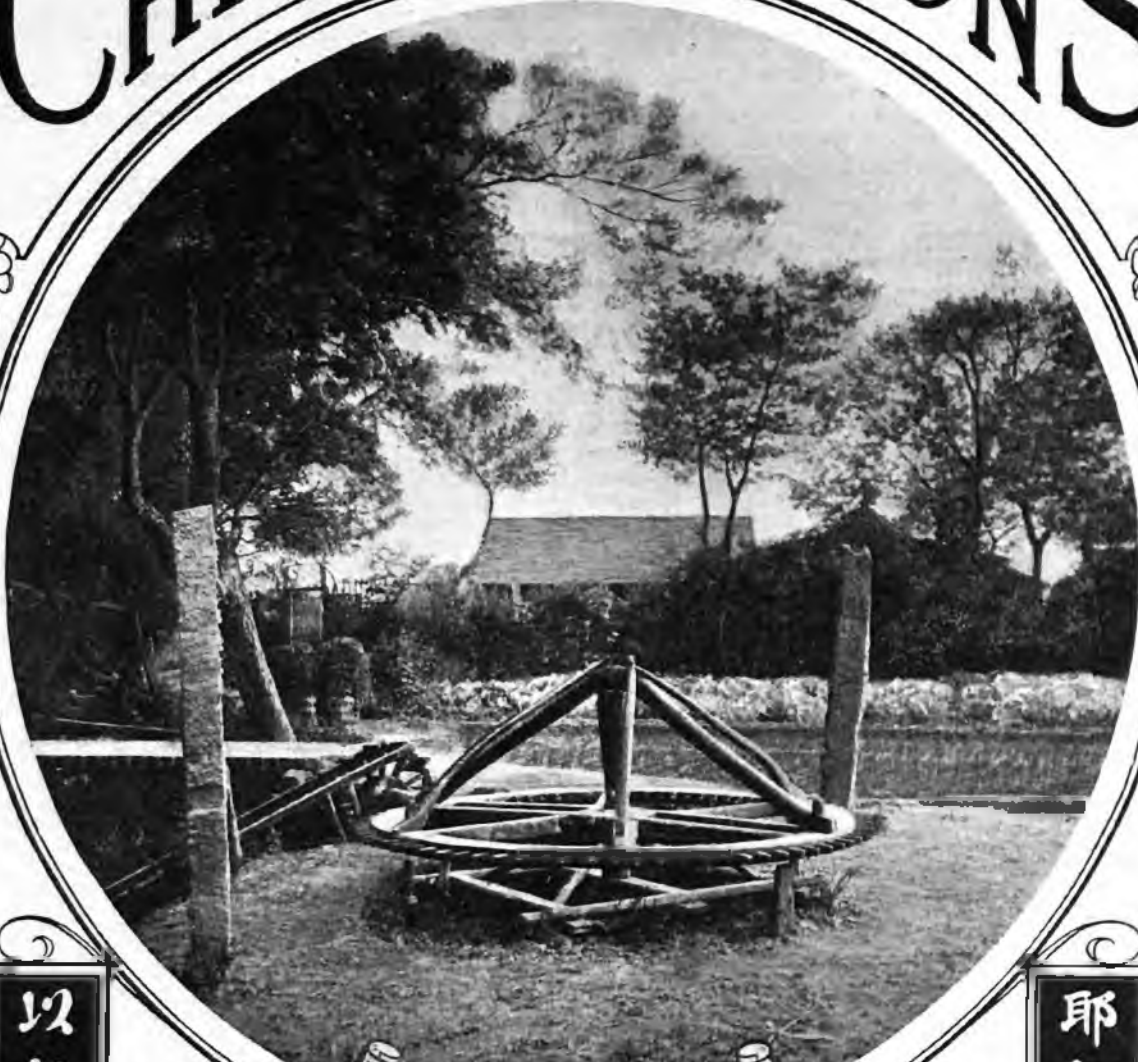
Prophets of old went forth to build
A Temple for the LORD of all;
They set up pillars of the Law,
And linked them with a mighty wall.
But only by the Son of GOD
Was the foundation truly laid—
(The cost, a sinless sacrifice,
None other could have paid.)

Slowly the Temple rose, through prayer, through pain . . .
Hasten, GOD's folk! The day is on the wane,
And there are stones to lay, row upon row,
Ere evenglow.

MARIAN H. ROWE.

* The joyful news reached us by cable on June 17 that all the missionaries at Shekichen had been set free, with the exception of Mr. Weller, whose release was confidently expected on Wednesday, the 19th. 'This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us.'

CHINA'S MILLIONS



A CHINESE IRRIGATION WHEEL

以便以設耳

耶和華以拉

VALEDICTORY MEETING,
Central Hall, Westminster, Thursday, Sept. 5, at 7 p.m.
(See p. 127.)

EULNEZER

JENDYAN-ARREN

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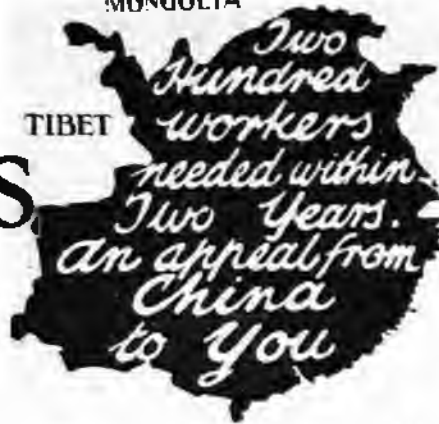
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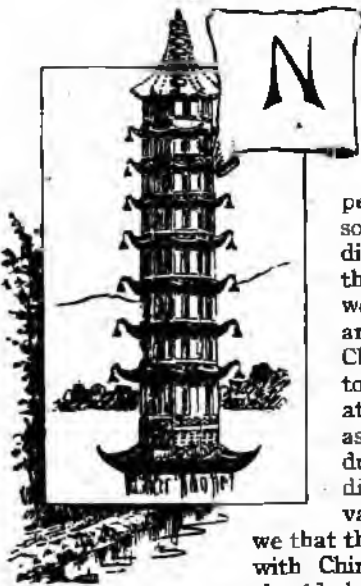


CHINA'S MILLIONS

Changing China and the Unchanged Message.

By the Rev. Robert H. Glover, M.D.,

Assistant Home Director for North America.



O ne could visit China to-day, as we have recently done, without being impressed by the changes that are sweeping over that land and people. It is true that some of the changed conditions in evidence just at the time of our visit, which were sad and disappointing, and contradictory of the China we had so often tried to represent to the people at home, may be set down as merely temporary and due to the civil strife and disorder for the time prevailing. Glad indeed were

we that this was not our first touch with China, for had it been we should have formed a far lower

estimate of the Chinese than that which longer acquaintance with them has given us.

It is much to be regretted that so many persons to-day are thinking and speaking of China purely in terms of her present unhappy predicament, of some brigand raid, local flare-up, or other regrettable incident to which they had been so unfortunate as to have been exposed. As well brand the entire populace of Chicago with being bootleggers or official grafters as to lay the unscrupulous acts of a few ambitious war-lords, the unrestrained utterances of a group of immature student agitators, or the dastardly crimes of red-handed bandits at the door of the millions of unoffending Chinese people.

The Old Order Changeth.

But apart altogether from these temporarily altered conditions there are changes to be noted, and plenty of them, of a broad and permanent character. The China of thirty or even twenty years ago is no more,

and the whole country and its people are rapidly taking on a completely new aspect. Western goods and Western ideas and ways are being more and more adopted.

It is some years since steam navigation has superseded the old sailing craft on China's waterways. But now land travel is undergoing an even greater transformation. In city after city we saw the old narrow streets converted into broad, well-paved thoroughfares, lined with handsome stores displaying all kinds of Western goods. Many a venerable city wall, which had stood unchanged for a thousand years or more, has been levelled and turned into a boulevard for motor vehicles. In several of the hitherto most backward provinces of the far interior hundreds of miles of excellent motor roads have been built, connecting together all their principal cities. At more than one stage of our journey we covered distances by motor 'bus in as many hours as it formerly would have taken days. Indeed, it can be only a very short time now until overland travel throughout that vast country will be completely revolutionized—a prospect which has its very obvious bearing upon missionary work.

But it was not only new transportation that we witnessed. New dress, new etiquette, new social and moral ideas, new commerce, new industry, and new education were everywhere in evidence, while a drastically new political system was in process of being tried out—with what success only time can tell. We saw the queue discarded, footbinding condemned, torture of prisoners on trial forbidden, in some districts even idols thrown aside and temples renovated and converted into schools or lecture halls, and their grounds into public recreation parks.

Loss or Gain—Which?

Is not all this very cheering? From certain points of view, yes. But from the missionary viewpoint, not necessarily or unconditionally so. The devil has not decamped along with these old evil practices. He has simply adapted himself cleverly to the changed condition by introducing, in place of the old, a whole series of new vices and temptations in the shape of

foreign rum, narcotics and cigarettes, harlotry and lewd picture shows, immoral and atheistic books, and a host of other importations of a like damning nature. And if the emissaries of these things are to be allowed to outdo the messengers of the Cross in taking advantage of China's new transportation facilities, then had it been better far for this unhappy land if the old conditions had never given place to the new.

Nor let any of us be deceived into imagining that even the commendable changes of a material character which have just been cited are in themselves capable of bringing to the people of China that spiritual renovation which is their crying need. Neither motor cars, nor electric lights, nor aeroplanes, nor fountain pens, nor thermos bottles, nor a hundred other such things, singly or in combination, will lead a single Chinese one step nearer to the Saviour. On the contrary, we fear, these innovations have contributed to the making of thousands less susceptible to the Gospel than they were before.

Civilised Heathenism.

Near the beautiful city of Hangchow we visited one of the largest and most imposing Buddhist temples we have ever seen in China. It was richly decorated, lighted by electricity, and its stately central pillars of the finest Oregon pine had been brought from America and transported to that inland city at an immense cost of money and labour. The pilgrim season was in full swing, and throngs of worshippers from far and near were crowding into the temple area. Among them we observed an intelligent looking family alight from a handsome limousine. They were all dressed in Western garb of the latest fashion, and bore every sign of affluence. But they entered the temple, like the others, with incense, candles, and all the rest of the paraphernalia of Buddhist worship, to prostrate themselves on their faces before those senseless idols. Here before our eyes was advanced civilisation stalking hand in hand with degrading idolatry.

It was just another reminder that civilisation, with all its concomitants, is no solution to China's needs. We found at the heart of the new China the same ignorance, superstition, and idolatry, the same cruelty and inhumanity, the same selfishness, suffering, and despair as we had met with in the old China of years ago.

With all the changes that have come, human nature has remained the very same. China's root difficulty is sin, and the only cure for sin is a new creation wrought through faith in JESUS CHRIST the living Saviour.

The Place of Evangelism.

The conviction, then, that burned itself deeper than ever into our soul during this visit to a changed and changing China was that of the imperative need of restoring evangelism to its rightful place at the centre of all missionary effort.

It is common knowledge that during recent years direct evangelism has by many Missions been pushed more and more into the background in China, in favour of the more popular programme of higher education, social service and industrialism, until these latter have come to absorb very largely the time and strength of the missionary body. And there has been a disposition to regard the missionaries—those of the China Inland Mission, we are glad to say, among that

number—who have continued to make evangelism their chief concern as painfully old-fashioned, and their work—well, of rather negligible value, to say the least. But the spiritually discerning eye can hardly fail to see in what has lately transpired in China a clear and strong vindication of the evangelistic policy and method. Suddenly, under the stress of the anti-foreign agitation, the missionaries were compelled to evacuate and their personal activities in the field came to a standstill. Huge missionary plants, consisting very largely of highly equipped and costly institutions of learning, were either destroyed or badly damaged. Many of the surviving ones remain closed to this day, while others have passed into the hands of Chinese who are neither able nor disposed to carry them on along the line of their original purpose. All this represents an enormous waste of missionary money and energy.

The Criterion of Missionary Success.

As we viewed the situation in a fairly extensive tour of visitation, we were strongly convinced that the truest criterion of a missionary's success is the degree in which his efforts have been the means of planting the seed of living truth in Chinese hearts, with the result that individuals have been truly regenerated, and united together into indigenous Churches that will propagate their faith, win others to CHRIST, and exert a vital and ever growing spiritual and moral influence in the community. Such results will abide and increase long after the missionary has passed off the scene.

We would not be misunderstood to be disparaging educational work. On the contrary, we value it highly in its true place and proportion. But we are bound to feel that in the missionary programme in China of late years educational work has been greatly overstressed, and developed so disproportionately to the work of evangelism and the building up of an indigenous church, that it has become a ponderous superstructure resting upon an altogether inadequate foundation. Forced to these abnormal proportions, missionary education ceases to fulfil its proper function of aiding evangelistic work and strengthening the life of the Church, and becomes a liability rather than an asset. When, added to this, materialistic and rationalistic tendencies are allowed to creep into education—and this has been the case to a serious degree in China—then the results are not merely negative, but positively disastrous by exposing youth to the snare of agnosticism, and even making many of them the prey of that wicked and poisonous system of atheistic radicalism.

The Glamour for a Broad Programme.

Again, there are those who are insisting that what is needed to-day is a message of greater breadth than that of simple evangelism, something that will include in its scope the political, civic, industrial, and economic life of the people. We are told that we must shift the emphasis in such times as these from the individual to the community, that social service and the diffusion of a broad Christian spirit are far more to the point than the preaching of some particular dogma, however good that may be. And so the term 'social gospel' has been coined, and is much in vogue as a fancied advance and improvement upon the Gospel in its



TEMPLE OF THE GREAT BUDDHA IN HSINCHANG, CHEKIANG.

older conception. Let us register our emphatic protest against the presumption of prefixing 'social' or any other delimiting adjective to the word 'gospel,' with the idea of thereby improving upon the old Scriptural term. There is only one Gospel, and that is the Gospel of the saving grace and power of CHRIST.

We fully recognize the social, industrial, political, and other implications of the Gospel. And as for the term '*applied* Christianity,' so impressively put forward in certain quarters, as if it denoted some special brand of Christianity, we should like to know what Christianity is at all if it is not applied. Any Christianity which does not make itself vitally felt in all the relationships of daily life is spurious and not the real article. But having said this, let us go on to say, even at the risk of being regarded as old-fashioned and out-of-date, that the most potent means, indeed the only means of any permanent value which we know anything about, of fertilizing these different areas—the social, industrial, political, and all the rest—of our corporate life, of lifting them to a higher and purer level, and of making human relationships, whether in the home, the factory, the neighbourhood, or the nation, what they ought to be, is *the winning of individuals to a new life in CHRIST the Saviour.*

Have Missions an Inspired Model?

In these days of 'advanced' but shallow thinking, men need to be reminded that GOD, in originating the missionary enterprise, did not leave us to our own devices in carrying it forward, but has given us in the New Testament record of apostolic missions an inspired model for our guidance, which constitutes a permanent and authoritative handbook of missionary principles and practice. Have we any reason to believe, for example, that the social and political conditions and problems of the first century were at root any different from those of the twentieth century? We think not. Then how did those first century missionaries proceed to deal with them? For it is impressive to observe the high compliment which their enemies unwittingly paid them by referring to them as 'these men who have turned the world upside down.' How, then, did they do it? Simply by preaching the Gospel of salvation, in season and out of season, and without any apology, and thereby winning individuals to faith in CHRIST and allegiance to Him. Before such Spirit-impelled evangelistic preaching not only were multitudes of men and women saved, and were living, self-propagating churches planted, but idolatry crumbled, slavery became doomed, polygamy and other social evils were weakened, the whole social and political fabric was profoundly affected, and the world was remade.

If we want fruit we must begin with the root. What changing China needs, before and above all else, is the redemptive message of the unchanging CHRIST. It is upon this rock alone that the church must be built, if that church is to stand for time and eternity. Christian missions are no human undertaking, but a divine and supernatural enterprise. In carrying on the enterprise in China we must build upon the foundation of divine revelation, not on that of human presumption and expediency.

Wise and Unwise Policies.

There is still one further word which we feel constrained to say. Unless we have been quite deceived in our recent observations in China, this talk which has filled the air about the relation of missionary work to social, industrial, and political reconstruction has wrought mischief by breeding misunderstanding and suspicion in the minds of many of the Chinese. It has given colour to the charge, so false and yet so plausible, that the missionaries are in reality the agents of Western imperialism and capitalism, and are bent on meddling in the affairs of China which are none of their business. It is important to remember that there are some things to be done in China which do not fall within the province of the foreign missionary to do. Our confirmed opinion is that for missionaries to give themselves primarily to preaching the Gospel, winning souls to CHRIST, gathering them into indigenous churches and building them up in Christian faith and practice, is not only the truest fulfilment of CHRIST'S Great Commission and the method which is most fruitful of abiding results, but that it is at the same time the soundest and safest missionary policy. Such indigenous churches, multiplied throughout the land, will, in the very nature of things, 'apply' Christianity to every phase and sphere of China's life, and they will do it far more

safely and effectively than any body of foreign missionary workers can ever do.

We cherish the hope that these troubles which have befallen missionary work in China may be the means of clarifying missionary vision, and recalling many to policies and methods more closely in harmony with New Testament teaching and example, and also with the real need of the hour in China; and that the blessed result will be a great, united forward movement of aggressive evangelism throughout the length and breadth of the land.

Humbling Effect of Suffering.

There are not lacking evidences that the terrible sufferings through which the unhappy people of China have been passing, and the heavy losses they have sustained, have had a humbling effect upon many of them, making them more disposed to look upon the missionary as their friend and more ready to listen to the Gospel message. Indeed, the unselfish and sacrificial lives and labours of hundreds of missionaries in inland China, and the consistent conduct and patient, non-retaliating bearing of thousands of Chinese Christians, under fierce trial and provocation, have constituted a sermon in action more powerful and appealing than any sermon in words could ever be. From many sections of the country cheering reports are coming which tell of quickened interest in the Gospel preaching and of larger numbers inquiring the way of life.

We should do the masses of the common people of China a great wrong by regarding the recent anti-foreign and anti-Christian demonstrations as being a true reflection of their attitude. The vast majority of them have had no part nor lot in these things, but have suffered in common with the missionaries and the Christian Chinese at the hands of ruthless mili-

tarists, brutal bandits, and corrupt and abandoned Communists. Almost without exception the missionaries have been given an unfeigned welcome back to their old stations. Multitudes, we believe, have become more approachable and impressionable, while many are showing real hunger for the message of salvation.

A Great New Opportunity.

We are convinced that in the wake of all this upheaval in China a new and wonderful evangelistic opportunity is presenting itself, which, if embraced to the full, will issue in a fresh and mighty work of grace and a great ingathering of souls to the fold of CHRIST.

The China Inland Mission, while not needing to change its policy of working, which from the very beginning and all through the years has been consistently one of direct and widespread evangelism, is feeling led in the present juncture, when GOD has so wonderfully reopened the door for missionary work in China, to give itself if possible with greater devotion than ever to this line of effort, determined to make the very most of the renewed opportunity, be it for long or for short, to fulfil the Master's call and commission to carry the Gospel to every creature in this great land.

To this end missionaries and Chinese churches and their leaders are uniting in a new and intensive programme of forward evangelism, both within the districts surrounding the present missionary stations and also onward toward the vast outlying regions beyond the field of present occupation. We would lay this forward movement upon the hearts of GOD's praying people, that it may be guided by His wisdom and attended by His almighty power, unto the salvation of many souls and the hastening unto completion of the great task of China's evangelization.

In the Hands of Pirates.

'My heavenly Father ran the ship.'

We print below a letter written by Miss Marie Monsen while the ship in which she travelled was in the hands of pirates. Truly our God is a God of deliverances.

ON THE N. COAST OF
SHANTUNG SOMEWHERE.
April 25, 1929.

DEAR FRIENDS,
On the 19th of April in the morning I left the C.I.M. at Tientsin for Hwang-hsien, SHANTUNG. One of the men on the ship consented to give me his cabin, I paying twice the price. This man proved a real friend to me after he discovered his cabin had not been looted through my being there. I was going to rough it for a night without bedding (fifteen to seventeen hours across), but I stayed twenty-eight days on that ship. Unknown to us we had robbers on board. Right from Tientsin I had given them tracts on the way down the river. I took those I saw in the second class to be business men.

Just before daybreak an awful yell sounded, the cabin doors were roughly opened by men with pistols in hand; shots were heard all over. They commanded the passengers to leave their cabins and everything they had there immediately. I just remained where I was, realising that my heavenly Father ran the ship, His child was on board, and that my door had angel watch.

The ship had been stopped on the high seas.

The first one that entered my cabin said, 'We are Governor Chang's soldiers and have come to take care of the ship.' I could not help laughing aloud. 'I understand that. I hear it,' I answered. So he got all the information he wanted and on leaving again said, 'Don't be afraid.' 'Do I look it?' I said. 'No,' he

admitted. 'I need not be because the true living GOD is taking care of me.'

The next one pointed at my watch and said, 'Hide that somewhere or it will be taken,' and left. I had been busy going over the promises and had forgotten the watch but took the hint and hid it, little dreaming the same man would come for it when he got better time. Then came a boy, said he was 18, and pointed his pistol at me. 'Have you got a watch?' 'Yes.' 'Make a present of it to me and I'll be your friend.' 'I don't usually make friends in that way, nor do I need such presents to people I do not know. Did your parents teach you to ask such presents of people?' He winced and again pointed his pistol at me, whilst I quietly repeated, 'No weapon that is



THREE SEA VIEWS ON THE CHINA COAST.

formed against thee, Marie, shall prosper. This is the inheritance of the saints.' A lovely old inheritance to carry along in old China to-day! To the boy I said, 'You cannot possibly shoot me without a special permission from GOD.' How often he repeated that last sentence—many times a day. Another man came and sent the boy off. The blood of the Lamb and the protection of it was applied to that cabin door by faith. I wish I had counted the many many times those men were going to enter my cabin and just passed by. Again came the man who had asked me to hide the watch. Now he had come for it. He asked to be allowed to see it. He got it and examined it closely. 'Foreigners always have good watches, I will give you \$20 for this one if you will sell it me.' 'I don't sell it even if you offered me \$200 for it. I could not use even *one* of your dollars as I only use clean money.' 'I will give you a less valuable one in exchange.' 'That would belong to someone else. I cannot use other people's things, I never use robbed things.' He too winced, took the watch to leave, but turned and said, 'You give it to me, don't you?' 'No, you are robbing me of it.' I told my Father I would need a watch of some sort till my work down here was done. Half an hour later came the first man that had entered my cabin again. Had a long talk with him this time. They could not make a proper living in the army any longer, so had to find a living. 'Do you call this making a living? Isn't it robbery?' Fired on his conscience all the time. 'Have they taken anything from you?' 'Yes, my watch.' 'Who took it? I will bring it back to you.' It really was a surprise that he did so. Before leaving he whispered, 'Don't leave this cabin while we are on board if you want to keep it—as well as your things. Tell anyone that comes along that the general does not want you to be disturbed or your things taken.' I had not a few of them coming and going that

day—regular visits by the evil one himself I felt some of them to be. My things were left alone from that time, though many greedy eyes and fingers went over them again and again those twenty-three days they were on board. For a day and a night we did not move. The second day a boat with a supply of ammunition found them, the next cabin to mine was to be the store room for them. As my cabin had no ventilation,

marks of his hideous life. Again the *protection* of the blood of the Lamb was claimed and taken as hundreds of times before during that one day and a half. 'Your mother must be of my age, is she alive?' I started. He left me very sober, he had known a good missionary and some real followers of CHRIST. During the following days (five or six) junk after junk was looted and the ship filled with loot. At different places junks came from the shore to fetch the loot. The fare on board had been looted. I objected to the eating of the loot and told them plainly why. I happened to have an unusual supply of biscuits, apples and chocolate. Very economically used that lasted me eight or ten days. Had two teapots of boiling water a day to start with, no water to wash in. The general's room is on the other side of mine. Many a heated debate has been heard through the thin walls—among other things the standing one of my being carried off with them. Once I heard a voice very impatiently ask why they could not loot me as well as the other passengers. He seemed to want to badly. 'Those people only carry tracts: what use have we for them? Leave her alone,' said the general.



MISS MONSEN and MRS. HSI (Pastor Hsi's widow), photographed at Chaochen, Shanai.

May 3rd.

I am still here, hidden behind my raincoat hung up. I am able to write and read now and again. We've been in the same place since last I wrote. No one knows where the ship is. I understand they are demanding \$200,000 from the steamship company.

the door had to be kept partly open. While ammunition was brought in they tried to lock my door, but the key broke in the lock. Only a few hours later two of the vilest looking of them were standing outside looking into my cabin. One of them pushed the other one in and tried to lock the door on the outside. The key was broken, thank God. I asked the one inside to go and open the door again. He did so but sat down, devilish looking, hands, face and neck covered with the

Again and again I've been able to speak to these men, heart to heart talks, even to the general. I fear no man, not even these men, so dare to speak the truth to them, knowing that the LORD takes care of me. Thank GOD I've been kept entirely from fear all the time, and what is *better still*, I've been kept entirely from impatience after freedom and so of course I am a big puzzle to them. They constantly make their remarks on it.

I am just *resting, resting, resting* on the promises, and taking a needed holiday. I've trusted my angel-watch, and not been disappointed. Promised deliverance is sure to come in GOD'S own time. You know how quickly Joseph came out of prison when God's time came. I know from past experiences that GOD can be trusted at *all* times. He cannot but be faithful as I try to obey Him, and even in this place thank Him for all things as this is His will for me. 'In everything give thanks: for this is the will of GOD in CHRIST JESUS concerning you.' As to my being carried off with them, I *rest* on Ps. **xciii**: 21: 'Blessed be the LORD; for He hath shewed me His marvellous kindness in a strong city.' Mal. **iii**: 18: 'Then shall ye return, and discern between the righteous and the wicked, between him that serveth GOD and him that serveth Him not.' As I look upon myself as 'the LORD's prisoner' it makes all the difference in the world. The 200 passengers look worn and yellow, full of fear, as they are being stuffed together downstairs.



A CHINESE JUNK.

May 11th.

The last four days there has been intense struggle between the powers of darkness and light. Someone must be on our track their spies are coming and going all the time. The robbers (we have had from twenty to begin with to fifty or sixty at times) are ready to leave the ship at a minute's notice. They are on the watch all the time and forty to fifty junks keep by the side of the ship. In fact they have been on the point of leaving the ship several times, taking me with them. It was only a question of *minutes*, then something happened to hinder them. Once a sudden hurricane sent the junks from the ship's side. Another time I heard a man was ordered to go and tell me to get ready to go into the boat with them; he opened the door, we stood looking at each other but not one word was he allowed to say. He shut my door with a bang and said, 'I cannot say that to her—she is good and it would be wronging her a second time.'

May 13th.

Yesterday the deliverance came. In two hours they were all gone. Suddenly something was seen by them. All the ammunition had been divided between them when the sound of a gun came to us—a warship had come. We had a two hours' race. At 5 o'clock in the afternoon the last one left the ship. About twenty passengers were carried off but left behind by the robbers in the junks who ran for their lives. The last hour my being carried off by them was *the* subject. They needed a foreign face to protect them was the constant plea. That one hour how conscious I was of sitting in the shadow of the countenance of the LORD. At last my refusing to eat of their loot became my salvation. A voice said, 'No, she would only hinder us as things are now, she has not been eating anything for more than twenty days.' They did not know anything about three to four eggs and a few sweet cakes smuggled into my cabin every morning before daylight and my food for ten days or more. I watched the general's face as he sat in the junk making for the shore, it was turned away from the ship all the time. The LORD did speak to that man, we talked together for hours, and he often left me with a heavy sigh. A man of the better class, well educated. He said he was utterly tired of his life, a man of great ability but an opium smoker. After they left the ship I got to know since that the man they wanted me to deal with, to look up to as their leader, the one to whom they went about everything is not the man they *call* general, but the noted robber Sn-

San-Yeh. I saw next to nothing of him.

It was lovely to see the joy of the passengers that night. It cannot be described. 'We have had a sword through our hearts for twenty-three days, and to-day it has been taken out.' They had all wanted to speak to me but did not dare to. Went over next morning to have a wireless sent off from the warship and heard there that they had been in search of us for several weeks, unable to find any trace of us. Our hiding place was a master stroke of the robbers.

It took two and a half days to go through all the formalities of being near a warship. On the second day the patience of the passengers came to an end. 'Mrs. Foreigner, do go over to that warship, please, and tell them to hurry up,' they pleaded. 'What shall I tell them over there?' 'Say you cannot possibly stand it any longer. Say *you* have urgent business and must be off.' 'No, you cannot get me to go over there and tell them lies—only the truth.' At last they consented to my going over and saying that *they* could not stand it any longer.

The tested faith is more precious than gold tried in fire. How precious has been this new experience of the faithfulness of His promises.

Yours in His service,

MARIE MONSEN.

Personalia.

Arrival.

May 17.—Miss A. R. Darling, from Shanghai.

Departure for China.

August 17.—Miss W. C. Broadfoot, per s.s. *Aeneas*.

Birth.

May 8.—At Kuling, to Mr. and Mrs. A. E. Beard, a son, David Gordon.

Marriage.

June 25.—At Shanghai, Mr. M. T. Shepherd to Miss G. E. Parkhouse.

Deaths.

May 1.—At Chefoo, John R. Richardson, aged nine years and five months, as result of accident.

June 24.—At Liangchow, Kansu, Rev. W. M. Belcher, from typhus fever.

Books Received.

'WILLIAM FULLER GOOCH.' A Tribute and a Testimony. By his son, Henry Martyn Gooch. (World's Evangelical Alliance, 19, Russell Square, W.C.1.) Price 5s. net.

'CHARLES INWOOD.' His Ministry and Its Secret. By his son-in-law, Archibald M. Hay. (Marshall, Morgan & Scott, Ltd.) Price 6s. net.

The Former Days.

'Call to remembrance the former days.'—Hebrews x. 32.

VIII. The Chinese Evangelization Society.

THERE are few more encouraging words than the words of God to David: 'Whereas it was in thine heart to build an house for My Name, thou didst well that it was in thine heart.' for all too often in human experience achievement falls short of desire. This is not only true of individual effort, but also of united undertakings. These encouraging words therefore come to mind as we seek to recall the brief history of the Chinese Evangelization Society, for though its aim was lofty, and its committee distinguished, its story begins and ends within the small compass of one decade. Yet it will ever be remembered as the Society under whose auspices Mr. Hudson Taylor first sailed for China, and for the fact that, as with David, one of its sons, or missionaries, was permitted to build the house it had originally planned.

The Chinese Evangelization Society, known for a brief period as the Chinese Association, was organised in 1850 with the object of evangelizing China by means of Chinese evangelists. In this they had been inspired by the sanguine views of Dr. Carl Gutzlaff. 'To their great sorrow and disappointment,' to quote their own words, 'they soon found that the instrumentality they had counted upon was not to be trusted.' Gutzlaff himself was disillusioned, and died almost of a broken heart in August, 1851, yet even in the delirium of his fatal fever expressing bright hopes for the regeneration of his beloved China.

The question then arose as to whether the Chinese Association should be dissolved or not. It entered, however, upon a new lease of life under its new name, and with a revised objective. Its object now was 'the evangelization of China and the adjacent countries, by means of medical and other missionaries,

by printing and circulating the Bible, by native teachers, and by such other plans as shall conduce to the main object.'

The General Committee was made strong in names at least, for there were more than fifty distinguished persons upon it. There was Bishop Robert Bickersteth, the Earl of Cavan, the Hon. A. Kinnaird, M.P., Sir E. N. Buxton, Sir Thomas Blomfield, Principal Cunningham of Edinburgh, the Rev. William Arthur, the Hon. and Rev. Baptist Noel, Captain Trotter, and many others. Upon the smaller Board of Management were such honoured names as John Eliot Howard and Robert Howard of Tottenham; while the Society had representatives in a number of cities and towns of England and Scotland.

From the records which survive it appears to have had no warmer advocate than the Rev. Baptist Noel, who was particularly enamoured of some of its peculiar features. A few lines from one of his addresses, an address delivered at a breakfast meeting held in London in May, 1856, will reveal what these features were, and the reader will see that in some

things it was a forerunner of the China Inland Mission, while in some other respects its policy differed widely.

'The question was,' said the Rev. Baptist Noel, 'by what means should Christianity be promulgated in China? There were societies who had, much to their credit, entered on the work.' He then named some of these, and continued: 'But all those societies made China a part of a very complicated and extended sphere of operations—and only, as it were, put China into a corner; whereas other fields were more largely cultivated by them all. China seemed to him to deserve very special attention, and, therefore, it was a very good thing that a Society should make it the one field of its efforts.'

He then proceeded to dwell upon the inter-denominational character of the Chinese Evangelization Society. 'The Society had adopted a principle which was novel, and in advance of every other society of the kind. The combination of all denominations of Christians in the promotion of religious and benevolent objects was, happily, by no means new in this country; but the combination of all denominations in the employment of Pastors of Christian Churches or Evangelists to form Churches was quite new. There was nothing elsewhere like it.'

Referring to such societies as the Bible Society, the Tract Society, the London City Mission, he stated that their agents were not allowed to bring into the society their own different persuasions. 'But, in the Chinese Evangelization Society, however, the principle was not merely advocated, not simply was the experiment made, which he believed the Great Head of the Church would signally honour; but all its missionaries, of whatever denomination, laboured together, each feeling he

was doing what he believed to be right, and thus testifying to the world most signally that they were one in Christ.' It is easy to see how in these things the Chinese Evangelization Society foreshadowed the China Inland Mission.

But in spite of the support of many distinguished names the financial experiences of the Society were by no means happy. And if we briefly dwell upon this point it is with no desire to reflect upon the labours of other men, or in any self-complacent spirit because the experiences of the China Inland Mission have been otherwise, but simply because by its very contrasts it throws into strong relief the goodness and the mercy of God in honouring those simple lines of faith laid down subsequently by Mr. Hudson Taylor. He learned by the things which he suffered, and by the things which he saw.

In a circular sent out by the Chinese Evangelization Society in October, 1859, more than two years after Mr. Hudson Taylor had felt compelled to resign from the Society because of its frequent debts, the following passage occurs. 'The Com-



[Caption: Reproduction of the cover of the magazine.]

A reduced facsimile of *The Chinese Missionary Gleaser*, the official organ of the Chinese Evangelization Society.

mittee has been under considerable disadvantage in not having the usual links which connect other societies with the congregations of the denomination they represent; and they have been compelled to appeal personally by writing to everyone whom they thought likely to aid them. [The italics are ours.] In many cases this has not been welcome; and in all cases they have had to count upon the forbearance of the Christian public in pressing the work upon their notice. . . . The members of the Committee have too often been required to put their hands into their pockets, to meet the deficiency in the funds.'

This paragraph throws not a little light upon Mr. Hudson Taylor's determination not to authorise appeals for funds, and not to go into debt. Both his experience and the subsequent experience of the China Inland Mission prove how wonderfully GOD can, in spite of every seeming handicap, supply the needs of His people. The similarity in the objective of the two organizations, and of their inter-denominational character, only make the dissimilarity in their financial history the more striking and noteworthy. What added emphasis this gives to the Mission's mottoes, *Jehovah-jireh* and *Ebenezer!*

In the circular already quoted it was stated that 'it is the opinion of the majority of the Committee that it would be better to dissolve the Society,' than to continue. As this was the beginning of the end, it is not without interest to have a summary of its operations in 'a period of about ten years.' It had in all received and disbursed some £13,000; it had sent out seven male missionaries, of whom four had received some medical training; it had sent out eight lady workers, had supported many Chinese evangelists; had circulated the Scriptures in China; and had issued a monthly journal at home.

Of its missionaries, Mr. Hudson Taylor and Mr. Jones had

retired from its ranks; Mr. C. J. Hall had joined the Baptist Missionary Society; Dr. Pruett had died; Miss Magrath was supported by a ladies' association, so that at the time the circular was issued Dr. Parker was the only one dependent upon its financial aid. 'It only remains,' therefore, the circular states, 'that some arrangement should be made with respect to Dr. Parker, which could easily be done.'

And so this Society barely ten years old was dissolved. And within a few months of its dissolution Mr. Hudson Taylor too left China broken in health, and with little prospect of returning to the land he loved. But history is a continuous witness to the truth that God lives, and that out of apparent ruin He builds His abiding City. The Chinese Evangelization Society had not laboured in vain; its agents had sown the incorruptible seed in China which bore fruit there. And at home its ministry had called attention to China's vast spiritual need, and had prepared the way for other work that followed. And some of its warmest supporters became the lifelong friends of Mr. Hudson Taylor.

Though the year 1860 saw the end of the Chinese Evangelization Society, and though it saw Hudson Taylor leave China with little hope of resuming his work there, it also saw the ratification, at Peking, of the Treaty of Tientsin, which gave the right to travel throughout the eighteen provinces and promised protection to foreigners and Chinese propagating or adopting Christianity. The dark clouds were not without their silver lining. In life's darkest night those who believe in GOD are ever begotten again unto a living hope by the resurrection of CHRIST from the dead. 'The Resurrection,' said Bishop Wescott, 'is the key to the history of man. Pre-Christian history is a prophecy of it; and post-Christian history is an embodiment of it.'

M.B.

The Missionary Army Service Corps.

An Address delivered at the Annual Meetings by Mr. Owen Warren of Hankow.



I AM privileged to represent here this afternoon one very small section of our Missionary Force in China—a section of which little is heard in the Homeland.

Just as an Army in the field needs its bases, its

Army Service Corps,

its commissariat and transport, so does a Mission with a thousand workers scattered throughout the length and breadth of a land as large as the whole of Europe need its business centres, its business managers. And if our fellow workers up at the front line are to carry on with the minimum of inconvenience as far as their personal supplies are concerned, and if those supplies are to be purchased and

despatched with the utmost economy, we who serve in these centres must be diligent in business as well as fervent in spirit. It means a great deal to an up-country worker to know that he has a sympathetic friend at the coast, one upon whom he can depend to attend to his needs in a business-like manner.

Tourist Agents.

I am sometimes asked, 'What do you do, anyway?' Well, we do for the missionary traveller what Thomas Cook and Son do for the tourist—but we do it for love instead of for a commission.

I well remember the kindly and efficient help given to us twenty-four years ago by a member of this section which I now represent. We were a party of raw recruits. A warm welcome was extended to us at the docks. We were saved from the tender mercies of the Chinese baggage coolie, saved from the painful process of passing Chinese Customs and saved from the subtle squeezes of the Chinese money-changer. Our new friend made arrangements for our journey into the interior,

saw that we got together all things necessary, and throughout those days, when we had so many questions to ask, he never once lost patience with us, and what is more, never lost patience with the Chinese coolies. He acted as our servant for JESUS' sake—a splendid example for those of us who should follow in his steps.

Accountants and Bankers.

We also act as accountants and bankers for our up-country missionaries. If a worker away in the far north-west requires money, he draws a cheque upon the Hankow business centre, gives it to a Chinese merchant in exchange for cash, and the merchant or his Hankow friends collect payment from us. The honouring of such cheques during the Communist regime, when paper money suddenly lost its value, when the use of silver was forbidden and when so many of the banks were closed, was not the least of our problems during those unhappy days. But never once had we to turn anyone away who came to us for money, and we

were also privileged to help some of the other Missions in such matters.

Then we have an 'Enquire within upon Everything' Department, mostly conducted by correspondence.

A General Store.

And we have a general store which is supposed to contain everything that a missionary can legitimately need, from boot blacking to babies' pinafores, and any one of our workers requiring any of the items we keep in stock has only to fill up an order form in duplicate, and, provided he has not forgotten to state the size of the shirt and she has not forgotten to give the colour of the wool, the goods will, bandits and military officials permitting, duly be received.

Our friends up country, living as many of them have done in recent years in circumstances of exceptional strain and stress, sometimes send us rather confused orders. Just before leaving Hankow we received an order for 'a bottle of phosphorus for petty accounts.' We have to use our own judgment in executing such orders!

The Missionary Home.

Then there is the home side of our work, and this is the side that makes up to us for the dull routine of office work, for it brings us into close and intimate contact with many choice and beautiful spirits—not only of our own Mission but of all Missions—for it is our great privilege in Hankow to welcome into our home missionaries of all nationalities and all societies. And here I feel that as one who has lived in the comparative security of a port city, who has lost none of his personal possessions, whose home remains intact, but who has come into close contact with a large proportion of those who have thus suffered, I feel that I can and that I should pay a tribute to the wonderful spirit in which most missionaries have taken the spoiling of their goods and to the splendid heroism of so many who during the last year have passed through Hankow on their way back to their wrecked and defiled homes.

I speak of the things that I know, for it was whilst staying under our roof that so many received the first news that all that spelt home to them had been destroyed. Just before I left Hankow I sat at table with one who two years ago had seen her husband and baby child killed before her eyes. She has now left the elder child in school at Chefoo, nearly 2,000 miles away, and is on her way back

to the district which in 1927 she had left under such tragic circumstances.

Having spoken thus of up-country missionaries, I feel that I should like to, and that I ought to, take this opportunity of saying a word concerning the British business community at Hankow.

The Business Community.

My particular work during the past twenty odd years has brought me into



Photo by]

[Robt. Powell.

A STEAMER ON THE UPPER YANGTZE.

close and continuous contact with that community. Many of them are personal friends, and I have had unusual opportunities for a missionary to learn something of the incredible difficulties under



Photo by]

[Robt. Powell.

CHINESE SHIPPING AT HANKOW.

which they have to carry on legitimate business.

Here in England there has been, during the last few years, a remarkable desire to see the Chinese point of view. For that we are very glad, but let us

at the same time be fair to the gentlemen who carry on the trade of our Empire in that distressed land. There has not always been a recognition of what they have had to bear, and in some quarters I think it is little realised that the average business man in China to-day is a specially selected man, a man who has learnt to play the game in the public schools and universities of his homeland, many of whom manifest a patience under extreme provocation quite equal to that of the average missionary.

One further reference to the dark period when the Communists had the upper hand in Hankow

Dark Days in Hankow.

You may remember that it was January 3, 1927, when our little defence force, rather than fire, retired before a mob composed of soldiers, hooligans, schoolboys and children—the children in the front. Even when this mob tried to rush

the Concession from the foreshore and some of our men were struck down and their rifles taken from them—I am speaking of things of which I was an eyewitness—still the order to shoot was withheld. It was not so much our little British Concession that was wanted. The Communists were trying to force our British authorities to shoot and kill in order that the flames of their hideous propaganda might be intensified.

At midnight on January 4 our authorities, under pressure and still refusing to shed blood, surrendered the control of the Concession to the Communists. From early the next morning, excited and exultant hooligans and students, who believed they had defeated the British Empire, thronged our streets.

At three o'clock in the afternoon, the street on which our C.I.M. premises are situated was packed with a howling mob. 'Beat down the British,' 'Beat down GOD,' 'Kill the foreigner.'

Whilst several were hanging on our iron gate one of the crowd endeavoured to climb over and unbolt it. I went out to frustrate his purpose, and when I got back into the house I saw from the faces of my family that it was high time they got out of Hankow. But there was no getting to the ships with the streets thus crowded. Between four and five o'clock down came a heavy rain and practically cleared them, and at 5 o'clock we received a telephone message from Admiral Cameron, 'Get all women and children on board. Take advantage of the rain.' That is all a matter of history.



THE C.I.M. MISSION HOUSE IN HANKOW.

I know that most people would consider it mere foolishness to suggest that that was anything but a mere coincidence. But probably most of us in this hall have reason to believe that God, the Almighty Creator of the Universe, still moves in a mysterious way; His wonders to perform.

A few words about the Chinese.

The opinion is held in some quarters that China is a land full of nothing but brigands, soldiers, and corrupt officials. There is certainly a superabundance of such gentry, but it is also a land of very lovable people, people for whom CHRIST died, people who respond to the Gospel message when it is preached in demonstration of the Spirit and of power just as people do here at home. And as I went around saying 'Good-bye' to my Chinese friends just before leaving Hankow, not knowing whether I should be able to return, I thanked GOD for the great privilege that had been mine in having some small share in the work of proclaiming the Gospel in China.

On my way home I travelled down the Yangtze with Mr. Christie, one of those fine strong missionary leaders, a man of more than thirty years' experience on the field. His home Board had sent him back to China to investigate conditions. He had just completed his tour of the Provinces of HUNAN, HUBEI and ANSU. He told me how he had dreaded the task, he told me of some of the disappointments and sorrows he had met, but he said, 'Bro. Warren, I thank GOD for what my eyes have seen and my ears have heard. Many have fallen away, in one place the whole church has gone over to

Communism and the Mission premises have been rented out to shopkeepers, but in every place where the Christians were strong enough to withstand the fierce persecution they have been splendid.' And that is the verdict from nearly all our stations. During the two days of our journey Mr. Christie recounted to me the experiences of many of the Christians he had met, men and women whose courage and conviction, whose faith in the living GOD, had so cheered his own. And the stories he told were just such as have been coming to us from so many of the stations to which our missionaries have returned.

A Brave Chinese Deaconess.

Let me tell you of just one. At the close of a testimony meeting, not far from the city of Changsha, Mr. Christie enquired concerning a certain woman who had spoken with great power. 'Oh, that is our deaconess. In 1927 when the Communists came and prohibited our worshiping in the chapel, Mrs. Kong gathered us together in her own home for worship. The Communists got to hear of this, and sent a message to say that if she did not cease holding these meetings she would be killed forthwith, "Christianity," they said, "is an enemy of our revolution." After prayer with some of the other Christians, this brave little woman went straight to the Communist headquarters, and told them that she wished to make a statement. 'You may plunder my goods, you may kill my body, but I want you to know that as long as I am alive I will never give up Christianity.

JESUS is my Saviour.' Her courage and conviction made such an impression upon the men at headquarters that they decided to leave her alone.

Come and rejoice with me,
For once my heart was poor
And I have found a treasury
Of love, a boundless store.
I knew not of His love,
And He had loved so long.

And now I know it all,
Have heard and known His voice.

Friends, because you have sent the Gospel to them there are many thousands who are singing such songs of joy and triumph in China to-day, but because of the vastness of the land and the immensity of the population, there are millions who have never even heard the name of CHRIST . . . and how shall they hear without a preacher? And how shall they preach except they be sent?

Real Self Sacrifice.

A WEEK or two ago in June an old gentleman walked into our C.I.M. offices in Glasgow with a small gift of half-a-sovereign. This he has done on more than one former occasion as he is a box holder and has been so for some time. Owing to had trade and the approach of old age he has been out of work for a year or two and with only an Old Age Pension of 10s. a week and a similar sum from the Union, this dear old man keeps himself and his wife and manages, in addition, to set aside a little each week for GOD's work in China. When asked why—in spite of his own meagre income—he nevertheless always puts something into the box for the LORD's work in China, he replied that it was in memory of his boy—killed in the Great War. When this splendid Christian lad went to the front, his last request to his mother and father was that whatever else they forgot, they were not to forget the C.I.M. box. He went to France, where he served faithfully, lived nobly and honoured CHRIST. When going over the top he was badly wounded and both legs had to be amputated. He did not recover from the operation and so went in to see the King. His old parents—rightly proud of their Christian lad—may sometimes feel that they can ill afford to spare what they put into the box, but they always agree that whatever else they have to give up they must never forget the last request of their soldier lad, and so on each half-yearly box opening there comes the little gift 'In memory of our boy.'

A. T.

Extracts from Letters.

We print below extracts from three interesting letters from (1) a veteran, (2) a missionary of eighteen years' standing, and (3) a recruit.

THE Rev. A. R. Saunders writes from Yangchow:—

'As a rule, except when weather conditions or absence from the city make it impossible, I preach the Gospel on an average ten times each week and give daily Bible talks of half an hour's duration to workers on four or five days each week, and as my stand for Gospel preaching is about in the centre of the fine large reading room, my voice is heard quite distinctly on the street as well, and it is impossible to estimate the size of congregations, but it is quite safe to say that each time I preach from fifty to sixty men hear the Gospel. Over and above all this, one or other of the workers is at the street door giving away Gospel tracts to passers-by, beside those given at the women's door round the corner on the other street. These Gospel tracts given away so freely at both doors are carried into many homes both in the city and for many miles into the country. The one point we stress beyond all others is that the broadcasting of the Gospel message by human voice and the printed page is the great business of life, and, praise GOD, He is gathering around us co-workers imbued with a like spirit. Mrs. Saunders has many other duties, especially those of helping in matters where my limitation of blindness needs such help, and she is not able to be at the Central Hall as often as she would wish to be, but she is there on two days of each week. I frequently remind her that we are one, and the one complements the limitation of the other, but if the two do but make one vessel meet for the Master's use, is there not a decided gain? Praise the LORD! The women's door on "Great Scholars' Place" (a main thoroughfare running north and south, while the men's door is on an equally main street running east and west) is open each afternoon all the year round for the reception of women and girls from two until five or even six, while during the forenoons visits are made and tracts distributed in the homes of the city people and in the nearby villages. The work of the Gospel among women and girls was never more encouraging than now, and on Sunday afternoons there is such a nice company of girls it makes a great longing rise in our hearts for a young fellow-missionary who could undertake a work among the young, but there is no one available. With all these agencies

at work it is not possible to estimate the number of people who in the course of a year get some contact with the Gospel message, but we think that a quarter of a million of all ages is no exaggerated figure, and the reflection of the Gospel broadcast from the Yangchow Central Gospel Hall goes many miles beyond the limits of the city walls.

'One day recently an old gentleman of 89, hale and hearty and still active in business, stood just inside the door while the Gospel was preached, not from the rostrum but from midway down the reading room, and when I took my place on the platform he moved forward, and sitting on the front row of benches (for he was slightly hard of hearing) he listened attentively right through the address, and when I had finished he still sat on for conversation. Can you imagine the responsibility of giving the Gospel to one so far beyond the span of life? He had lived from birth on the street adjoining the Central Hall, and this was the first time he had listened to the good news of salvation. He was passing down the street and stood outside the door to listen: then one of the workers handed him a tract with a cheery "Come in and sit down," and he moved to a standing

position just inside the door, and finally he was sitting in the front row quite close to the preacher. A tract did it, and he has come frequently since, and has become quite friendly, but has not yet confessed CHRIST. Will you take this old man upon your hearts and pray him into CHRIST? The case is urgent because of Mr. Liang's extreme age.'

SINING is now the capital of a new province called CHING-HAI. It includes the Sining district of Kansu and also the Kokonor territory. The Rev. F. D. Learner hopes that this territory will now be open to the Gospel as never before. He writes as follows:—

'As far as this city itself is concerned, there are decided improvements. This new regime is going to make Sining a new city. The streets are better. It was an unheard of thing for streets to be swept. Now they are swept twice daily. Buildings are being greatly improved. All the temples are being made into barracks. There is indeed great sorrowing among the people in seeing their numerous idols being destroyed.

'Our one hope is that this may be the means of bringing many under the sound of the Gospel. Surely the time is nothing



Photo by]

[W. J. Baker.

A Chinese Tent Preacher, distributing Gospel Tracts, and preaching from Gospel Posters.

less than critical. May the Christians be faithful in witnessing for their LORD.

Soon after the Nationalist Army came up here, some three months ago now, everything seemed to go on well for a time. The city went over peacefully and we were congratulating ourselves on the condition. It seemed that the Mohammedans had given way to the new army and that they wished to live peacefully under the new regime also, when suddenly the unexpected happened. A general rising took place, but more especially in the other cities around Sining. The majority of the former Mohammedan army joined with the brigands and the worst took place. It seemed at first that they were out for plunder only, and thus so it was for a time. Many places suffered but life was spared. This went on for a time, when again the unexpected happened. The city of Tangar, which is about thirty-five miles to the direct west of Sining, was taken by the brigands. To make a long story short, the Mohammedans there, on hearing of the near approach of the Nationalist army which had been sent up from Sining in order to put down the brigandage there, saw that their time was short, and in two hours they did their worst. Not far short of ten thousand in the city were cruelly murdered, being put to death mostly by sword and axe. At the end of the two hours the National army arrived and the brigands made their escape away by the mountains.

It is difficult to relate details of that terrible time, but truly the suffering was unspeakable. As most of you will remember, we have an out-station there, but surely GOD was good, for apart from one Christian who lost his life along with the others, the remaining nearly thirty Christians were saved. Mr. and Mrs. Plymire, who are in Tangar doing Tibetan work, also escaped injury.

Now at the present time peace prevails, but how long this will last we do not know. The brigands are by no means put down yet. Just where they are and what they are doing we do not know. Unless something is done they are sure to break out again later on. May there not be a repetition of what happened at Tangar!

Owing to this excessive brigandage, and part failure of the crops of last year, there is much poverty in the district. Certain starvation awaits many. I am glad to be able to tell you that the Famine Relief Commission are sending up money to help. This money will be distributed by a Special Committee here in Sining, the leading officials being on

it. Much of this money will go also for seed grain.

Owing to good falls of snow the crops are promising for next harvest. It is a case of helping over the next six months and then the next crops should be in.

I am glad to say that our Sunday services are being well attended. Sunday by Sunday our Chapel is full. In fact after a certain time we have to say that no more can get in and the door is shut.



Photo by [W. S. Geil.]

Two Tibetans on C.I.M. Premises at Sining, reading Gospel Tracts.

This is very encouraging and we take courage. The last two or three Sundays there have been conversions too. One Sunday there were as many as six who entered their names.

Before closing I must again mention the Tibetan Gospel Inn. The past three months has been a very busy time in the T. G. I. The guests have been numerous. In fact most of the place has been full to overflowing. When full we can crowd in about fifty Tibetans. The guests have been coming and going all the time. All have heard the Gospel. How I would like you to pop in upon us on some Sunday evening when the service is going on in the Tibetan Chapel. Not that you would understand the preacher, for it is all in Tibetan. How those Tibetans listen. They take in every word. What will the result be? These guests go back to their homes into Tibet and some we never see again. The seed is sown in faith. Mr. Tongfuhtang, the Tibetan Evangelist, is doing faithful work in this inn. We are thankful to GOD for him.

MISS DORIS ONIONS, who sailed for China last year, describes the last days at the Yangchow Training Home and some of the first experiences at her station—Hwailu (Hapel) :—

I hoped to be able to get through my first section language exam. before leaving Yangchow, but this was not possible, owing to Mr. Hoste's visit for designations about the end of March, and our consequent moving on as soon as possible afterwards. We greatly enjoyed Mr. Hoste's visit to us; it was a time of great help and blessing.

Naturally they were days of great expectation and excitement, each wondering and questioning, and yet I am sure each perfectly at rest about the place of His appointment, assured that He would perfect that which concerns us. We had a bulletin fixed at the top of the stairs, with the map of China alongside, and then each one as they came up from Mr. Hoste's just wrote down the city and province to which they were designated, and thus everyone became acquainted. You may guess it was not easy to study in such an atmosphere, with so much coming and going. I hardly know how to express myself concerning my own designation; I shall never cease to wonder at the LORD's planning and wondrous leading; I just praise Him again and again.

There were three new workers designated to Hwailu, Misses Horsman and Gorman and myself. We were all together at the training home in London, and it is just lovely to still be together.

On Sundays we are able to help a little with the women, teaching them Scripture verses. We may not be able to talk much, but it means a great deal to get the word of GOD into their hearts, so do pray that the seed sown may bring forth fruit.

Last Sunday, May 5, I went with Miss Mower to a village about 18 li (6 miles) away to visit a former schoolgirl, who is now dying with consumption. We hired a donkey, taking it in turns to ride and then to walk.

The home that we visited was a Christian home, the father being a very earnest Christian man. Just a few people gathered together for the Sunday morning service, conducted by him in his own home, in a place specially set apart for worship, and to me it was a real joy to be present and have fellowship with the dear people. We had our mid-day meal of Chinese food, in real Chinese fashion, in a Chinese home. I must admit that I am still a bit clumsy in the use of chopsticks, although I have

had several Chinese meals, but "practice makes perfect." Pray for this home.

Before I close my letter I must just tell you briefly about the baptismal service held here, only this week, on Sunday, May 12. The number baptised were about 55—27 women and the rest men. It was a very impressive scene, everything so simple and orderly, and I am sure it will ever live in our memories, not only because it was the first of its kind we had

witnessed, but chiefly because of the great joy that filled our hearts as we saw all the happy faces and realised the greatness of redeeming love, and the triumphs of His grace. The service began at 6.30 a.m. so everyone was astir quite early. Many of them had come from the various out-station churches, and had come in a day or two previously or the night before. Mr. Green led the first part of the service and read from Romans vi, and com-

mented upon it and as we sang "O happy day that fixed my choice," and "Jesus, keep me near the Cross," their message seemed to come home afresh. The baptisms were conducted by two Chinese Evangelists. The service finished just before eight o'clock, and then at 10.30 the usual Sunday morning service commenced with a Communion Service at the close, when all who had been baptised were welcomed into the Church.

Editorial Notes.

VALEDICTORY MEETING.—The annual Valedictory Meeting to be held, God willing, in the Central Hall, Westminster, on Thursday, September 5, at 7 p.m., will be of special interest because we shall be saying farewell to the first batch of recruits to sail for China since the issue of the appeal for two hundred new workers. Some of them will be telling us how GOD'S call came to them, and we shall also hear the messages of two returning missionaries, Mrs. Mason of Kwangchow, HONAN, and Dr. D. V. Rees of KWETCHOW. Our Home Director, the Rev. W. H. Aldis will preside, and Dr. Northcote Deck has promised to give the closing address. As no tickets are issued for this meeting friends are advised to come early. The meeting is being held somewhat earlier in the month than usual because the first party has been booked to sail on September 7, and also because Mr. Aldis is visiting the North American centres of the Mission, and hopes to speak at the Annual Meetings at Toronto, Chicago, Winnipeg, Philadelphia, New York, and Montreal during September and October. He will value the prayers of our readers as he confers with our friends in North America, as well as in his speaking ministry.

The Two Hundred.—Apart from some opportunities of telling of China's need at C.S.S.M. services and Crusader Camps there will naturally be comparatively few gatherings in August at which the appeal for the Two Hundred can be brought to the notice of God's people. It is therefore all the more urgent that, by the circulation of our free literature and in personal conversation, friends of the Mission should, even in this holiday month, continue to co-operate with us in the great campaign. A small ivory card (a facsimile of which appears on this page)

printed in bronze blue is now available for free distribution. Through the generosity of one of our donors we are able to supply it under cost price at 3d. per dozen.

At the same time, while we neglect no methods which GOD may use for the accomplishment of what we believe to be His purpose, we desire to be constantly on our guard against the peril of relying on human energy. As Dr. Glover says in a leaflet just issued in North America, 'The project is far beyond the power of the China Inland Mission or any other human agency to accomplish. Only as GOD

Himself is in it and works through

the Mission can it possibly succeed. In the words of Neesima, "We must advance upon our knees," since "only when we rely upon prayer do we get what GOD can do." Every aspect and detail of this advance movement needs to be remembered in prayer. . . . How much it will mean if a large number feel led to set aside some special period each day, say half an hour, or at least fifteen minutes, to wait on GOD specifically for this Forward Movement, that the needed men and women may be found and thrust out, that every step forward on the field may be under the guidance of the Holy Spirit, that missionaries and Chinese churches may alike be freshly empowered for the work of witnessing to the Gospel, and that this enlarged effort may result in the salvation of a multitude of

souls! "If ye ask . . . I will do."

The Response to the Appeal.—We are constantly being encouraged by the sacrificial giving of those who cannot themselves offer for the work. An anonymous gift reached us recently 'for the outfit of the men you are praying for and the LORD is sending. From a widow with a very limited income, but with faith that GOD will supply all her need.' Who can doubt that



Donations received in London during June, 1929—Continued.

FOR SPECIAL PURPOSES.

FOR SPECIAL PURPOSES.												FAMINE FUND.																			
Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.												
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3526	0	10	0	3613	2	0	0	3713	250	0	0	Anon.	0	3	0	17th.	3917	0	13	0	3998	1	1	0	3rd	3556	...	0	7	6	
3528	0	10	0	3615	1	0	0	3714	2	0	0	3765	0	17	2	3825	50	0	0	3918	30	0	0	3rd	3564	...	0	2	6		
3529	1	0	0	3617	1	0	0	3715	2	10	0	3766	16	0	0	3830	1	10	0	3922	17	0	0	8th	3701	...	10	0	0		
3534	29	17	0	3626	5	0	0	3719	24	10	5	12th.	3831	10	0	0	3930	16	8	6	27th.	4091	1	0	0	12th	3771	...	2	0	0
3537	3	2	10	3645	0	12	0	3722	97	0	0	3770	0	10	0	3837	1	0	0	3935	112	0	0	12th	3780	...	0	5	0		
3555	4	1	8	3647	17	10	0	3729	7	19	3	3774	1	0	0	3850	1	10	0	3949	12	0	0	18th.	3781	...	11	5	0		
3562	0	10	0	3646	0	9	0	3723	9	0	0	3772	5	0	0	18th.	3936	15	19	6	4018	10	14	0	12th	3782	...	11	5	0	
3583	0	10	0	3652	11	0	0	3734	4	0	0	3781	1	0	0	19th.	3950	8	0	0	4024	6	15	0	21st	3915	...	20	0	0	
3569	2	2	0	3653	1	0	0	3735	2	0	0	3782	0	5	0	19th.	3950	8	0	0	4028	5	0	0	21st	3921	...	1	5	0	
3573	2	2	0	3661	2	12	6	3736	4	4	0	3783	3	0	0	19th.	3962	4	0	0	4043	10	0	0	24th	3960	...	0	4	0	
3575	5	5	0	3672	15	0	0	3739	1	1	0	3788	0	10	0	19th.	3973	2	0	0	4043	10	0	0	25th	3982	...	3	3	0	
3577	5	0	0	3676	2	0	0	3741	1	0	0	3788	0	10	0	19th.	3978	0	7	6	4043	10	0	0	25th	3983	...	10	0	0	
3578	2	0	0	3683	5	0	0	3747	0	7	6	14th.	3888	0	10	0	3979	1	0	0	4043	10	0	0	25th	3984	...	10	0	0	
3579	0	10	0	Anon.	1	0	0	3748	1	0	0	3805	4	0	0	3890	2	2	0	3981	11	13	3	25th	3985	...	0	10	0		
3581	5	0	0	3686	1	0	0	3749	15	0	0	3807	5	5	0	3893	1	10	0	3984	2	16	10	25th	3986	...	3	3	0		
3588	12	0	0	3689	5	12	0	3751	40	0	0	3808	2	0	0	20th.	3989	5	0	0	4043	10	0	0	25th	3987	...	3	3	0	
Anon.	8	10	0	3698	7	0	0	3752	1	0	0	3809	7	10	0	3900	70	0	0	4043	10	0	0	25th	3988	...	10	0	0		
3601	1	0	0	3698	7	0	0	3754	1	0	0	3812	0	10	0	3901	10	14	0	4043	10	0	0	25th	3989	...	9	0	0		
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SUMMARY.

General	£3,275	7	0
Special	1,367	6	7
Total for June	£4,642	13	7
Brought forward	26,232	11	11
			£30,875	5	6

Brought forward	64	18	0
			448	15	4
			£513	13	4

He will? Two ladies forwarded £1 to our Glasgow centre with the comment, 'Forty sixpences saved for summer-time recreation, now sent to the Forward Movement of the C.I.M.' The refreshment of giving to the LORD'S work was more to them than physical recreation.

But what of the response in men and women? Another donor in promising to pray says, 'I suppose we shall see in CHINA'S MILLIONS how GOD is sending the answers.' We trust that each succeeding issue will show more and more plainly that our prayers are being heard. Up to the time of writing 72 men and women have actually offered to the Mission since the issue of the appeal. Of these applications, 10 have been accepted, some still remain to be considered, while it has been necessary to reject or postpone a large number on grounds of health, age or for other reasons. Here surely is ground for thanksgiving, as well as for continuing instant in prayer.

The Political Situation.—Once more the further outbreak of civil war has been narrowly averted. There is some uncertainty about the position and future status of Marshal Feng, as a result of the conversations at Peiping (Peking) between Yen Hsi Shan, Governor of SHANSI, Chang Hsioh Liang from Manchuria, and Chiang Kai Shek, the nominal head of the Central Government. But apparently Feng has obtained the money necessary for the payment of his troops, while he has at the same time agreed to the acceleration of their disbandment. For the present he remains in retirement at Taiyuan as the guest of Governor Yen. His chief Lieutenant, Lu Chung Lin (also a professing Christian), nominally holds the supreme command of Feng's armies, but it is difficult to believe that he will not continue to receive and act upon Feng's orders.

We forbear to comment on the strained relations between China and the Soviet Government, except to say that China's cause is seldom represented fairly in the British Press. We hear much of the high-handed methods adopted in the seizure of the Chinese-Eastern Railway, and but little of the provocation which had so serious an issue. If present events have no other good result, they should at least open the eyes of those

who still imagine that the National Government of China is in league with Bolshevist Russia.

Famine and Pestilence.—Dr. A. G. Taylor, who, since Dr. Rand's death from typhus, has been bearing the burden alone at the Borden Memorial Hospital, Lanchow, KANSU, writes:—'Sickness is very prevalent here in KANSU following the awful famine, and typhus particularly is carrying off hundreds of people. This is probably the worst famine that KANSU has seen for more than a hundred years, and it is not over yet. We have hardly had any rain for a year now, and there is very little grain about except in the river valleys. In some villages the houses contain nothing but human skeletons.' News from Shanghai shows that five or six of our American lady missionaries in KANSU are down with fever, presumed to be typhus, and we have just heard that one of them, Miss Bidlake, a promising worker who sailed for China only in 1923, and has recently returned from an early furlough, has passed away. Let us pray earnestly for all our workers in KANSU that the infection may spread no further. The death of Rev. W. M. Belcher from the same dread disease is reported on page 120. While we rejoice for him in this unexpectedly speedy re-union with Mrs. Belcher, we would remember before God the Chinese church at Liangchow bereft of two veteran missionaries within three months. Mr. Belcher, like Dr. Rand, undoubtedly lost his life through caring for the famine refugees.

Subjects for Praise and Prayer.

PRAISE.

- For the deliverance of Miss Monsen. P. 120
- For the efficient ministry at our Business Centres in China. P. 122.
- For a real bit of self-sacrifice. P. 124.

PRAYER.

- That the new wonderful Evangelistic opportunity in China may be made full use of. P. 118.
- For the work at the Central Hall, Yangchow. P. 125.
- For the work of the Tibetan Gospel Inn. P. 126.
- For the Forward Movement. P. 127.
- For the Preservation of Peace. P. 128.

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CHINA'S MILLIONS



CHINESE UMBRELLA MENDER

以便以設耳

耶和華以拉

VALEDICTORY MEETING,
Central Hall, Westminster, Thursday, Sept. 5, at 7 p.m.

(See p. 143.)

WOMEN

JERUSALEM

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4100	2	9	14165	50	0	4220	0	13	0	4280	1	0	4334	2	0	4391	30	0	0	16th.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.			
4101	1	0	4168	1	0	4221	2	2	0	4283	0	10	4336	1	0	4393	2	0	4451	1	0	0	19th.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.				
4102	2	0	4169	5	0	4224	0	15	6	4284	1	1	4337	0	12	4394	2	2	4452	50	0	4510	2	2	0	4571	100	0	0	4627	3	0	0					
4103	16	9	4170	5	0	4225	0	3	3	4286	1	0	4338	0	5	4396	3	0	4453	7	10	4511	0	10	0	4572	0	5	0	4628	1	0	0					
4105	10	0	4173	5	0	4228	1	0	0	4287	6	5	4340	0	10	4399	0	2	8	†	150	0	4514	2	0	0	4573	2	2	0	4629	0	7	6				
4106	3	0	4174	1	0	4230	5	0	0	4288	1	1	4342	10	0	4400	1	1	4457	1	0	4517	5	0	0	4574	1	0	0	4630	0	10	0					
4108	5	0	4176	80	0	4231	1	0	0	4290	2	2	0	10th.	£	s.	d.	4401	1	1	4460	0	5	4518	100	0	0	4575	5	0	0	4631	0	10	0			
4109	25	0	4178	8	0	4234	0	2	0	4292	6	0	4343	3	0	0	0	4461	1	1	4469	1	10	4522	18	1	10	4580	1	0	0	4632	0	5	0			
4111	0	15	4177	0	10	4235	0	15	0	4293	5	0	4344	10	0	4402	10	10	4462	1	10	0	20th.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.
4113	0	7	4178	2	10	4236	2	0	0	4295	0	4	4346	1	10	4405	1	1	4465	2	0	4527	4	0	0	4582	3	0	0	4633	1	0	0					
Anon.	2	0	4179	25	0	4237	0	7	0	4296	0	5	4347	2	0	4406	5	0	4466	0	5	4529	1	0	0	4583	2	2	0	Anon.	0	10	0					
*	1	0	4180	0	10	4238	0	0	0	4297	1	0	4348	1	1	4408	1	0	4467	0	2	0	†	25	7	5	4585	1	11	6	4641	1	0	0				
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4125	21	0	4184	2	10	4244	20	0	0	4302	25	0	4352	0	10	4414	1	0	4471	10	0	4535	0	12	0	4590	0	5	0	4644	1	0	0					
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4148	0	10	Anon.	10	0	4262	2	0	0	4320	4	0	A.C.	0	10	4430	1	10	0	18th.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.			
4150	1	0	4205	0	10	4264	2	0	0	4321	100	0	4378	0	†	6	4431	5	0	4491	1	0	4556	5	0	0	4611	1	0	0	4662	5	0	0				
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4152	1	0	4207	1	0	H.R.	1	0	0	4323	2	10	4380	3	1	4433	1	0	4495	0	15	4558	0	6	8	4613	5	0	0	4665	1	5	0					
4153	1	0	4208	3	9	4268	4	0	0	4324	0	7	4381	1	0	4434	2	2	4496	2	11	4559	1	0	0	4614	0	10	0	4667	10	0	0					



An Exacting Master?

'I feared Thee, because Thou art an austere man.'—Luke xix. 21.

THE Apostle Paul lays down certain rules for our conduct as Christians in all our family and social relationships. In every case he makes it clear that duties are reciprocal, e.g., not only are children enjoined to obey their parents, but parents are told how to treat their children. If slaves have a duty to their masters, masters have also a duty to their slaves. At the same time, if I am a child, I am not to be concerned with my parents' duty to me, but only with my duty to them. If I am a servant, I am not called upon to judge whether or not my master is treating me with consideration—my concern is wholly and solely with myself. The one question of importance to me is whether I am acting towards him as a Christian should. Even if he is 'perverse' instead of 'good' and 'reasonable' (1 Peter ii. 18), my duty remains the same, and I cannot excuse myself from its performance on the ground that my master is not all that he should be. The character of my master must make no difference to the quality of my service, though it necessarily affects the pleasure with which I undertake my duties.

But the Christian servant was nerved to the difficult task of serving an unreasonable master by the joyful realisation that in the last resort he belonged to no one but CHRIST. For His sake it was possible to work, and to work even with goodwill, under conditions which must otherwise have led to discontent and complaining, to revolt or to despair.

And the secret of this otherwise incomprehensible attitude was the character of CHRIST, the relationship in which every Christian stood to Him, the claim which He made on the service of each by virtue of His Cross. 'Ye are not your own, for ye are bought with a price, therefore glorify God in your bodies.' I can perform the most onerous and monotonous tasks, I can even patiently endure injustice and oppression if I set the LORD always before me, if I remember that I 'serve the LORD CHRIST.' CHRIST is a good Master, His service is perfect freedom, and if I conceive myself to be wholly under His direction, so that my life is ultimately controlled by no one but Him, I have learned the secret

of contentment, however difficult my circumstances may be.

Now it is obvious that, from a practical point of view, my success in maintaining this attitude depends on the reality of my trust in CHRIST, my assurance that He is all that He claims to be. Once admit a doubt as to the love and the justice and the wisdom of His treatment of me, and I am of all men most miserable.

It is a commonplace that every religion other than Christianity is based on a false conception of GOD. If this is theologically the root of all heresy it is experimentally the source of all misery. If I cannot be sure that my Master is perfectly just, perfectly wise, perfectly kind, then—why not serve the devil?

Luke xix. 21: 'I feared Thee, because Thou art an austere man: Thou takest up that Thou layedst not down, and reapest that Thou didst not sow.' Read it in cold print, and we who know Him feel that this is an incredibly cruel and false libel on our Master's character. The picture is drawn in perfectly clear outlines—an 'exacting' man (such seems to be the significance of the word 'austere' in the Greek papyrus), one who expects his servants to attain an impossibly high standard, who makes entirely unreasonable demands. Where no seed has been sown he expects a harvest. Like Pharaoh, though the materials have been withheld, he expects the finished article. No wonder, that a man becomes discouraged if his master is so difficult to please! No wonder that, in despair, he wraps up his pound, making no attempt to trade with it. Whatever he does he knows that his fault-finding master will grumble at him. However hard he works the result will be the same.

Now you and I have never, even in our worst moments, complained in so many words that the LORD JESUS was like that. But every time we excuse ourselves for our failures by blaming our circumstances, we are practically maligning the character of our Master. We are His servants, and our lives in every detail are ordered by Him. If we have failed in our

service of Him, the fault is either His or ours. If we admit no failure in ourselves, then we are indirectly blaming Him. How often when we plead our limitations, our difficulties, our handicaps, we are virtually accusing Him of unfairness in His treatment of us. To suggest that He is laying upon us a burden heavier than we can rightly be expected to bear is to give Him the character of an exacting, unreasonable master.

But if ever we talk like that, we are unconsciously showing how little we really know Him. Yet such an attitude is so common amongst Christian people that we are forced to conclude that it is possible for a man to have a belief in CHRIST sufficiently vital to secure his soul's salvation, and yet to be so far from true intimacy with Him as to misunderstand His character and to question His justice and love.

It is perfectly true that the LORD JESUS set a very high standard of discipleship and of service. A man must definitely quit every other service—'Ye cannot serve GOD and mammon.' He cannot continue even to consider His own interests. 'If any man will come after Me, let him deny (or refuse) himself.' Any lowering of His standard in order to secure the half-hearted allegiance of the weak and vacillating CHRIST steadily refused. In fact, it must be admitted that He asks us to accomplish perfectly impossible tasks, to attack and capture impregnable strongholds, to circumvent and defeat an enemy immeasurably more powerful than ourselves. He allows us to pass through sorrows which would naturally be expected to crush us, to face difficulties which seem to put an intolerable strain on our loyalty and devotion to Him.

But if we really know Him, if we have begun to appreciate the privileges that His servants enjoy, then the strain is only apparent. For the marvel of His service is that every faithful servant finds the Master's

whole resources at his disposal. CHRIST is not only with him all the days, but by His Spirit He dwells in His servant's heart, and what would be ridiculously impossible to the servant alone becomes possible when Master and servant are one.

As Bishop Moule says :

But ah, when heart and spirit faint,
'Tis life to clasp the word
Which tells of Thee, with every saint
For ever one, dear LORD!

If then by faith I realise and reckon upon my union with CHRIST, I have entered into a relationship in which complaint as to the conditions of service and charges against my Master's character have ceased to be possible. 'His commandments are not burdensome.' His yoke is easy, His burden is light. He may be 'hard to satisfy,' but He is 'easy to please,' quick to recognise every desire after righteousness, every victory over self and sin, every challenge to Satan, never for a moment condoning my shameful betrayals of His cause, but making every possible allowance for the difficulties of my position, tenderly restoring me when I fail, though showing me quite clearly that failure was unnecessary, rewarding me always far beyond my deserts. Exactng, unreasonable? The mere thought is treason to my patient, gracious, and most loving LORD.

At any rate, there is one sovereign remedy for all such unworthy suspicions, all such slights on my Master's character. It is given by Miss A. Carmichael in one of her latest books.*

LORD, when I'm weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-printed hands, Thy cross-torn hands—
My Saviour, show me Thy hands.

* 'The Widow of the Jewels.' (S.P.C.K.) 2s.

Famine Sufferers.

Notes from a letter from Mr. A. L. Keeble, written while on his way to Kansu.

VILLAGE after village is in ruins, just mud walls left standing.

Every piece of timber has been taken out and sold, or burnt. In one village I talked to a man. He was eating a bowl of stewed weeds. This meal he has once a day. At one time this village had, easily, 100 houses in it. At the beginning of this year 24 families remained. Now there are three. The rest have starved to death.

'In Fukiang the official number of dead is 60,000. The Red Cross Society buries dozens every week. No coffins are used. The graves are only a foot deep, and you can imagine the work of the dogs. Elm trees are practically all stripped of their bark, right to the top. This bark is ground up and mixed with a very little coarse flour, and eaten to

satisfy the cravings of hunger.'

'We think and wonder greatly here, with hundreds dying around us, who have never heard of the love of CHRIST. They might have heard if someone had been there ten years ago. The last town we passed was Wusan. The folk at Fukiang are planning to open a work there. And 30 per cent of the population have died in this famine. And they would have heard if that opening had been planned, and the workers had been available three years ago.'

'There have been brighter parts in this long journey, but darkness seems to overwhelm everything. We give out tracts, but nine out of ten cannot read them. "Is it something to eat,"? we are frequently asked when we offer

a tract. "Yes," we reply, "heart food but not stomach food."'

'By the time this reaches you, the harvest here will, probably, be being reaped. Will you, please, think of the harvest we hope to share in? Some of us can sow but little as yet, and what we try to sow may not be even received as seed, for our few words often fail to encompass our thoughts. And please remember, too, the labourers are still *few*.'

'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?'—*Prov. xxiv. 11, 12.*

The Former Days.

'Call to remembrance the former days.'—Hebrews x. 32.

IX. A Discontinued Station.

FOR a good many years there has appeared in the Annual Reports of the Mission an item which has probably attracted little attention. We refer to one line in the Statistical Summary which records 2,602 baptisms at 'discontinued stations.' The term 'discontinued stations' does not signify neglected stations but generally centres from which the Mission has retired in favour of some other society. As Mr. Hudson Taylor said at the New York Conference in 1900: 'Having been a pioneer mission we have had the privilege in many cases of leaving a field altogether when we found it would be sufficiently occupied by others. It truly seems to be a very small matter who are those who reap the harvest, if we only sow good seed and it is reaped.' It is something to be thankful for to know that the hard pioneer work in centres from which the Mission has withdrawn was accompanied by the baptism of over two thousand six hundred converts. To make the summary of those baptised from the commencement complete in our Reports these have, of necessity, to be added to the figures to-day.

This subject has been brought before us as we happen at the

moment to be engaged in preparing for the press an English version of Pastor Ren's Autobiography, for Pastor Ren was one of those converts who was baptised at one of those discontinued stations. It may therefore not be without interest and profit to devote one of these articles on Former Days to one of these discontinued stations.

Soochow is a vast and populous city in KIANGSU renowned for the beauty of its site and its canals, a beauty which has won for it the title of the Venice of the East. This estimate has given it a place in the well-known Chinese proverb: 'Above is Heaven, and below are Soochow and Hangchow.' Soochow was founded at about the same time as the Jews were engaged rebuilding the Temple after their captivity in Babylon. It is built in the form of a rectangle, and is about five miles long by three miles broad. Formerly it was the Capital of the Kingdom of Wu, but during modern times it has been famous for its silk looms, its brocaded satins, and gauzes. Originally built on the banks of the Great Lake, it now stands some twelve miles from that lake as the waters have receded. Its population is not less than half a million, and has been computed at a much higher figure.

When George Duncan commenced work in Nanking in September 1867—and Nanking is another city from which the Mission has retired—there were no other Protestant missionaries in the whole province of KIANGSU, except at Shanghai. But in the same month a young Prussian, a Mr. Schmidt, an ex-officer in General Gordon's Ever-Victorious Army, settled in Soochow and commenced evangelistic work. Mr. Schmidt had been converted through the ministry of Mr. James Meadows, of the C.I.M. He married a Chinese wife, adopted Chinese dress, and having, from his previous work as interpreter to General Gordon, an intimate acquaintance with the military mandarins of the day, was allowed to remain in Soochow unmolested. He was gifted with great tact in dealing with the people, was a fluent speaker, had a close acquaintance with Chinese affairs, and was also a gifted preacher.

This Mr. Schmidt became a warm friend of the China Inland Mission, and invited the Mission to open up work in Soochow. In consequence, Mr. and Mrs. Cordon early in 1868 were designated to that city, where with the help of Mr. Meadows, premises were secured. These premises included a hall capable of seating 150 persons, and two or three rooms upstairs for residence. The Cordons had arrived in Shanghai on December 14, 1867, after a voyage from England of 134 days, and in March, 1868, when they had only been three months in the country, Mr. Cordon began all alone his work in Soochow, being joined by his wife a month later, when Mr. and Mrs. Hudson Taylor passed through the city on their way to open up Yangchow.

It is not our purpose here to enter into details concerning the four years during which Mr. and Mrs. Cordon continued to labour in this city. The point which stands out is that though their labours were limited to about four years, for they were compelled to leave China in 1872 in consequence of the repeated attacks of dysentery to which Mrs. Cordon was subject, their labours had not been in vain, although to them it seemed as though they had.

After nine months at Soochow, Mr. Cordon wrote: 'There are a few whose hearts we trust the LORD has opened, but I fear lest aught I say might be premature.' More than a year



Photo by]

[Geo. Rogers.

THE WHITE PAGODA, SOOCHOW.

One of the most famous of its kind, being entirely built of wood and plaster resting on a foundation of masonry. Each storey is a shrine or temple in itself and is connected with the floors above and below by wooden ladders.

later he wrote again: 'For two long years we have now laboured and prayed at Soochow. A few, very few, have believed our report. Numbers have sought, from some reason or other, to enter the Church, but only a little handful have been accepted.' In a report published in 1877 these words occur: 'The late severe illness of Mrs. Cordon, together with the disastrous effects of the evil reports current against foreigners during the summer, have largely interfered with the progress of the Gospel in this great city. For upwards of three years have our brother Cordon and his wife laboured and dwelt in the midst of the people of Soochow, sowing the good seed, and watering it with their tears; but as yet it has not been given to them to see much fruit. They toil on hopefully.'

And yet—ah! if only we could always know the 'and yet' which might be written. And yet, their work had been more fruitful than they then knew, or could know. Before they had been many weeks in Soochow, and long before they could speak the language with any ease, they had been brought into touch with a youth of some sixteen years of age who was subse-

quently to be made a blessing to thousands of his fellow countrymen. The Autobiography of Pastor Ren must be left, when it is published, to tell this moving story. It must suffice here to say it shows what a little love, a little kindness and a little tact can do, for the missionaries then had but a stammering knowledge of the language. Young Ren Nai-ch'eng brought accidentally, as we should say, into contact with Mr. and Mrs. Cordon, was by a gracious providence knit to them from the first, and in spite of all the human and spiritual influences brought to bear upon him to the contrary, he was gradually brought into personal touch with JESUS CHRIST. Baptised in 1869, ordained in 1876, four years after the Cordons had left, he was spared to carry on his fruitful pastoral work in China for more than 50 years. His life is an encouraging illustration of the fruitfulness which may attend the briefest missionary career, and it affords one little glimpse into the almost forgotten story which lies behind that briefest of references in the Annual Report to 'discontinued stations.'

M.B.

'Left . . . Behind'—for 'Vigorous Advance.'

By Harold A. Weller, Yenchow, Chekiang.

MANY of you who read this letter will have heard of the Appeal dated March 15 of this year, which is being made by the CHINA INLAND MISSION for two hundred new workers within the next two years, to engage in the evangelization of the unreached areas both in China proper and the Dependencies. For this we praise the LORD.

It is well to bear in mind, however, that this appeal is the second step of the great advance which we as a Mission, by the grace of GOD, are endeavouring to make.

When it became possible for the

missionaries to return to the interior after the enforced evacuation, owing to the political unrest of 1927, our General Director, Mr. Hoste, wrote under date of November 3, 1928, as follows:—

Previous to the withdrawal from the field, considerable progress has been made in the establishment and building up of self-governing, self-supporting and self-propagating churches, which has always been one of our main objectives. After much prayer and also consultation with our fellow missionaries, we are convinced that a vigorous advance, with a view to the full realisation of this objective, must now be made.'

It has fallen to the lot of my wife and myself to be amongst the number who have been 'left . . . behind,' as was Titus in Crete, to 'set right the things which still require attention.' [Titus 1-5 (Weymouth)] and so to take part in the 'vigorous advance' now actually being made in many parts of China amongst already existing churches.

That this 'vigorous advance' amongst already existing churches is not so dramatic as the opening up of new fields, we fully realise; but the circumstances are such that we also earnestly crave the prayerful co-operation of all who are interested in the 'edifying of the body of CHRIST.' To this end, during the past few months Mrs. Weller and I have been occupied in visiting various churches to give help in local Bible Schools, and to consult with church leaders, seeking to encourage them to bear an increasing measure of responsibility in the governing and the supporting of the churches with which they are connected, as well as urging them to engage in the preaching of the Gospel in their own immediate vicinity.

At the first of these Bible Schools held at the market town of Tsa-Yuen (Tea Gardens), members from three churches gathered. Classes for Bible Study were held in the morning, and for one hour after the mid-day meal. Then on several occasions the men visited nearby villages, preaching, distributing tracts and pasting up Gospel Posters. In the evenings evangelistic meetings were held in the little church. Although the number of those attending the Bible School was small, interest deepened and



Photo by]

[H. A. Weller.

GOSPEL BILL POSTING IN YENCHOW DISTRICT.

The purpose is that 10,000 Gospel Posters shall be posted up in the Yenchow district during the year. 2,500 had already been given out when this photo was taken.

a keenness for work was evinced. The little church has volunteered to place 500 posters each quarter. We supply the posters, the church members supplying the time and the paste, both of which are considerable. The first 500 posters are already placed in that district.

At the second Bible School in the county of Sheo-chang, the place of gathering was in the home of an enquirer. We had the use of the School which he has built, adjoining his own house. Our host—a wealthy man—is, I believe, a real believer in the LORD JESUS, having family worship in his home every day. His testimony in his own village of U-ho is very clear. Owing to the fact that the people there were busy during the day, we had a time of Bible Study about 6.30 each morning, and then again each evening after dark. During the day, while several children were being taught, one or two men visited in the villages with tracts and posters. In this work, the eldest son of our host, a youth of about 18, took an active part.

In this field, as you will remember, we have a whole county, Sui-an by name—without one resident preacher of the Gospel. Two visits were paid to this county with the express purpose of securing premises for two lady missionaries, who are waiting to occupy this city for the LORD JESUS as soon as a suitable house can be secured. But so far nothing suitable has been found. We should value your prayers that the necessary premises may soon be secured.

These trips were far from fruitless, however, for on both occasions it was possible to have a little meeting in the inn in which were staying, to encourage the one or two Christians, and a few young men who are interested in the Gospel.

From June 1-12 it was again possible to convene the Annual Summer West CHEKIANG Bible School for Evangelists and church leaders in this part of the Province. Much difficulty was experienced in securing speakers this year, but within a few weeks of the opening day we were able to secure Pastor Ting K'eh-chung, who is the voluntary Pastor of a group of churches in this district, which are entirely self-supporting and self-governing. Mr. James S. Orr, of our own Mission, also kindly came at very short notice. Both of these speakers brought very suitable messages for the present time and interest was well sustained, there being a high spiritual tone throughout. The Bible School was a real encouragement to us, as we saw the way in which these spiritual messages were received, and also an evident



Photo by

[H. A. Weller.

Another View of this Gospel Bill posting.

growth in grace and knowledge of those present.

Before the close of the Bible School I received an urgent request to go to another mission station, three days' journey from Lanchi, where the Bible School was being held, as a serious difficulty had arisen in the church there, the Evangelist being dragged from the church at the close of the service and beaten, although not seriously. I asked a voluntary Pastor, who was present at the Bible School, and who is the Chairman of the Central Diaconate of the C. I. M. Churches in this part of the Province, if he would go if I accompanied him. This he kindly consented to do. The trouble was of a very exasperating nature, and might well have been taken to the city magistrate. Pastor Ting, in one of his addresses at the Bible School, had told us that the churches in his district had decided to refrain from going to the law-courts in the case of persecution. You will know therefore, how we rejoiced to see the way in which Pastor Chen handled this particular difficulty; refraining from any appeal to the authorities, and endeavouring to settle the matter amicably. Some, I think, would have liked a different method of procedure, and I confess I was surprised—as I kept in the background—to see the position taken by Pastor Chen, so far removed

from the usual method adopted under such circumstances, when a lawsuit is the regular course of action.

Individual churches differ in their attitude toward the Missionary. In the majority of the cases we are welcomed, and Mrs. Weller continues to take the Weekly Women's Class in the city here, when we are at home.

We are living in the times of the Acts of the Apostles. Diotrephes is here, with his love of pre-eminence; Demas, who leaves us; and Alexander, who would like to do us much harm, is not far off, but, thank GOD, we also meet those who are like some of St. Paul's friends, 'beloved in the Lord,' and these are a real encouragement.

A few weeks ago, during our absence, an old church member passed away, who was nearly ninety years of age. On the day of the funeral, a service was first held in the church; then the coffin was carried through the city down to the ferry—for the Christian cemetery is on the other side of the river—where a short open-air service was held, and the opportunity taken for the preaching of the Gospel.

As we picture that little group gathered around the coffin at the river side, singing Christian hymns, accompanied on a little harmonium, no foreigners being present, we cannot but praise the LORD for this testimony, publicly made, so soon after the recent anti-Christian wave of feeling, and in this prefecture, which was the last in the Province of CHEKIANG to open its doors to the preaching of the Gospel.

THE
CHINA INLAND MISSION
IS APPEALING FOR
200 NEW WORKERS

WITHIN THE NEXT 2 YEARS,
WITH THE OBJECT OF COM-
PLETING THE EVANGELISA-
TION OF OUR VAST FIELD.

Will you join us in
prayer that the LORD
of the harvest may
choose and thrust out
men and women who,
having counted the cost,
are ready to go forth
for His sake and the
Gospel's!

Prayer Union Companionship.

By Brig.-Gen. G. B. Mackenzie, C.B., C.M.G., D.S.O.

We trust that all our readers will give the most careful attention to the following article, written by General Mackenzie with the fullest concurrence and support of the Executive of the Mission.

IN prayer the China Inland Mission was conceived. Through prayer it is sustained. GOD, Who heareth prayer, has blessed it indeed and enlarged its coast. Every increase in numbers, in sphere, in opportunity, has been to it a call for more prayer. Never in the history of the Mission has prayer been more needed than now. The Commander has sounded the 'Advance,' and scores of missionaries are going 'over the top' into unfamiliar surroundings, bristling with difficulties and dangers.

'Brethren, pray for us.'

Many have returned to the interior to enter on a new relationship to the Chinese Churches; a relationship in which the missionary must know how to be abased, the Chinese leaders how to abound.

Others have had to say 'good-bye' to their Chinese brethren and to sons and daughters in the faith. Turning their backs on Mission houses of hallowed memory, they have taken the rough road of the pioneer evangelist where CHRIST has not been named.

Not less do the Chinese Christians require prayer as they face new and heavy responsibilities.

The whole front can be effectually covered with the artillery of prayer, if sufficient men and women in the homelands take part in this ministry and it be shared between them.

Some missionaries are well supported by prayer, but this may not be the case with all. It appears, therefore, to be incumbent on the Mission at home to do what it can to ensure that no missionary who goes out from this country lacks adequate support in prayer.

It is proposed to associate twelve or more intercessors with any missionary who will undertake to supply information as to his or her work and the needs of the field at least once every three months.

These intercessors will be known as the 'companions' of the missionary with whom they are associated.

The post of 'companion' to a missionary should not be undertaken without a due sense of the responsibility involved,

for if the intercessor's hands hang down it will go hard with those on the field.

It was as the olive trees, in Zechariah's vision, emptied themselves of oil that the lamps of the golden candlestick to which they were connected continued to burn brightly.

The ministry of intercession is one which requires purpose of heart, perseverance, time, thought and real labour.

Those sought as 'companions' are they who expect answers to prayer and get them.

Some have desired to go abroad as foreign missionaries but have been hindered. Here is an opportunity for them to work as truly in China as if they had gone in person.

Some have retired from the field for various reasons, but, in this way, can turn their experience to profit in upholding others.

Some are prevented by circumstances from taking part in Christian work of a public nature, but can cultivate by prayer an allotment in the LORD'S inheritance in CHINA.

Some, like Moses, are poor speakers, but, like him, know how to make the wind blow in far-off lands. Such can help to meet the greatest need in China to-day, the need of spiritual revival.

Many are lovers of the China Inland Mission, and will gladly embrace this opportunity of taking part in its work.

How unspeakably precious is the privilege of being a worker together with Him Who ever liveth to make intercession!

What a joy to prove by experience that the Holy Spirit does in China those very things which He teaches intercessors at home to ask!

The 'Companionship' will form a special branch of the China Inland Mission Prayer Union, and 'Companions' will receive the literature sent to all members of that Union, as also a copy of CHINA'S MILLIONS monthly. The subscription, to cover expenses, is three shillings a year.

If, after prayerful consideration, you desire to take part in this ministry, please apply in writing to the Secretary, China Inland Mission, Newington Green, London, N.16, marking the envelope with the word 'Companionship' in the left-hand top corner. You will then be supplied with all necessary information.

Itinerating in Sinkiang.

By Mr. Percy C. Mather.

May 7.

I left Urumchi for Muh-lui-ho, a little town seven and a half days' journey east, my desire being to visit the two Christians who live there. Nimgir, our Mongol servant, accompanied me, and I also had two horses and a mule, so we were able to get over the ground very quickly. Mr. Hunter kindly came out with us the first fifteen miles. It was a lovely ride, along the banks of the Watermill Stream, with very many nightingales singing practically all the way. By the time we reached the inn and attended to the horses it was dark, and having made a

little supper we settled down for the night, or rather tried to do so. The room was not fit to sleep in so we made our beds in the horses' troughs. A violent wind arose and we were soon covered with dust and litter, but still we preferred to be outside, until about 3.30 a.m., when rain came on and forced us reluctantly into our room. However, we did not attempt to sleep any more.

May 8.

At 6 a.m. the sky seemed a little clearer, so I decided to continue the journey, whilst Mr. Hunter returned to the city, having had a little change if not much rest.

At 9 a.m. we stayed at a little halfway inn hoping to get something nice to eat, but they had only dry bread and water.

* * * *

Arrived the city of Fukang about 12.30 a.m. having travelled 30 miles. Had something to eat, and then went out and sold books and preached for about two hours, whilst Nimgir fed the horses.

After I had returned to the inn one young Mohammedan brought two books back, and threw them down on the brick bed and said, 'I don't want your books and I don't want my money back either.' Some Turks had been poisoning his mind,



Photo by]

[P. C. Mather

Some of the people amongst whom Mr. Mather itinerates preaching the Gospel and circulating the Scriptures.

and it was impossible to convince him that they were good books. A young Chinese also brought his books back. I reasoned with them and preached to them, and other Chinese also tried to persuade them that the books were good, and would do them no harm, yet they would not have them, so I gave them back their money and kept the books.

May 9.

Weather cleared up. Went out on the street about 5 a.m. and sold a few gospels to some sleepy shopkeepers who were just opening up their shops. Had breakfast and left at 6 a.m. Rode 30 miles and arrived at San T'ai about 1 p.m. Had some food and then went out preaching and bookselling for about three hours. Met quite a number of Mongol friends these past two days. The people of San T'ai are very friendly. Many visits have been paid here, and quite a little medical work has been done. Saw one of the school teachers. He used to live in Urumchi. He is quite friendly. Gave him a Gospel. A Turki right opposite the mosque bought a Turki 'Pilgrim's Progress.' The Mullah was watching and called out, 'What is that book you are buying? Bring it here and let me look at it.' I went along with the man to see what would happen. The Mullah turned to me and asked, 'What book is this?' 'The Pilgrim's Progress,' I replied. He asked a lot more questions, but I advised him to read the book. He then read aloud several pages to an interested

crowd, he himself becoming more interested. When he got to where Evangelist is directing Christian towards the light I said good-bye, and left him reading. In the meantime a Turki took a Mark's Gospel to look at and when he thought I was not looking he stole off with it; however, I took no notice, as he is *evidently badly in need of it*, and I trust he may soon find out what a treasure he has got. . . .

May 10.

At 2.30 a.m. a cart came in and roused the whole inn. I was lying on the ground outside the room trying to get a comfortable sleep, but what with soldiers searching the inn, and our friendly HUPPEH traveller, and now the cart, I thought I might as well get up and feed the horses and make preparations for another day's journey of about 53 miles. We left at 3 a.m. just as dawn was breaking. . . .

We rode about 23 miles and then had breakfast at the town of Ji-mu-sa. Fed the horses, and then went on the street and preached and sold books to the people—Chinese, Tongan, Turki, Qazaq and Mongol. Found the people quite friendly and ready to buy books.

May 13.

Left for Muh-lui-ho at 1.30 p.m. A friendly Mongol soldier joined us, also a farmer. Gave the latter a Gospel. There was still snow along the road from Saturday's storm. At 6 p.m. we arrived the top of the hill which overlooks the town, and as we looked back we had a wonderful view of the Celestial Mountains, 150 miles of snow peaks all lit up with the setting sun, and crowning them all was the huge Bogdo mountain, and just behind the Bogdo lies Urumchi.

Went down to the brothers Wen. Glad to find them bright and clean and tidy. Had evening worship with them, and then settled down for the night.

May 14.

The magistrate sent word for me to call round and see him. When he saw



Photo by]

[P. C. Mather

Another Group of the Same People.

me he said, 'Oh, I know you, I have seen you in Urumchi.' Had a friendly chat with him and gave him a pocket New Testament. Called to see the officer in charge of the Mongol troops. I know him quite well, as he has lived several years in Urumchi. Gave some medicines to some of the sick soldiers, also to the officer's little daughter. Went on the

street, preached and sold books.

May 15.

Left Muh-lui-ho to return home. There was nothing fresh on the return journey, and I arrived back safely about 7 a.m. on Tuesday, May 21, and received a loving welcome from Mr. Hunter and Mr. Ridley.

Scriptures and tracts were sold and

distributed in Chinese, Arabic, Mongol, Tibetan, Kalmuk, Qazaq, Noghai, Turki, Manchu and Russian, and the Gospel was preached in all the towns and villages by the way. The Gospels in all the above languages were supplied to us free of cost by the British and Foreign Bible Society. Please pray that God's blessing may rest upon His own Word.

A Re-Union with Former Pupils.

By Mrs. J. C. Hall, Kanchow, Kiangsi.

PERHAPS some of you will be wondering why we should be photographed along with four of the Kanchow Church deacons. Well, the reason is because all four were among our first pupils when we started school work in Kanchow twenty-three years

ago. The greatest joy is his continued interest in spiritual things, and his liberality and helpfulness in the church. He is a real power in the Kanchow church.

HU HAN-CHONG, the one standing behind Mr. Hall, and his companion on the right, WANG CHANG-FUH, were the first-

station at Lungchuan, and was a most earnest and eloquent preacher. I have sometimes sat in my study listening while he pleaded with the unsaved to turn to the LORD, and have wondered how anyone could possibly resist such entreaties. Both church people and school children were often under conviction of sin, and one of our present Lungchuan Evangelists testifies that he was led to the LORD through him when preaching from the text John iii. 36. Mr. Wang has, however, been under a cloud for some time, though continuing in his office as a deacon, and we would value prayer that he may be brought back to his first love.

The fourth one standing to my left is LI HSIANG-TONG, who carries on business here in Kanchow as a tailor. He also entered our school on its first opening day. After Hu Han-Chong and Wang Chang-Fuh were converted, they with Hsiao Yung-Gwang started daily prayer-meetings, and exhorted the other boys to take a definite stand for CHRIST. Li Hsiang-Tong was among the first to respond, and was baptised in the autumn of 1907. Besides being a deacon in the church, he is also vice-chairman of the Christian Endeavour meetings.

Now these four are all bordering on forty years of age, but their love to us is as great as when they were pupils in our school. Neither the passing of the years nor the recent fierce anti-foreign and anti-Christian propaganda have had any effect whatever on their attitude towards us. Just lately, Mr. Hall was laid aside by illness, and it was necessary to call in Dr. Hsiao. Besides performing a small operation he visited his patient every day for three weeks, and his kindness during that time will not easily be forgotten. When we asked for the bill, he absolutely refused to take money for anything except the medicines.

Please pray for these and all others who have been led to CHRIST in past years in our C.I.M. schools.



Mr. and Mrs. HALL with four of the Kanchow K.I. Church Deacons.

March 1929.

ago. On arrival here last autumn, these and others came to see us, and expressed pleasure at our coming to live among them once more.

The one standing behind me is HSIAO YUNG-GWANG. He was our senior pupil, and had been baptised two years before he entered the school. As he early expressed a desire to learn medicine, we gave him all the school cases to attend to, and he took such an interest in them, that one is not surprised that he has got on well in his profession. His record both as a scholar and as a student of medicine was good, but what gives us

fruits of our school work in Kanchow. The matron, Mrs. Lo (who has been a Biblewoman at Kian for many years), was also converted at the same time, and all three were baptised in the summer of 1906. Mr. Hu is now a very successful Government school teacher in Nankang, eighty Chinese miles distant, being the Principal of two schools, but he retains a warm attachment to the church, and when he leads the service at this centre, his addresses are always most helpful and very much appreciated.

Mr. Wang has a medicine shop. For a number of years he helped in our

Our Shanghai Letter.

A Letter from Mr. James Stark at the Mission Headquarters in Shanghai, dated July 1, 1929.



Photo by]

[R. Powell.

A SCENE ON THE YANGTSE GORGES.

Famine Conditions.

FAMINE conditions still prevail, with varying degrees of intensity, in the Northern and North-Western provinces, and in some districts shortage of grain, due either to difficulty of transport or to lack of funds, has limited the amount of relief which it has been possible to distribute. From the capital of KANSU Dr. Taylor reports that thousands were dying along the main roads and in the city, whilst from the adjoining province of SHENSU, Mr. C. J. Anderson writes, saying that in the capital it is impossible to go out without seeing a number of people lying in the street, some dead and others dying. In the surrounding country it is still worse. In one small village fifteen people died of starvation within one week. In former years, in this district there were always those who had food to eat, but now all are about equal in their destitution. You will understand in some measure what it means to be eye-witnesses of so much distress and yet be powerless to relieve it. We, as a Mission, have been the channel through which considerable sums of money have been transmitted to the famine areas. In addition to funds sent from abroad, local Chinese organisations and individuals have entrusted their contributions to us, feeling assured that their gifts would be wisely used and honestly administered. Rain has, happily, fallen in some of the affected regions, brightening the outlook and giving hope of an autumn harvest.

Typhus fever has been prevalent in the famine areas, and has claimed a large number of victims among the Chinese. We, as a Mission, too, have had to pay a heavy toll, three of our members in KANSU having died of this disease. Dr. Rand, an earnest and gifted young medical Missionary, who evidently contracted the infection from one of his patients, was the first to succumb. Then Miss Bidlake, a bright and promising young worker, almost immediately on her return to her station from furlough, manifested symptoms of the disease, and just after she had passed the crisis, contracted pneumonia, which, in her weak condition, proved fatal. Now, we have received a telegram, reporting the death of Mr. Belcher from the same disease, after forty-one years of service in China. In addition to these members, one Swedish associate, Mr. Folke Peterson, has fallen a victim to the disease in SHANSU.

We mourn the loss of these workers, and we feel that their death emphasizes the importance of our praying constantly for the health of those living and labouring not only in the affected areas but throughout the country generally. I regret to have to report that Misses Thompson, Benson, Blair and Bain are all ill with typhus fever at Tsinchow in KANSU, whilst Mr. Hayward is ill with this disease at Anting in the same province.

The Province of Kweichow.

THE peaceful quiet of KWEICHOW has been disturbed; for the province has been invaded by Yunnanese troops, and Governor Chow, whose firm rule maintained order when other provinces were in a state of chaos, is reported to have been wounded, and subsequently drowned. At present, the outlook is very uncertain, and work involving journeys in the province is interrupted.

Misses Wray and Twidale have safely reached Tsunyi, but conditions of travel will probably make it impossible for them for the present to proceed to Szeuan, and the re-occupation of that city may thus have to be deferred. Mr. Cecil-Smith, the Provincial Superintendent, was hoping himself first to visit the station to assure himself that the premises were in a fit condition for the residence of these ladies.

Premises have been rented in Kweiting, and this long unoccupied city in KWEICHOW has now resident missionaries. The Misses Moody and Wright Hay took possession on May 8. Kweiting is two days' journey from the provincial capital; for whilst the motor road is finished there is no regular car service, though two motor lorries have been transporting troops to the Tungchow district. 'The city,' Miss Wright Hay says, 'is very pleasantly situated on a hill, and the surrounding country is very pretty.' Our sister adds:

'Since we came here we have been kept busy meeting the many women and girls who have come in to have a look round. They certainly are not wanting in curiosity, and are a rough kind of people. We daily pray that the LORD will prepare hearts for receiving the Gospel.'

There is great need of suitable Chinese helpers, and prayer will be valued that these may be raised up in the province.

In the city of Liping in Kweichow, occupied by our Liebenzell Associate workers last year, Mr. Juttka tells us there are about fifty heathen temples and ancestral halls. Many of the people come to the Mission premises daily to hear the Gospel; but it is said that two out of every five of the population, including women, smoke opium. Mr. Juttka reports that there is an old man, the head of a large family, who during the last six months

has read the whole Bible three times. The idols have been removed from his house, and he does not allow his people to do any work on the LORD'S Day. Writing on May 30, Mr. Jurtka says:

'Yesterday he asked me "What about the offering of the Tenth?" But he still smokes opium and has not removed his ancestral tablets.'

Here as in many other places, the country people are much more interested in the divine message.

The Province of Yunnan.

FROM the adjoining province of YUNNAN Mr. H. A. C. Allen reports that in the capital a lawyer and his wife, who have friends and relatives among the higher classes in the city, burned their idols on March 31. Mr. Allen writes:

'They bear a striking testimony to the LORD JESUS CHRIST among these people who are utterly given up to the blighting curse of opium smoking. Li T'ai-t'ai conceived the idea of starting an opium refuge by way of helping all who were prepared to turn to the SAVIOUR and be freed from their degrading habit. Last Sunday, April 7, we burned the idols of three families, amongst them one who was won by the lawyer's family.'

From Tengyueh, in the extreme west of the province, Mr. J. H. Casto writes of nineteen days spent in visiting ten markets and a number of villages in the district, during which 1,200 Scripture portions were sold and 3,000 tracts were distributed. Fourteen people signified their decision for CHRIST.



The Drum Tower, near the East Gate of Lanchow, the capital of Kansu.

Mongolia, Kansu and Shansi.

MR. T. SORENSEN is at present in Mongolia on a month's journey. A Tibetan Mongolian Festival is being held in one of the large Lamaseries, where the Pan Cheng Lama is residing. A gathering of about 10,000 Mongolians is expected. Mr. Sorensen, who is, by invitation, accompanying Mr. Erikson, of the Swedish Mongolian Mission, is taking a plentiful supply of Tibetan Christian literature for free distribution among Tibetan speaking and reading Mongolians.

In a recent letter, written from Lanchow in KANSU, Mr. Mann mentions an interesting fact. The centres of Moslem population in the province are being vacated, and new and important ones are being established. Owing to recent troubles, Hoehow city and suburbs, formerly a Mohammedan stronghold, have not one Moslem at the present time, and the large movements of Moslem families seen on the roads indicate that changes are in progress. Mr. Mann, writing on May 21, says:

'There are still troubles of which little is heard. Only this month a community of about four Moslem villages in the Anting Hsien has been wiped out of existence.'

At Linhsien, SHANSI, the school teacher, a Hoste School graduate, has been elected elder by the church. He received blessing at the Mission held by Miss Mosen at Yangning, and has been used in bringing several of his pupils to CHRIST. Mr. Holé writes:

'We are thankful to realise that the LORD is with us, working in hearts conviction of sin; but only the fringe of the mass has yet been touched. There are 1,200 villages with a population of 215,000 in this district alone.'

A Wonderful Week.

MRS. MACFARLANE, who was in charge of our Women's Training Home at Yangchow last session, has, with Miss Searle, since it closed, visited her station at Antung. Writing on May 14, she says:

'We have had a wonderful week. Not less than 1,000 people have come in to see us. It seemed as if half the city had turned out to visit us. We received a very warm welcome from the people generally, and it has been a privilege to make the Gospel known to them. Many students, soldiers, members of the police force, Buddhist priests, and others called, and we have had a fine distribution of literature amongst them. Most encouraging reports have reached us from some of the out-stations, and it is evident that much good has resulted from our having to leave—"Stormy wind fulfilling His will." On Sunday morning there were quite 200 at the service, which was led by one of the members.'

The Short Term Bible School for voluntary Chinese preachers and other workers, to which I made reference in a previous letter, ended yesterday. Mr. Warren went to Hangchow to take part in the closing services. These men, in returning to the centres from which they came, will, we hope, be more intelligent witnesses for Christ, and we trust that as they communicate to others what they have learned from God's Word, they will themselves grow in gift and capacity.

Learning to Read.

THE following extract from a letter received from Miss A. H. L. Clarke, dated Hwaihu, Hopei, June 21, will, I think, be read with interest, giving as it does a graphic account of her efforts to help the Christian women in that district. Miss Clarke writes:

'At the close of the first term of a new session of the Women's Bible School here, it is good to report that it has been a well-

worth-while term. Some of the women were illiterate when they came, and others knew scarcely anything, so I almost felt my arms aching with pulling them through sloughs of beginnings.

Before a term commences, I roughly estimate how much should be mastered per week and per month, but do not tell the women that, as they would certainly be frightened! But these last three months have proved afresh that an absolutely illiterate woman can learn to "recognise" and read over 500 characters, and can learn to write 300 characters in one term. When, at the end of the term, that class realised what they had done, their delight was ill-concealed, and several parents, or husbands, of various learners have told me how pleased they are.

Best of all, I am sure this term has been one of heart blessing to each student. Four of the women were baptised at this Spring Baptism. Next term, God willing, I hope that six baptised women will enter on their real Bible School Course, while others will continue in their Preparatory standard. Several new applicants desire to come next term, but it remains to be seen whether their families and homes will make it possible for them to attend.

The Beginners' Class this term has studied St. Mark's Gospel in detail; Matson's Old Testament history (75 chapters); the books of the Bible and their abbreviated names; very simple outlines of how to prepare and conduct a meeting; elementary geography of China; hymn singing; reading and writing.

The higher class did the above, and also Genesis; chapters 1-20, with Mr. Dreyer's Commentary notes; and blackboard illustrations of a few subjects.

Next term I hope to have the efficient help of a young lady teacher who has been through the Hungtung Bible School—Miss Teng Su-chen.

In giving these illustrations of the activities of our workers, I should not be giving you a balanced view of the work, if I did not make reference to the fact that there are difficulties and discouragements in many out-stations. Where there is evidence of the Holy Spirit's working we must expect the enemy's opposition, and this is certainly not wanting. But our hope is in God, and we know that the adversary's ultimate defeat is assured.

The number of baptisms thus far reported for this year is 1,399.

Reaching Chinese Moslems.

By Miss Olive Botham.

Miss Olive Botham and her mother are undertaking pioneer work amongst Moslem women in Southern Kansu. This article is a challenge to continued intercession for them.

COME and visit a KANSU town where the majority of the inhabitants are Mohammedan; there are such, though not many. Enter the town, as we did, on a market day, and notice the crowds; from the west gate to the east, all along the main street, you see the heads of buyers and sellers—heads nearly all crowned with the black or white (or, here and there, blue or purple) six-cornered cotton cap of the Moslem, intermixed with a fair proportion of white two-pointed 'go to Mosque' caps.

What crowds! If you are a man you will say, 'What an opportunity for reaching these people with the Gospel! What a chance of preaching and distributing literature!' But if you are a woman—then you perhaps begin to wonder why you ever came. Men and men, and everywhere men, but not a woman to be seen. Wait a bit, though, before allowing your zeal to evaporate. Each of these men represents a home either in the town or in a village near. In each home must be grandmother, mother, wife, daughter, or at least some other female relative, 'elder brother's wife,' 'younger brother's wife,' 'father's elder brother's wife.' How can one get at these?

Wait till the market is over. We have medicine for women and children, which we refuse to give without seeing the patient! So perhaps a man will invite us to his house to see his wife or child. Perhaps a boy or girl (they can come out

after market day) will come in to see the foreign women with their books and pictures, for curiosity is as strong in children here as in other parts of the

be any number from five to forty-five 'eating from one cooking pot,' and while some of the younger daughters-in-law prepare tea or food for the guests we can talk to the older women. See that intelligent old lady—she may not be able to read, but she can rule her house; she may never go farther than the courtyards of the home, but inside she is supreme, here her sons and grandsons will not dare to disobey her. A daughter who has come from her 'mother-in-law's home' to visit her 'mother's home' will come in and join the guests. The elder daughters-in-law will sit or stand in the room and join in the conversation; while the grandson's wives will no doubt peep through the windows, and children will run about as they please. The men of the family may come in and out freely, but many will probably be away on business, in the army, or, the younger ones, still studying at one of the big cities of their own province or away in SHENSU or HONAN.

Women from poorer households are less secluded. Young wives will not leave the house, but even they may stand at the half-open door in the evening, and, when you have passed a few times in the street, or they have heard of your visit to some other home, perhaps they may invite you to go in and sit with them awhile. Older women, if they are near neighbours, will come in freely to see you.

First of all one is struck with the



Photo by]

[R. Doggett Learner.

CART TRAVELLING IN KANSU.

world, and they may be induced to take you to see the 'lovely big peonies in our garden,' or the baby brother, or even mother or granny.

In a well-to-do household there may

intelligence of nearly all the Moslem women, and with their hospitality. A Chinese friend has been heard to remark, 'They will always make us tea in a Moslem house,' and often a meal is prepared even for a casual visitor. When religious subjects are mentioned their special friendliness to Christians (as distinct from idolaters) is shown. 'We are all the same,' they say. 'Yes, Er-sa [JESUS] is one of our saints.' They may know little about the prophets, but their names are familiar if only because the children are named after them. Girls

If you want proof that the next generation will be intelligent, I wish I could show you a small friend, barely four years old. Her book name is 'Fatima' but she is always called 'Butterfly.' Her grandmother has been out, and on her return Butterfly runs to meet her, takes her basket from her, and says, as she has heard visitors greeted, 'I'm so glad to see you! Have you had a good journey?' and, with a toss of her head, and a side-glance at the spectators, 'Are the children well?' A natural little play, but carried through with the

They are worth teaching, these Moslem women and girls. With their keen intellects and strong characters they are like the dry river-beds of this famine-stricken province—wide and deep and passing through needy lands—only waiting for living water to flow through them to be a blessing to all the country round.

Personalia.

Departures for China.

- September 6.—Per P. and O. s.s. *Macedonia*: Miss F. Cole and Miss S. Bentall (returning).
 September 7.—Per s.s. *Kashima Maru*: Dr. D. V. Rees (returning), Messrs. F. England, P. E. Keeble, E. R. Liberty, L. T. Lyall, B.A., F. Skinner (new workers).
 September 19.—Per P. and O. s.s. *Kashgar*: Mrs. Geo. King and two children, Mrs. H. J. Mason, Miss D. B. Cobb, Miss B. Looaley, Miss R. E. Piaget, Miss M. Scarlett, Miss A. Tranter (returning), Misses D. B. Benson, E. J. Betteridge, D. Kemp, S.R.N., K. Macnair, P. H. Moore, E.A., L. Reeks, A. L. Rowlingson, B. M. Roe, also two associates, Miss Horgen and Miss Johansen (all new workers).

VISITING AMERICA—

- September 6.—Per s.s. *Duchess of Atholl*: Rev. W. H. Aldis.

Births.

- May 11.—At Mitu, YUNNAN, to Mr. and Mrs. F. S. Hatton, a son, Howard Alexander.
 May 22.—At Changshu, KIANGSI, to Mr. and Mrs. G. Bürklin, a son, Friedrich Otto.
 May 22.—At Lian, ANHWEI, to Mr. and Mrs. H. Costerus, a daughter, Elsie Marguerite.
 June 2.—At Luan, SHANSI, to Mr. and Mrs. J. N. Dunachie, a son, Gilbert Ritchie.
 June 6.—At Changshu, KIANGSI, to Mr. and Mrs. G. Krampf, a son, Gerhard John.

Marriage.

- May 29.—At Nientsin, Mr. A. H. Paers to Miss Lucy Smith.

Deaths.

- June 8.—At Tsinchow, KANSU, Miss Dorothy J. Bidlake, from typhus fever.
 July ? —At Chungwei, KANSU, Mr. R. L. Rist, from typhus fever.



SOME CHINESE MOHAMMEDAN PARAPHERNALIA.

In this picture are shown two of the caps referred to by Miss Botham, worn by Moslems—one by the officiating priest, and the other by the ordinary member. The bucket in the centre at the back, is used in washing the body. It is suspended above the head, a central plug being then removed, so that the contained warm water may flow down freely. A special bath house is frequently situated next to the large hall for meetings. The wooden pot in front of the bucket, the spout of which is a hollow bone, is the vessel from which water is poured to wash the hands and face of the worshipper before the service. In some districts the Mohammedans wash five times a day.

usually have a second name by which they are commonly called, but boys are constantly called 'Noah,' 'Moses' or 'Jesus,' as well as such names as 'Ali' or 'Saïd.'

The older women are, many of them, very religious, and will 'do their worship' regularly. Though one old lady said, 'I have not had time for worship this year, we have had to go out gathering alf-alfa to eat, because of the famine; and also I have been so worried, my son has got into the habit of gambling.' How different from the Christian who is driven to prayer by the very troubles she encounters!

exactitude and airs of a child twice her age! This same small person is very anxious to read books—pictures have no appeal. One hopes that she will have a chance of learning. Education for girls is not so advanced in the Moslem community of KANSU as in that of HONAN. There are one or two Girls' Schools in the north of the province where Arabic is taught, but we have heard of none in the south, and few women can read either Chinese or Arabic. There are girls who respond eagerly to the suggestion of a summer school for them, which seems as though it would be worth while if it could materialise.

Editorial Notes.

OUR VALEDICTORY NUMBER.—Our next issue will (D.V.) contain not only a report of the Valedictory Meeting (to be held, as we have previously announced) on September 5, in the Central Hall, Westminster, at 7 p.m., but also the photographs and short testimonies of the recruits who are sailing for China this year—the first batch of the Two Hundred. Their names and the dates of their sailing are to be found in our "Personalialia" column on page 142.

'Prayer Companions.'—Evidence is multiplying that the enemy of souls has taken up the challenge of our Forward Movement and that he intends to contest every yard of the new advance. Missionaries in different provinces, far removed from one another, are conscious as never before of the activity of the powers of darkness, seeking to cripple the energies of Chinese workers and to encourage the spirit of lethargy and listlessness in the LORD'S service which would make advance impossible.

May we not then believe that the launching of a new movement here in England to secure a more adequate volume of intercession for the work of every missionary is of GOD? The idea of the Prayer Union Companionship (see page 136) is by no means new, but its organisation, depending so completely on regular news from the field, was a practical impossibility while the majority of missionaries were at the coast or on furlough. Over and over again we have emphasised the urgency of persistent, prevailing prayer if the Two Hundred are to be chosen and sent forth within the next two years, and if the forward movement for which these reinforcements are necessary is to attain its objective.

We dare not say that the sort of prayer for missionaries in China which we commonly hear, couched in the most vague and general terms, is wholly ineffective. But indefiniteness is the ruin of many a prayer meeting, and as the Great War taught us the immense importance of a concentrated artillery barrage, and the comparative futility of a general shelling of the enemy lines, so it has been impressed upon us, as a Mission, that a real attempt must be made to secure a certain number of definite intercessors for each individual missionary. These Prayer Companions—surely a very honourable title—will receive regular and frequent reports of that section of the battlefield in which they are particularly interested. They will pray not only for the missionaries of the C.I.M., but for Mr. and Mrs. A—, or Miss B—, stationed in a definite district of a definite province. They will be told beforehand exactly where advance is contemplated, they will know where a cold church needs reviving, where a Bible School is to be held, where believers are being added to the LORD, what the Chinese workers are doing, where the enemy has secured a temporary foothold. It will be their privilege and their duty to bring these and numberless other details of the work before God, Who will most surely answer every believing prayer. 'If ye ask . . . I will do.' And to those who, with conscientious perseverance, take hold of GOD'S strength, pleading for the extension of His Kingdom, there will come

the thrill of proving that 'the Holy Spirit does in China those very things which He teaches intercessors at home to ask.'

And how the lonely missionary's heart will burn within him as he hears of 'Companions' who have pledged themselves to pray for him that utterance may be given to him, that he may open his mouth boldly to make known the mystery of the Gospel; for the Chinese Christians, that they may stand perfect and complete in all the will of God; for the towns and villages where CHRIST is not named, that there the Light may penetrate!

There are possibilities of romantic, though very practical, results and achievements in China if GOD lays it on the hearts of many to become 'Prayer Companions.'

Enemy Activity.—Events which are taking place in KWEICHOW and KANSU are specially noteworthy, in view of what has been said above of the activity of Satan in seeking to hinder the advance. These two provinces are perhaps the most needy in China proper, and plans were well in hand for occupying new centres in both. But no sooner had these plans begun to mature than worker after worker in KANSU was stricken with typhus. Within a few months Mr. and Mrs. Belcher, Dr. Rand and Miss Bidlake have been removed from active service on earth, and news has recently been received of the death of Mr. L. R. Rist, a Canadian member of the Mission, with eighteen years' experience in China, who, with Mrs. Rist, was opening up entirely new work in the unoccupied city of Chungwei.

And what of KWEICHOW? In this province, too, new centres are being opened, a definite advance is being made. How remarkable, then, that at this critical juncture the provincial Governor, who has been unusually successful in maintaining peace and order, should be overthrown and lose his life! Apparently there is serious anxiety in regard to the political situation, and no widespread forward movement is feasible if conditions make travelling impossible.

It is good to know that the LORD reigneth, and these evidences of Satanic activity need occasion no surprise. But let us pray through to victory.

Deputation Work.—With the approach of autumn and winter, arrangements are now being made for deputation work in various parts of the country, and we shall be glad of the help of our friends in doing all that they can to arrange for gatherings where the call for the 200 workers and the whole purpose of the Forward Movement can be brought before GOD'S people. Sunday services, drawing room and other meetings, Christian Endeavour evenings and missionary prayer meetings, can all be provided for if we hear in good time. Owing to the large number of workers who returned to China early in the year, we are left with a smaller number home on furlough than usual, but if suggestions are made well in advance, we will do our best to enter every door of opportunity that is opened before us. There are new lantern lectures, and early in the autumn we shall have a compact lantern outfit, carrying its own battery and light..

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Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	FOR SPECIAL PURPOSES.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
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'The Power of the Enemy.'

'Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you.'—Luke x., 19.

THERE is such a thing as an unwholesome pre-occupation of mind and thought with the personality and work of the devil. As the well-nourished body unconsciously rejects the germs of disease, so the soul which feeds by faith on CHRIST thereby becomes immune against the poisons offered to it by Satan. 'Mine eyes are ever unto the Lord,' sang David, 'for He shall pluck my feet out of the net.' He had proved by experience that the way of deliverance from the net which the enemy spread for his feet was not to think about the net, nor to look at his feet, but to look away to his Deliverer. This is the open secret of victory over temptation.

But there is an opposite and perhaps more common peril, viz., to under-estimate the enemy's strength, to be ignorant of his devices. For every Christian who spends too much time in thinking about the devil there are probably a dozen who spend too little. His object is attained if he can persuade us to forget his existence.

Yet, even apart from the plain teaching of GOD'S Word, what other explanation is available of a whole host of facts, both at home and on every Mission field, than this: that there is a power in the spiritual realm definitely arrayed against CHRIST and His Gospel—'the power of the enemy'? Why, for instance, is the spiritual harvest so small in proportion to the seed sown? Why is there comparatively so little response to the preaching of the Gospel? 'When they have heard Satan cometh immediately and taketh away the word that was sown in their hearts.' 'The god of this world hath blinded the minds of them that believe not.' And why is the witness of the Christian Church so feeble, so inconsistent? How is it that so many begin well, but lose their first love as the years go by? Where are all the young men and women who once heard the call of a world without CHRIST, and registered their willingness to go wherever He led? What of the Christian workers whom GOD once used but whom, apparently, He cannot use now? Every body of believers, every Mission district, could provide us with examples of the tragedy of 'the unlit lamp and the ungirt loin,' the sword that was once sharp but is

now blunted, the shaft that was polished but is now dull. And, in face of all these facts, in answer to all these questions, what can we say but 'An enemy hath done this'? The responsibility for failure rests, indeed, upon those who have yielded to his enticements, but behind human frailty is the agency of man's most powerful foe.

The ancient prince of hell
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour:
On earth is not his fellow.

Now these are general observations, but their timeliness for the friends of the China Inland Mission lies in the conviction, shared equally by observers at home and by many missionaries actually on the field, that our great adversary is at this very moment displaying even more than his normal activity throughout China. And while we mourn over every sign of his success, yet the new awareness of the fact that our wrestling is not with flesh and blood, but with principalities and powers, is a distinct gain. History and experience lead us to expect that Satan's response to every fresh advance into his territory will be an acceptance of the challenge, and an attempt, by the use of the most varied and unexpected methods, to delay and defeat it. The new Forward Movement, with its appeal for two hundred workers within two years, is not likely to prove an exception to the rule, and, as we suggested last month, evidence is multiplying which admits of no other interpretation.

For instance, if the messengers of the Gospel are to reach the unevangelised millions in China and beyond, a certain measure of political stability is essential. Yet there are at least half a dozen provinces in which brigandage is seriously hindering an energetic itinerant ministry. Thus, with the withdrawal of Marshal Feng's soldiers, HONAN, especially the southern districts, is once more in a state of chaos. The experiences of our friends at Shekichen, delivered (as they are convinced) only by a miracle, are an illustration of this. Mr. John Walker, writing of Kwangchow, Chowkiakow,

Shenkiu, Shangtsai, Hsianghsien, and other stations, says: "Missionary work in these districts is out of the question just now." Similarly the advance planned in KWEICHOW has been delayed by the death of the Governor and the consequent recrudescence of brigandage.

Reference might be made to the ravages of famine and pestilence in north China and the still uncrushed Moslem outbreak in KANSU, or to the serious possibilities which might easily arise from the Russo-Manchurian dispute.

But it is not merely in such obvious ways that the enemy is seeking to hinder the advance. He is at the same time making most insidious attacks on Chinese workers and on the missionaries themselves, seeking to discourage them or in some way to neutralise their witness for CHRIST. Thus a missionary, whose general outlook is by no means that of a pessimist, writes:—

'Just now the outlook is most distressing, keeping us continually on our knees. The powers of darkness are indeed most manifest, and almost every one of our Chinese fellow-workers is under a cloud of depression and losing hope. With very few exceptions those elected to office are not carrying the responsibilities put upon them. Almost unthinkable problems and difficulties spring up in the most unlikely places. From the day we returned after the evacuation a daily meeting for prayer has gathered in our house, yet the more we pray (or is it because we pray?) the clouds grow darker, with hardly a ray of light. The sword arm of so many of those in the fighting line is just hanging in despair, and several have begged to be given their discharge from the warfare.'

And another says:—

'We are getting to grips with eternal issues, and the conflict is fierce. I am beginning to realise something of the grime of the "pit," and the searchlight of the Spirit is revealing pollution within the Church.'

It would be easy indeed, and without any exaggeration, to paint a dark picture of the whole situation both in the Christian Church and in China generally.

* * * * *

But GOD forbid that this article should end on a note that would suggest depression. Facts must be faced, but we dare not overlook the essential fact that Satan is a beaten foe.

When hosts of sin encompass me,
When tempted not to trust in Thee,
Open my eyes that I may see
JESUS is nearer and stronger.

To write of the spiritual warfare in which we are engaged, and of the enormous power of the enemy, without mentioning Calvary, would be as foolish as to describe the Napoleonic wars, and omit all reference to Waterloo! Napoleon was a great general, but he met his match, and was defeated. The analogy breaks down, indeed, because it is still a debatable question whether Wellington or Napoleon was really the greater general, whereas it has been settled without a shadow of a doubt that CHRIST has vanquished Satan, and that He made a show of principalities and powers, triumphing over them on the Cross, that He accomplished the purpose for which He was manifested, viz., to destroy the works of the devil.

Indeed, the whole purpose of our text is not to emphasise 'the power of the enemy,' but to give a definite promise of victory over that power. 'Behold, I give unto you power . . . over all the power of the enemy.' The disciples had returned to their Master to recount experiences of victory over Satan. And He is not

surprised. He supplies the explanation: 'I beheld Satan as lightning fall from Heaven,' i.e., there had been a victory in the spiritual realm which accounted for the success of the disciples.

And, whatever news the mails may bring to us from China, whatever may be the condition of the work in which we are engaged at home or abroad, is not this a promise which we may—nay, *must*—claim not only for ourselves but for all who are engaged in the one great campaign? 'They that be with us are more than they that be with them.'

At any rate, if the C.I.M. Forward Movement is to be successful, there must be victories *here* in the spiritual realm, promises claimed for those who are in the forefront of the fight. We must pray, pray that their faith fail not, that, as their hearts echo the truth of the words:—

The foe is stern and eager,
The fight is fierce and long,

so they may go on to sing in glorious crescendo:—

But *Thou* hast made us mighty,
And stronger than the strong!

F.H.

The Home Director in North America.

The Rev. W.H. Aldis, our Home Director, sailed for North America on September 6, and expects to be absent about two months. Special prayer is asked that his visit may be used to strengthen the links—already strong—which bind us to the supporters of the Mission in North America and the United States. Mr. Aldis has been addressing C.I.M. Annual Meetings and Conferences at Toronto, Chicago and St. Louis, and his programme thereafter is as follows:—

September 28-October 1.—St. Paul and Minneapolis.
October 2-6.—Winnipeg, Manitoba.
October 10.—Arrive in Philadelphia.
October 13.—Philadelphia Churches.
October 14-16.—Philadelphia C.I.M. Annual Meetings.
October 20.—New York City Churches.
October 21-23.—New York City C.I.M. Conference.
October 24.—Boston, Mass.
October 27.—Montreal Churches.
October 28-30.—Montreal C.I.M. Conference.
October 31.—Sail for England.

Personalia.

Departure for China.

October 1.—Via Siberia. Mr. Owen Warren.

Arrivals from China.

August 19.—Mr. H. E. N. Ledgard.
September 17.—Miss H. M. Priestman; Miss E. McCarthy (remaining in Switzerland).

Birth.

July 21.—At Chefoo, to Mr. and Mrs. H. S. Cliff, a daughter, Estelle Mary.



E. J. Betteridge



A. L. Rowlingson



L. M. F. Reeks



D. B. Benson

The First Party of the 'Two Hundred.'

Personal Testimonies of New Missionary Recruits.

Miss Dorothy B. Benson.

From All Saints' Church, Preston, and Edge Hill Training College, Liverpool.

THE Lord called me to know Him as my own personal Saviour when I was still quite young, having given me that inestimable privilege—a Christian home and parents who loved Him. As a child I used to think that when I grew up I should be a missionary, but the idea was rather vague and I never thought of China. It was not until I had left school and had joined the Comradeship at home, that I received a definite call to serve the LORD in China.

In October, 1922, at a Comradeship meeting, at which Mr. Denham was the speaker, I heard the call which, by GOD's grace, I have never since doubted. I took a teacher's training course in preparation for China and had sixteen months of happy experience in a slum school in Birmingham. During that time I read the life of Hudson Taylor, and the urge to go became greater, though the sense of my unworthiness and inability deepened.

In March, 1927, I felt that GOD's time had come for me to offer to the China Inland Mission. But I was not free to offer until I knew whether the Board of Education would release me to do so or not. Wholly in answer to prayer, after waiting five weeks for it, the reply came that I might proceed with my proposal. In October I was accepted for training and went to Aberdeen Park in January, 1928. The time there has been crowned with the LORD's faithfulness and loving kindness, and I have learnt deeper lessons of His all-sufficiency and satisfying grace.

Please pray that I may always be enabled to rejoice inasmuch as He lets me be 'partaker of CHRIST's sufferings,' that our God may count me 'worthy of this calling.'

Miss E. J. Betteridge.

From Epsom Congregational Church and Portsmouth Training College.

I.

AS I look back on the past, I see that the LORD was certainly with me, guiding according to His will. Just over three years ago He brought me into touch with a friend, when I was feeling dissatisfied with life, and through her I came to know the LORD JESUS CHRIST as my Saviour, and the whole course of my life was changed.

II.

Some months after this, He led another friend to give me Hudson Taylor's life to read. It was then I first heard His call, but it did not seem sure enough, so I waited. But He was still with me, and led me to teach in a village, away from all my friends, where He could speak alone. One evening these words, 'Certainly I will be with thee' came as personally to me as they did to Moses. I cannot explain, but I knew then I was to go wherever He wanted me. It was not until another two months that I knew where, when He guided me to write to the C.I.M.

III.

How wonderfully His promise was fulfilled in the days between my offer and coming into training! By holding on to it in faith obstacles were removed, and the way opened up. I saw then it was because He had been with me, that I had had no permanent position since coming out of College. He had kept me clear of anything that would bind me when the call came.

IV.

And in the two years of training He has never failed to keep His promise, although my faith has failed often. He has been with me in every piece of work, undertaking where I should surely have failed, and He has been with me too in every temporal need, never failing to supply. These two years have deepened my trust in Him, and I go forward to China, having proved the reality of His promise, 'Certainly I will be with thee.'

Miss D. E. Kemp, S.R.N.

From New End Hospital, Hampstead.

Challenged.

IT was the Sabbath evening hour. I was fifteen years old and I stood on the threshold of a new life.

I had been challenged during the day by that all-important question that everyone has to face sooner or later—'What think ye of CHRIST?' By GOD's grace I was enabled to answer 'My Saviour, my Redeemer, my LORD and my GOD.' Such an answer has saved me from more than I can tell you, and I have proved that the power of JESUS CHRIST is such that He is able to save, to succour, and to keep all who come unto Him.

Called.

My conversion brought me into His service, and some years later I became restless under the conviction that GOD was calling me to separate myself from the work I was doing. What

to do and how to do it I did not know, but I prayed for light, and GOD soon began to reveal His plans for me.

The great need for workers on the mission field was laid upon my heart at this time, and then I came under the influence of Mrs. Howard Taylor. I heard her appeal on behalf of China's great need, and just at this time was given to read the two wonderful volumes of Hudson Taylor's life and work. Very clearly came GOD's call to me, 'This is the way, walk ye in it.'

I yielded to Him then, but now I know I did not fully trust Him. The following seven years that I spent in hospital training proved that, and also taught me many things. I realised I had not faith enough to believe that with my own peculiar difficulties and disadvantages, the LORD could use me. Oh how often Satan did his best to thwart GOD's purpose in my life, yet the LORD stood by me, and proved without doubt that if I would only trust Him fully, He would never leave me nor forsake me, and, thanks be unto GOD Who giveth us the victory through our LORD JESUS CHRIST, Satan did not win. Limited space prevents me telling how wonderfully GOD has supplied every need as it arose. So wonderful is He that I have no fears for the future.

Chosen.

And now after answering the challenge and listening to the call, I have been chosen to work for God in the harvest field of China that is white already to harvest. Please pray for me that in the future all unknown I may prove Him to be what He has been in the past—El Shaddai, 'the GOD Who is enough.'

Miss F. H. Moore, B.A. (Oxford).

From St. Hugh's College, Oxford.

CLIFTON, Oxford, Chefoo. To the uninitiated any of those names might appear meaningless, but to one who has known the first two, and is hoping for closer acquaintance with the third, they are words of considerable interest and importance.

I was born in Clifton, and my people, who were always full of missionary interests, lived there for some years. It was there that I first came into touch with the C.I.M., joining the 'Pagoda Branch' as the 'Comradeship' was then called, as a small girl of five or six. My school, the Clifton High School, was one that recognised that 'Except the LORD build the house they labour in vain that build it,' and my seven years there were not only delightful at the time, but will, I know, be of permanent value to me in China.

After Clifton came Oxford: as my parents had moved there I was able to combine living at home with studying at St. Hugh's for a degree in English, and afterwards for the Diploma in Education, and was able to take a share in various activities for the extension of CHRIST's kingdom in the university.

But scholastic qualifications are, after all, only of secondary importance: my interest in China had been growing with my knowledge of the LORD JESUS CHRIST, and His word to me, during my last year at Oxford, was 'Ye shall be a blessing,

fear not.' The LORD, He it is that doth go before thee; He will be with thee, He will not fail thee; fear not, neither be dismayed. I felt that the time had come to offer to C.I.M., and was accepted to begin training in September, 1928.

My year in London at the Training Home has been of very great value to me, and has given me an opportunity to see something of the inner working of the Mission, and to appreciate more truly the important and essential part that prayer plays in its organisation.

I feel sure that all the previous training in Clifton, Oxford and London have been very definitely planned for me by the hand of the Master in preparation for the work that I believe He wants me to do at the Chefoo Schools, where Gordon Martin, my fiancé, is already working. May I always be kept so near to the Master that I may only do His work in His way.

Miss L. M. Reeks.

From Redcliffe Training College.

'Blessed be the Lord God, the God of Israel, Who only doeth wondrous things.'—Ps. lxxiii. 28.

WORDS are inadequate to express how literally GOD has fulfilled these words. My heart is so full of praise that I hardly know how to begin.

The China Inland Mission is specially dear to me

because I was converted in the C.I.M. hall at a mission service conducted by Mrs. Barclay Wilkinson, in 1920. I was seeking my satisfaction in pleasure, not in GOD. I was attending a High Church, but even confession did not make any impression on me. I was also going to Sunday School at St. Paul's, Canonbury. GOD was working in a wonderful way. Miss Dutton, now Mrs. Lack, came down to take our class one Sunday, and she asked me to attend a mission, so out of real curiosity I went, and after nights of restlessness I yielded my life to GOD. GOD had much to do in my proud nature, and He began

immediately. The testings were severe, but He brought me through stronger in Him. During the annual meeting of the C.I.M. in 1921, while Mr. Learner was speaking on Ezek. xxxi. 30, 'I sought for a man . . . that should make up the hedge . . . and stand in the gap,' for the first time I saw the need of China's perishing souls, and before the end of the meeting I had to say, 'Here am I, send me.'

Four years later GOD wonderfully opened up the way for me to go into training at Redcliffe House. The two years there were very precious years, also of learning invaluable lessons in the LORD's school of experience. I offered to C.I.M., and in January, 1927, I came into Aberdeen Park. That year was the happiest year of my life. Suddenly the door closed through ill health. Now the LORD has completely healed me, and with much joy I am going forward to needy China.

I know 'He traineth each of them aright' (Is. xxviii. 26, R.V. margin).



B. M. Roe.



F. H. MOORE, B.A.

Miss B. M. Roe.

From Christ Church, Beckenham.

'And He said . . . Let us go. . . —Mark I. 38.

THE first call of GOD in my life was my conversion in 1922 at the age of 16, when by His grace and through my Bible Class leader, I accepted His gift of pardon and life eternal. From that time spiritual things became a joy instead of a mystery, and the Christian life became a wonderful voyage of discovery into the unknown depths of the love of GOD. I was then in business life, and during those years He had much to teach me, and I praise Him for the way He so patiently dealt with me until I heard His second call to leave all and follow Him. I realised the great truth, 'Ye are not your own, ye are bought with a price.' One occasion stands out in my memory when, kneeling in my own beloved church at home, I yielded myself to the LORD, little thinking it would lead me out to China. In May, 1926, a missionary preached in our church, and although I had always been interested in missionary work, for the first time the awful need of those who had no one to tell them that the LORD JESUS had died for them, came home to me personally. I could not face this third call. For several months I struggled until one day I told the LORD I was willing to go if He would make it possible. The need of China was laid upon my heart and the following year I went to the C.I.M. Conference at Swanwick—a memorable time. I offered to the C.I.M. and was accepted for training. During these two years His goodness has exceeded all I even thought. I look forward with joy to going forth with Him Who said, 'Go ye . . . and I am with you.'

Miss A. L. Rowlingson.

From Edith Road Baptist Chapel, Nunhead, S.E.

ALTHOUGH I had yielded myself to the LORD JESUS CHRIST when ten years of age, one Sunday afternoon after a children's special service, it was not until I was seventeen that I began to realise what a life fully yielded to Him meant.

I had been keenly disappointed at the text given me when joining the Church just previous to my eighteenth birthday: 'I had wanted a promise after this kind, 'I will never leave thee nor forsake thee,' but instead was given Ps. cxxxviii. 8, 'The LORD will perfect that which concerneth me.' How little I realised then all that lay behind those words for me, how in later years I was to prove the truth of their significance and see the Faithful One fulfilling His own promise in my life.

From that time on our LORD began His work of perfecting, preparing the way for His future plan of service. Spiritually—helping me more and more to realise my own littleness, and drawing me into closer fellowship with Himself. Practically—leading me out into Sunday School work, sick and district visiting, Mission Hall and open-air, thus acquiring invaluable experience.

It was not until 1927, however, that His time came for calling

me to the foreign field. I had attended the C.I.M. evening annual meeting of May, 1927, and whilst there had asked the LORD to call me if He required me for this service. Three weeks later under remarkable circumstances the call came. Within a few weeks I applied to the Mission and entered training the following September.

My two years of training have been full of confirming incidents of being in the line of the Master's will. One stands out above all others, deepening if possible my conviction of His call.

We had been reading an article at prayers at Aberdeen Park, on the morning of June 8th, 1928, concerning a Moslem girl and the need of the women's side of Moslem work. I was greatly impressed by what I had heard and, do what I might, I could not forget the tremendous need of workers among such a suffering people.

Later, He Who withheld not His only begotten and greatly beloved Son, but gave Him to be a Medical Missionary, came to me saying, 'Whom shall I send, and who will go for us to the Moslem women and girls?'

Then said I, 'Here am I; send me.'



B. Horgan



T. Johansen

IN addition to the seven workers mentioned above, two members of the Norwegian Mission in China, Associates of the C.I.M., are shortly proceeding to the field. We are including their photographs because they have spent some months with our own students in the Training Home. We append brief testimonies from them both:

Miss B. Horgan.

'Behold, I have set before thee an open door, and no man can shut it.'—Rev. III. 8.

THIS word the LORD gave to me that day I offered my life on His altar. And He that promised, He is able to fulfil. What an assurance that He is going to fulfil His promises for us and through us.

I look upon going to China as a great privilege, and praise the LORD Who regarded me worthy to go to tell the people about the great love of GOD, Who brought His only begotten Son to earth to suffer for our sin and opened the door to heaven which no man can shut. But He Himself will shut that door one day, and then He will ask you and me if we have obeyed His commandment.

Miss T. Johansen.

'Behold, I send an angel before thee, to keep thee in the way and to bring thee into the place which I have prepared.'—Exodus xxxiii. 20.

THIS is one of the promises which the LORD gave me when He called me to go to China.

Very early in my life I was deeply impressed with the need of the heathen world. About three years passed before the door into China was opened. It is with deep joy that I go forward to China to live and work for my dear Saviour there.

May the LORD take me and use me for His glory. This is my prayer. And He that has led me step by step and supplied all my need, He has promised to be with me every day.

F. England.

From Bristol and the Bible Training Institute, Glasgow.

LIKE Timothy of old, from a child I knew the Holy Scriptures which were able to make me wise unto salvation. When about nine years old I knew the LORD JESUS as my Saviour. About the age of fifteen I began open-air preaching, which resulted in active evangelistic interests and labours, and finally in my conducting special missions in England, where many were brought to CHRIST. I was favoured to meet the late Dr. F. B. Meyer, who suggested some training in the Glasgow B.T.I. I thank GOD for that two years' course with its enrichment of soul, and enlargement of vision, together with the inspiring example of Dr. McIntyre's life.

After this I was engaged in tent work and special missions under the Railway Mission of Scotland. While doing this the need of preaching CHRIST where He was not named was burning in my heart. Then I learned of the Forward Movement of the C.I.M., and saw in its pioneering project my life's vision realised. The reading of Hudson Taylor's life, and the 'Principles and Practice' of the Mission, under GOD I believe, drew me to offer for pioneer work. The vision has become clearer, and I am eager to begin my life's work in China with the Moravian motto as mine, 'To win for the Lamb that was slain, a reward for His sufferings.' The work will be difficult, calling for faith and courage, but the joy of bringing men to CHRIST, of gladdening His heart, and of hastening His return more than compensates for all. Pray that Ephesians vi. 18-19 may be true of me, and that we may come home rejoicing, bringing in Chinese.

Frederick E. Keeble.

From Rye Lane Baptist Church, Peckham.

THOUGH from childhood under Christian influence, yet it was not till the age of seventeen that I passed from death unto life, at Rye Lane Baptist Church, under the ministry of the Rev. H. J. Horn. Fortunately I was preserved from a somnolent Christian life by a tireless and energetic brother, now in China. Very soon after my conversion, I told the LORD I would do anything He would appoint, and the very next day I was asked by a friend leaving the district to take over his boys' class at James Grove Hall. There, and in the Christian Endeavour Society, I gained a practical and varied experience.

I had always envied missionaries, but no thought of being one myself had been seriously entertained, and China was decidedly unattractive. However, seemingly fortuitously, learned of the C.I.M., and having an



F. England



F.E. Keeble



E.R. Liberty



L.T. Lyall, B.A.



F.A. Skinner

invitation card given me which I thought was a ticket, I was privileged to attend their Jubilee Annual Meeting. There I felt the power of GOD in a missionary gathering as never before. I began to be interested in China, reading the 'MILLIONS' and Hudson Taylor's life.

At the following Annual Meeting, Rev. F. Easton, having just been pronounced medically unfit to return to China, appealed passionately for a substitute, and before GOD, I asked Him to take me. At this time I was much exercised as to the definition of a call, and much heart searching and prayer were made to ascertain that I was not obeying a false enthusiasm, but the need of China's millions became an increasing burden, and the thought of drawing back gave great distress. So with trepidation, I intimated my burden to the Mission, and ultimately entered the training home, where two years have been spent at the Master's feet, learning His lessons.

'Worthy is the Lamb' (Rev. v. 12). Will you come too?

Eric R. Liberty.

From Chatsworth Road Baptist Church and All Nations Bible Training College.

'In all thy ways acknowledge Him, and He shall direct thy paths.'—Prov. iii. 6.

I DO thank GOD for a Christian home and a godly mother. Ours was not only this but one where a keen interest was always taken in missionary work, especially as we had the privilege of one member of the family in the Mission Field in the person of the late Miss Isabella Ramsay, of Chungking.

GOD has a plan for every one of us; but before He can direct our paths we have to acknowledge Him. It was not till as a lad in my teens I acknowledged Him as my Saviour that he could direct me in those paths which are now so shortly to lead to China.

Partly through a missionary school and partly through the life story of Hudson Taylor did I feel the call to China. GOD's paths lead often through strange places.

Path number one was to a closed door. I applied to the C.I.M., only to find the way closed. (This was in the year 1926, and soon after conditions developed in China to make it almost impossible to send out missionaries at all.) GOD led the Children of Israel to the Red Sea, but He opened the way *through* it. So GOD through this led me to *path number two*.

This was to two years' training at the All Nations' Bible College, Beulah Hill. Here, like the Children of Israel crossing the Jordan, where the way was closed behind them, so GOD led me to this step from which there was no retreat. Here I was enabled to prove the providential guidance of the LORD and His wonderful provision for our temporal needs as well as spiritual. During this time the

desire only deepened to serve the LORD in the 'regions beyond.' This was strengthened by the visit of the Misses French and Cable to England.

I left A.N.B.C. not knowing what would be the next step, but *path number three* opened up at the Missionary School of Medicine. Here again the LORD proved Himself more than sufficient.

In the meantime there came the Call for the Two Hundred, and after much prayer and waiting upon GOD a successful reapplication was made. 'Blessed be the LORD GOD, the GOD of Israel, Who only doeth wondrous things' (Ps. lxxii. 18).

The path that is before leads out into the unknown, but His promise is, 'I will hold thy right hand' and 'I will guide thee with Mine eye.' Pray that grace may be given to follow 'all the way.'

L. T. Lyall, B.A. (Camb.)

From Hoylake and Emmanuel College, Cambridge.

THE trend of a lifetime, not the emotion of a moment, is the way in which GOD's call to China has come to me. Dedicated as a child to GOD by a missionary father for service abroad should the call come, I enjoyed from the first the unspeakable privilege of a praying, Bible-loving, missionary-hearted home. GOD took my father when I was but five, since when a mother's influence and self-sacrifice lie behind much that follows.

At the age of ten, JOHN i. 12 was the verse which was used to my accepting of CHRIST as Saviour, though full assurance of salvation only came two years later. There followed years of Christian experience which had little of victory, joy or usefulness, until in 1922 the first of the great crises of my life came: alone on holiday abroad in Strasbourg, through the reading of 'The Surrendered Life,' by James McConkey, GOD faced me with the cause of failure and led me to a surrender to Him of talents, time, future—all.

From earliest years my chief interest had been in China, and my hope had always been to live my life for GOD there. Now, following my Strasbourg experience, through a number of Swanwick conferences, GOD began to lay the burden of China's need more heavily on my heart. At Cambridge, however, the needs and the call of other parts of the field were brought before me as a member of the Missionary Volunteer Union—and a question arose in my mind: had I been limiting GOD by a self-willed desire to go to China? This demanded a new surrender of the will for any field of service, but the outcome was a deepened conviction that China must still be my goal. At once, on going down from Cambridge, the LORD allowed a series of tests to come: first from the home country and from E. Africa, then from S. China and Australia came calls which were all alike attractive and full of possibilities of high usefulness. But in prayer it was revealed to me that none of these was the call of GOD, and that His call was still to China and the C.I.M. A year of waiting followed on the staff of a Birmingham school—a year full of rich experiences of fellowship with GOD and service for Him in many spheres. At Swanwick, 1928, the thought continually in my mind was 'What am I waiting for?'—'Why stand ye here all the day idle? . . . Go . . .' and the time to offer had come. Since then GOD has constantly guided and fully provided, and looking back on His dealings with me I can have no doubt whatever that in sailing for China He is going before. There 'ore 'I will sing unto the LORD, because He hath dealt bountifully with me.'

F. A. Skinner.

From Scunthorpe St. John's Lads' Bible Class.

'The place which I have prepared.'—Ex. xxiii. 20.

MY first ambition was to be a missionary, and about the age of six or seven a promise to GOD was made to this effect. The following eight years, however, failed to impress this early desire, and less worthy ambitions took its place.

As I was about to leave school, I was persuaded by some of my school friends to join a well-known Bible Class in the town. My first visits were by no means comfortable ones, as I became aware of my sinful state; shortly afterwards I accepted CHRIST as my Saviour. At this time I was led into one of GOD's prepared places—into office life, with its abounding opportunities of witnessing for CHRIST. With new life there gradually came the realisation that what had been my first ambition, was really GOD's desire for my life, so preparation for missionary service began.

I was privileged to be among the first converts of a remarkable revival that is taking place in the Bible Class, and with the growth of the Scunthorpe Keenites came unique opportunities of gaining experience in GOD's work. In such happy service one could have gladly spent a whole lifetime, but GOD had another prepared place. Mr. Martin Shepherd, of the C.I.M., visited Scunthorpe in 1925, and through his message GOD called me to service in China. Since then GOD has led me into many of His prepared places, too numerous to mention, where through testing and training He has sought to fit me for China; so I gladly face that land, knowing that He has sent His Angel before me, to keep me in the way, and to bring me into the place which He has prepared for me.

SUBJECTS FOR PRAISE & PRAYER.	
Praise.	
For the first party of the 'Two Hundred' now en route for China.	
For offers of service and dedication of gifts.	
For GOD's presence vouchsafed at the Valedictory Meeting.	
For GOD's grace in the Chinese Church at Hweih sien, KANSU. P. 158	
For a forward evangelistic campaign in YUNNAN. P. 157	
Prayer.	
For missionaries and recruits sailing towards China.	
For unevangelised peoples in SINKIANG. P. 154	
For centres where there is little fruit (e.g. Hweichow, ANHWEL). P. 155	
For medical work in HONAN and KWELCHOW. Pp. 156, 157	
For brigand-infested districts in HONAN and elsewhere. P. 156	
For Mr. Aldis in North America. P. 148	
For the Candidates' Department in dealing with offers of service.	
For an increased spirit of prayer, especially for the Two Hundred.	
'PRAY WITHOUT CEASING.'	

The Valedictory Meeting.

THE fact that many of our friends are still on holiday, and that a heat wave made indoor meetings unattractive, did not seem to affect the attendance at our Valedictory Meeting in the Central Hall, Westminster, on September 5. In fact, it was probably the largest farewell gathering held under the auspices of the C.I.M. since Exeter Hall days. But the meeting was notable not merely for the enthusiasm of the great crowd (largely composed of young people) which thronged the hall, but for the overwhelming sense of the presence of GOD. It was good to have two thousand five hundred friends of the Mission gathered together to bid the returning workers and the twelve new recruits Godspeed, but the meeting would have been barren of any real spiritual results if it had not been gloriously evident that GOD Himself, in answer to our prayers, was truly in our midst.

The meeting was preceded by an informal gathering, intended mainly for clergy and ministers, at which our Home Director, the Rev. W. H. Aldis, explained the reasons which impelled our Mission Executive in Shanghai to issue the appeal for 200 new workers within two years. The discussion which followed helped to clear up some possible misunderstandings, e.g., the notion is still prevalent that the foreign missionary is no longer welcome in China, and that there is no room for him because the evangelisation of the

country is complete. In order to expose the falsity of this view of the situation, it is only necessary to point to the 333 counties in China proper which are still entirely without Christian witness, to the pitifully inadequate forces at work in SINKIANG, MONGOLIA, and on the TIBETAN border, and to the challenge of MANCHURIA, with its 128 counties, 99 of which have not yet been occupied for CHRIST.

Very few seats were vacant when Mr. Aldis took the chair at 7 o'clock. Once again, as so often before, Mr. Stanley Curtis, L.R.A.M., kindly presided at the organ, and the first hymn: 'Who is on the LORD's side?' was sung with a fervour which augured well for the success of the meeting.

The portion of Scripture appropriately chosen by the Rev. H. Earnshaw Smith was from Numbers xiii. and xiv.—the story of the ten spies who were daunted by difficulties, and of the two who believed that through GOD they would tread down their enemies.

After Mr. Smith had led the meeting in prayer, the Chairman gave his address. He said that, in view of the Forward Movement launched four months ago, this was a very memorable Valedictory Meeting. In making the appeal for 200 new workers the Mission was not prompted by a desire for anything spectacular. The movement had been born in prayer and in the deep conviction that GOD'S

time had come for completing our task of giving the Gospel to the people of inland China. He believed that in two years' time—i.e., by the autumn of 1931—we should be saying farewell to the last of the parties making up the Two Hundred. Meanwhile we were met to bid Godspeed to the first party—5 men and 7 women—and also to many returning missionaries.

Friends of the Mission would be eager to know what response the appeal had already evoked. We had not yet received any figures from North America or Australasia, but in England 46 men and 44 women had offered for China since the end of April. Mr. Aldis emphasised the fact that many of these were unsuitable on account of age—some were too old and some too young—health, and other reasons, but to all GOD would say: 'Thou didst well that it was in thine heart.'

The response in the dedication of special gifts for the forward movement had also been most encouraging.

A third confirmation of the conviction that we were in the Will of GOD in issuing this appeal was the opposition of the adversary. Both in China and at home events had taken place which showed that the devil was preparing to accept the challenge of this movement. This is what we expected, and it should encourage us because we have One Who is leading us on to victory. But opposition should drive us more and more to prayer.

To those who were hesitating whether or not to obey the call and offer for service in China he would say: 'Bind the sacrifice with cords, even unto the horns of the altar.'

At the conclusion of the address we sang the Forward Movement chorus:—
LORD, by the call of China's need,

And by the love of Calvary,
Choose and send forth, we humbly plead,
Two hundred witnesses for Thee.

The three chosen missionary speakers were Dr. D. V. Rees, of Kweichow, Mrs. Mason, of Kwangchow, HONAN, and Mr. P. A. Bruce, who after many years of service in East Szechwan is returning to take up the Headmastership of the schools for missionaries' children at Chefoo.

Dr. Rees took us in imagination to the mountains of Kweichow, and helped us to see the hundreds of villages in which the aboriginal tribes are living. He told us something of the work of GOD in the hearts of those who have already been reached with the Gospel, and of the limitless opportunities amongst the millions who have never heard. Especially he stressed the possibilities of itinerant medical work as an evangelistic agency.



Photo 39]

[Percy Mather.

NOGHAJ WOMEN AND GIRLS AT TIHWAFU, SINKIANG.

The Noghaj are Mohammedans, descendants of the warriors who followed Jenghiz Khan to Europe. They are a clean, attractive, intellectual people. The Gospel of Mark has been translated into Noghaj by Mr. Hunter. Mr. Mather writes: 'Perhaps very few at home have ever given a thought to these people. I wonder whether anybody will now be led to pray for them, and I further wonder if anybody will ever be led to preach the Gospel to these Noghaj women.'

Mrs. Mason referred to the life and work of her husband, who has now been with the LORD for two years. Her theme was the power of the Name of JESUS, and she illustrated it by stories of the Kwangchow Christians, whose simple faith in that Name was constantly rewarded by marvellous exhibitions of Divine power.

Mr. Bruce told how, having returned to England partly for his children's education, he had just completed arrangements for settling down at home when the call came to go to Chefoo. It was a call which he and his wife felt they could not refuse, and he asked prayer that they might win the confidence of their fellow-missionaries in the interior, whose children were at Chefoo, as Mr. McCarthy had done.

The work in which he had previously been engaged was amongst Chinese students, a class which was exerting a most profound influence on the nation as a whole. When Russia desired to spread Communist propaganda throughout China, the students were her agents. The vast majority, perhaps 9,000,000 in number, were wholly unreached by the Gospel. Indeed, many of the text-books used in the Government schools were definitely anti-Christian in character. Whatever might be the future of our Mission schools, he believed that it was our business to seek to reach Chinese students, and he suggested that the establishment of hostels in large educational centres might be a very fruitful method for this purpose. Surely amongst the Two Hundred there would be some who would have the students of China laid as a burden on their hearts. Men and women were greatly needed who would live JESUS CHRIST among them.

Then followed a 'roll-call' of all returning workers present, and they were commended to God in prayer by the Rev. J. Russell Howden, B.D., the Assistant Home Director of the Mission. In these days, when living and travelling in inland China must necessarily involve a measure of peril, it was in no formal sense that we sang a paraphrase of the 'Travellers' Psalm':—

'I to the hills will lift mine eyes;
From whence doth come mine aid?'

And then came what is to many the most moving part of a valedictory meeting—the testimonies of four of the new workers—four selected from the first dozen of the Two Hundred.

Miss D. B. Benson told how he call came to her at a Comradeship meeting in Preston when the Rev. G. T. Denham was the speaker. 'If you are ever doubtful how to pray for us,' she said,



Photo by]

Miss A. G. Banks.

THE WEST RIVER BRIDGE, HWEICHOW, ANHWEI.

Although Hweichow was occupied in 1876, and its outstations have been opened, the city has always opposed the Gospel. Miss Banks writes: 'This hard, proud, conservative, wealthy city is not beyond the reach of our omnipotent God. How is it to be stormed? Who will pray for Hweichow?'

'you will always be safe in using the words of 2 Thessalonians i., 11-12.'

Miss B. M. Roe said that the Forward Movement chorus explained the three reasons why she was going to China. It was because of 'the call of China's need,' but still more because of 'the love of Calvary,' and because she had been chosen and was being sent forth by GOD Himself, that she had offered to the C.I.M.

Mr. P. E. Keeble, whose elder brother preceded him to China a year ago, quoted from his brother's first impressions of inland China. In every town and village tobacco could be obtained, but not Bibles, foreign candles were everywhere for sale, but there were vast areas where the Light of the world had not penetrated.

Mr. Leslie Lyall, B.A., grouped his four-minute talk round the 'two essential qualifications of a missionary, viz., a clear-cut experience of a full salvation, and a definite, unmistakable call to a particular country,' and he told us how this experience and this call had come to him direct from GOD Himself.

Eight other new members of the Mission and two Associate members of the Norwegian Mission in China (also sailing for the first time) were then introduced by Mr. J. B. Martin, after which the Rev. Theodore M. Bamber, Pastor of the Baptist Church in Rye Lane, from which Mr. Keeble is going, led us in prayer for all the new workers.

We are hoping that it may be possible

to print Dr. Northcote Deck's closing address in some future issue. He spoke of the three great missionary advances of the early Church recorded in Acts xi., 19; xiii., 2; and xvi., 6-10. In each case the advance was not of man, but of GOD. 'So,' said Dr. Deck, 'this GOD-honouring Mission has advanced,' and in a day when most of the great Missions are retrenching, it is appealing for two hundred new workers.

Speaking of the character of true missionary work, he referred to the Thessalonian Christians, their 'work of faith,' their 'labour of love,' and their 'patience of hope.' In striking contrast, when CHRIST addressed His letter to the rich Church at Ephesus (Rev. ii., 2), He said: 'I know thy works, and thy labour, and thy patience.' Work, labour, patience—but something was lost, the faith and hope and love had slipped out.

Addressing the younger people, Dr. Deck said he felt sure that some of them were 'forbidden of the Holy Ghost to preach the Word in England. They would find that every door would close but the door of China. The apostle and his party 'endeavoured to go into Macedonia,' and 'a great many of you will have to endeavour to go to China if you are going to be obedient.'

So the meeting ended, and on the following day some of the Two Hundred were already on their way to China. Others will surely volunteer who heard the call at the Valedictory Meeting, 1929.

Our Shanghai Letter.

Mr. James Stark's letter from our Mission Headquarters at Shanghai is dated July 31. It was delayed by the closing of the Siberian route.

Political Conditions.

THROUGHOUT the country, conditions seem to be quieter. The Yunnan troops, who entered the province of KWEICHOW, were defeated and had to withdraw. It is still generally believed, and I think as generally regretted, that Governor Chow, who had done so much in recent years to maintain order, lost his life, though, as far as I know, this has not yet been confirmed.

The situation in the provinces generally, however, is still unsatisfactory. Military occupation of Mission property has been repeated in more than one of our stations, and this in disregard of proclamations issued by the Nanking Government and exhibited on the premises. At one centre in the Yangtze valley, when military officers arrived and informed the missionaries that they were going to occupy the large chapel, they were shown the proclamation, but this they treated with scorn, and in a few minutes their men forced their way through the Girls' School, and took possession not only of the chapel, but also of three kitchens used by refugees, wrenching off doors to make beds. At a station in another province, two divisions crashed the doors of the Mission Compound, and forcibly occupied the new chapel, with its yard and rooms.

In striking contrast to all this is the courtesy of a Christian General who was allowed to use the front part of the premises of one of our Associate Mission stations in North-west China. Though he confessed himself less zealous than formerly, he expressed the hope that Christianity would grip the two provinces of KANSU and SHENSI, and that men would come forward to serve their nation because they had the fear of GOD in their hearts. His soldiers were well-behaved, and after he left he wrote a letter of thanks for the use of the station.

Chowkiakow in HONAN has again been attacked by brigands, who looted and burned part of the south city. The Mission premises, happily, escaped damage, but the hospital of Dr. Ho, the honorary pastor of the Church here, was entered, and all monies stolen. His property would have been destroyed had not his serving woman gone in and put out the fire. None of the Christians sustained bodily harm and their losses were not great. Soldiers subsequently entered the city, giving the people

a sense of security. Mr. Ford and Miss Annie Sharp were in the city on the night of the attack, and heard the rifle shots. Early the next morning they were able to escape to Taikang, where all was peaceful, though the people were nervous and all the city gates were being kept closed. 'In spite of this,' says Mr. Ford, writing on July 15, 'Dr. McDonald is being kept busy—thirty-five patients this forenoon, and two or three operations this afternoon.'

Typhus in Kansu.

TYPHUS fever is still claiming many victims in Kansu. Since I last wrote to you, I am sorry to say, Mr. Rist, one of our North American workers, has died of this disease at Chungwei, a recently occupied city, and Mr. Bell, presumably Mr. George Bell, was thought to be ill with it. Mr. Hayward, whose illness was previously reported, developed pleurisy, but was progressing favourably. In Tsinchow, in the same province, we learn that nine out of the ten Roman Catholic missionaries have died of this fell disease, and the other is not expected to recover. They took in 200 refugee children and nearly all are reported to have died. Our four lady workers, who were ill at this station, were convalescent when we last heard. Typhus, however, is still raging there, and Miss Levermore writes:

'A few days ago 180 deaths were reported in one day in the western suburb alone.'

The Yunnanfu Explosion.

IN Yunnanfu, on the 11th July, a powder magazine exploded with terrific force, causing much loss of life and terrible damage to property in the vicinity. The rented house in which Mr. and Mrs. J. Graham had lived for about twenty years was practically wrecked, though they themselves escaped unhurt, and none of the Chinese on their Compound sustained any injury. This is rather remarkable considering that the explosion occurred at a place less than 200 yards from their premises. The shock to them was, of course, great, and they have sustained considerable loss. Mr. J. C. Fraser writes:

'The explosion shook every house in the city; three crater-



MOAT OUTSIDE THE SOUTH GATE OF YUNNANFU.

like holes were blown in the ground—one measuring about fifty feet deep. An enormous column of smoke and dust ascended, causing a darkness like night for some distance around.'

The British Consulate, about the same distance from the scene of the explosion as Mr. Graham's house, suffered equal damage, but the Consul and his wife also escaped injury. The British and Foreign Bible Society's house was nearer still, and was completely ruined. The Society's representative had left the city only five days before the disaster occurred.

Sowing and Reaping.

SINCE I last wrote to you two hundred and ninety-nine baptisms have been recorded.

In connection with the annual idolatrous festival at Kwan-in-shan, outside Yangchow, in this province, a special evangelistic campaign was again held. Mrs. Orr, Mr. and Mrs. Samuel Warren, Miss Todman and Miss Ida Wilson, accompanied by a number of Chinese workers, including the Biblewoman, aged seventy-four years, took part. Mr. Orr, being on a visit to Antung on Mission business, was unable to direct the operations this year. The aim was to reach as many of the pilgrims as possible with the Gospel. During the first four days the band of workers started at 5.0 a.m., the next three days at 4.0 a.m., and the last three days at 3.0 a.m., the city gates being specially opened for them. The crowds of people were great, and many of them were willing to listen to the divine message, but others refused even to accept a tract. Nevertheless, 90,740 tracts were distributed, and 2,076 Gospels were sold. This effort was preceded and followed with much prayer, and spiritual results were not wanting. We trust much fruit will be gathered in days to come.

Idolatry has still a strong hold on the people. Writing of the drought in the Luchow district, West Szechwan, Mr. F. Olsen says:

'There has been a great deal of idolatry during the recent drought, and I am afraid the people give the glory to their idols for the slight rainfall, instead of to the Heavenly Father who sends His rain on the just and on the unjust.'

Miss Lena Weber, writing from Changshu, KIANGSI, says:

'The last winter and spring have been a time of unparalleled opportunities for telling the blessed Gospel and distributing the printed message in tracts and books, for which I most unfeignedly and humbly thank GOD.'

Miss Rita Dobson tells us that her first Sunday at Yencheng, HONAN, was an inspiration, as she went at 9.30 a.m. to a room where over a hundred women inquirers had gathered and were learning to read the catechism or hymns. She writes:

'It brought tears to my eyes to see the pleasure of some of those wrinkled, brown faces, as they gradually learned one line after another. Then to see the crowd in the chapel, and again the women in the afternoon, was an eye-opener.'

Mr. Pike, who reports the military occupation of Anshun, KWEICHOW, says:

'It is not easy to keep the attention of the people at the street chapel these days, when a squad of soldiers, with fixed bayonets, rush down the middle of the street.'

Of the Medical work in Kweiyang, the capital of the same province, Dr. E. S. Fish writes:

'Our work goes on apace with little out of the ordinary. Our premises are very narrow, so we can only accommodate three or four in-patients, but we are having encouraging clinics and give thank to GOD for the many opportunities of preaching the Gospel to the patients. The son of the Minister of Finance of Kweichow has been one of our clinic patients for some weeks and has taken quite an interest in the Gospel. He bought a

Bible, and has attended the services several times. We have been encouraged by the keen interest taken in the Gospel by quite a few of our patients.'

'Bearing Fruit Upward.'

MRS. Payne reports that at a new Lisu centre in the Yungchang district, YUNNAN, there are one hundred and twenty or more families who have torn down their family altars.

When early in January brigands made it necessary for Mr. and Mrs. Metcalf to leave Taku in the same province, they had begun to make arrangements for a forward evangelistic campaign. During their absence this campaign was carried out by the Church leaders, about thirty men going in small bands of five or six to villages in adjoining districts. Mr. Metcalf writes:

'Most of them were away for twenty odd days, some longer, and, thank GOD, fruit is already to be seen from this effort. At least sixty or seventy families, in a number of different villages, are reported to have burnt their idols, put away other heathen practices, and started to meet together each evening for Christian worship and mutual instruction. We shall value prayer for these new converts, and also that we may be guided in seeking to provide for their spiritual needs.'

Mr. David M. Campbell, writing from Kihwa, CHEKIANG, on June 25 says:

'A couple of weeks ago we made a prospecting tour over this district generally, visiting twelve or more towns, putting up posters, preaching, etc. Several seemed particularly encouraging, the people friendly, listening attentively, and some even broaching the matter of our coming to stay permanently.'

'Taking Root Downward.'

AT Linmingkwan, HOPEI, the Summer Conference was held toward the end of June. At the opening meeting about one hundred were present, and day by day the attendance increased until on the closing day it reached something like four hundred. Mr. Seaman writes:

'Mr. C. H. S. Green's ministry was much appreciated. Many of the Christians walked long distances to attend, and it was evident that they enjoyed the messages from GOD's Word and the fellowship of His children.'

Book Review.

GILBERT WARREN OF HUNAN. By his son. Published by The Epworth Press. Price 3s. net.

This is the life story of a pioneer missionary of the Wesleyan Methodist Missionary Society in HUNAN. He died at Changsha early in 1927 when the anti-foreign and anti-Christian movement was at its height, but this book shows how the Churches of HUNAN, being built on a sure foundation, emerged triumphantly from the fires of persecution.

There are two not altogether unimportant mistakes in the references to the China Inland Mission. The statement on page 109 that Dr. Keller has 'severed his connection with the China Inland Mission' is incorrect. He and Mrs. Keller, though giving their whole time to the great work of the Bible Institute at Changsha, are still members of the Mission. Mr. Orr-Ewing, who sailed for China in the same year as Mr. Warren (1886) was not, as is stated on page 151, one of the Cambridge Seven.

But these are comparatively slight blunders in an interesting and inspiring story. Chapter XI. is a valuable record of Mr. Warren's intimate association with Marshal Feng.

The Kansu Famine.

Feeding the Hungry at Hweih sien.

A Letter from Miss Annie Garland.

WHEN my sister sent out our last circular letter, in the middle of March, we were just beginning to distribute small cakes of bread to the starving people. At that time we were giving about 200 'breads' daily, and hoped that as the season advanced the numbers would decrease. But we were mistaken, there was a steady increase, and we have seen so much of GOD's gracious guidance, His loving care and protection, and His wonderful provision for our need, during the past months, that I feel I must tell you about it; and we will with one mouth and one mind glorify GOD.

When my sister wrote we were trying to give the breads to the people as they sat in rows on the ground near the river bed. As the numbers increased this method became impossible, so we obtained the use of an empty camel inn yard. Here we were able to separate the men from the women, and arrange that small children who came alone should be near the door, and so go out with their breads before the great crush came. Women with infants in their arms came next, they often had two or three tiny tots by their side, so weak and helpless. The men were all kept back to the last, much against their will. A few bad spirits among them gave some trouble, but most were reasonable.

Some men who had had experience in dealing with hungry crowds told us that it would be impossible for us to continue, the crush would be too great. But the verse 'We are workers together with GOD' always gave me comfort. I thought surely He who could control hungry lions can also manage hungry men, and He did not fail us. In spite of the weak, tottering condition of many of the poor starved creatures, not one was really hurt in the crush day after day. When the numbers rose to over 2,000 it did look rather alarming. 'Why do you push so?' I sometimes asked. 'Because I am so hungry' would be the quick reply.

The Staff.

Our staff of workers was small, only four men we could depend on, but others came as they were needed, without being asked to do so. Eight or more were giving willing help day after day. One of the men must keep on preaching. For an hour or more he stood there speaking first to crowds and then, as

numbers grew less, to those who came about him wanting to understand. Another capable man must stand at the door and give a bread to each child, woman, and man as they passed out. And the man who stood just outside the door must have both strength and grace, for he must help the weak and the blind down the steps, and keep late-comers from pushing in, or from snatching the breads from the weak ones. And the man on the other side of the door step had to make the folk move on and so keep the way clear. And someone must watch the back wall, and catch those who, having received their dole, ran round and jumped over hoping for a second portion.

Many of those who came were respectable people from the city or near villages. Owing to famine conditions they were absolutely without food. Others came from cities far and near, some even from Suchow, 20 days' journey north. Whole families came hoping to get work to do and food to eat. Without homes or friends, living under the shadow of a cliff, or on the slope of a hill, anywhere they could find a place, they dragged out a miserable existence. How often we were asked, 'Could you find me any work to do? I ask no wages, only food.' But no work could be found for them, and it was sad to see those young men and women grow weaker day by day. Many in this city as well as those from afar had nothing to eat but our little breads, one and a half ounces in weight, and the dole of flour given once a day by the gentry of the city.

The Dispensary.

During the month of April we tried to keep up our regular visits to the country, and the women in 13 villages had a chance to hear the Gospel. But when the numbers coming daily for breads rose to over 2,000 (our highest number was 2,347) we realised that there was a limit to our strength. Often, after two hours' strenuous work among those destitute people, we would come home to find our own little yard half full, as it seemed, of poor creatures wanting medicine—small children, so poor and starved and so dirty, with the measles rash full out, or in various stages of that disease—men and women in a burning fever, with bad coughs, others with bad sores and poisoned wounds, and all of them so in need of suitable food and shelter. Nearly

1,000 visits have been paid to our little dispensary during the last three months, the majority being from the ranks of these homeless ones, and it has been a joy to give some measure of relief to many. But many died of starvation or of disease, and were left, either where they fell or in some near-by gully, to be devoured by dogs and crows.

The Burial Committee.

On May 14, our little band of workers formed a committee to deal with the problem of burial, only six members, but all bright and eager to do what they could. They were warned of possible danger, 'You might catch some disease and die also.' 'Yes, but what a good way to die, I would like to die that way,' one man said quickly. So beggars were hired to dig the graves and carry all dead bodies, found in this part of the city area, to those graves and bury them. Our men took a day in turn to be responsible and see that graves were dug a proper depth and all things done in order. The men did their work well and during the following 26 days 52 bodies were decently buried. To the glory of GOD be it said that although we all moved freely among those very dirty and often diseased people, day after day, for about three months, and our brethren of the burial committee have done their work faithfully, we have all been kept in good health.

God's Supply.

A third cause for thankfulness is the wonderful supply for all our need. When the work began last February, we had a most unusual amount of money in hand, and felt that it must be GOD's will that all this money should be used to feed the hungry. At first the daily expense did not rise above two dollars, but when the numbers increased rapidly, and the price of grain rose ever higher, we had to spend from 30 to 36 dollars a day. Nine persons were employed in making the bread, several of these were very thankful that by this regular employment they themselves were saved from starvation. But the money question became urgent, to send the starving people away without their daily dole was unthinkable, what could we do?

A telegram was sent to Lanchow to ask if there was any Famine Relief money to spare for Hweih sien. On Sunday, May 12, we touched bottom—there was not enough money for another day. About 11 a.m. we received a telegram saying 'Five hundred dollars granted for Hweih sien by the I.F.R. Committee.'

So we praised the Lord and went forward, very glad that we could still

continue to feed the starving. How I wish we could have taken pictures of the crowds assembled in that great yard! When the number rose to 2,347 every part of the place was full, and there in the middle stood the preacher for the day, holding forth the Word of Life to all who would hear. And many did hear, it became quite a common thing to hear a woman say 'I want to be near the preacher, those words are good to hear.'

And so the message has been given—'bread cast upon the waters.' Surely it will be found, though many days may pass first.

The Harvest.

By the first of June the time of harvest had come and the demand for reapers

was great, but only those who had sickles could get work. The poor refugees had none, no money, no work, no food.

'Let us buy some and give the most likely men a chance,' some one suggested, and the idea was warmly taken up. Next day crowds of men were begging for sickles.

Some of the gentry of the city stood for hours in that inn yard, with our men, and examined every applicant carefully. Only those who appeared to be free from opium and used to hard toil were chosen. Many of the poor men looked very unfit for hard work after months of low diet and, often, weeks of fever. Some of them pleaded with tears to be given a chance and they were not refused. For three days the men were allowed to come for

examination, and in the end 341 men and three women obtained the sickles and went away with a look of hope that was good to see.

From that time the number asking for bread decreased more rapidly, and four days later we ceased to give bread. There are still a number of refugees about, but by far the greater number are scattered. Those who can reap will follow the harvest that ripens later in the north. Others may follow on, gleanings where they can.

Owing to unusual circumstances little progress has been made in Church work during the last three months. I hope the tiny Church will soon have courage to receive the few candidates who are still waiting for baptism.

Hudson Taylor—the Man who Believed God.

*A Review of Mr. Marshall Broomhall's New Book.**

By Walter B. Sloan.

ANOTHER Life of Hudson Taylor: is there room for it? It will be a quarter of a century, next June, since he passed away: a full biography has already had a large circulation, the outline of his life history, and many of its details, are on record: why should the story be retold again?

There is a twofold answer to our question: first, the uniqueness of the man, and the constant need for just that testimony which he bore; and, second, that on a smaller scale, and at a reduced price, the message of this life should be made available for a greatly enlarged circle of readers.

In his recently published 'History of Christian Missions in China,' Professor Latourette of Yale, referring to the China Inland Mission, has written: 'The founder, James Hudson Taylor, usually known as Hudson Taylor, was, if measured by the movement which he called into being, one of the greatest missionaries of all time, and was certainly, judged by the results of his efforts, one of the four or five most influential foreigners who came to China in the nineteenth century for any purpose, religious or secular.' Again, Dr. Eugene Stock more than once used words to the effect that great as had been the work which Hudson Taylor accomplished in China, he thought that the effect of his influence in connection with the mis-

sionary effort of the home Churches had been even more remarkable.

The present hour seems especially opportune for retelling the story of such a life, when the Mission which he founded is once again pressing forward in a great venture of faith, on the lines in which he was so truly a pioneer.

Mr. Broomhall has been wisely guided in making the latter part of this book 'a study of character' rather than a recapitulation of facts which were already known. Accordingly he points out and lays emphasis on the lessons which Hudson Taylor's life is fitted to convey. For it was after having learned deeply in the school of experience that he went forth to be used of GOD in showing to others the lines upon which fruitful and effective service to GOD could best be rendered.

It is most befitting that the sub-title of this book should be 'The Man Who Believed GOD.' For the whole secret of his life is to be found in his attitude of steadfast faith in the living GOD. How he valued the Scriptures can be seen from the use he made of them: for forty years he read the whole Bible through once in each twelve months, but the essential thing is that he read and studied *in order to live by them*. Having proved that GOD spoke to him in the Bible, his belief in its inspiration was no theory, but a living experience. The more he followed out in practice what he learned in the Scriptures, the more clear his way became, and the more fruitful and profit-

able were the methods he adopted. As he looked to GOD for the fulfilment of His promises, they were fulfilled, and so faith was strengthened for yet further efforts. We are told that he summed up his own faith as follows:—

'There is a living GOD.

'He has spoken in the Bible.

'He means what He says, and will do all He has promised.'

It is easy to write of such a life, and looking back when the way is ended and the work completed, it seems so simple and plain, but this record makes it very clear that such service can only be rendered at great cost. As Abraham, the father of the faithful, was called to lay Isaac on the altar, so Hudson Taylor was tested all along the way of life to prove that the LORD stood between him and all that he held most dear: and he was brought again and again into places where he had to lean wholly and alone upon GOD, as He has revealed Himself in the promises of His Word.

Another outstanding aspect of Hudson Taylor's life, to which attention is directed, is summed up in the words, 'the meek shall inherit the earth.' Quite lately my attention was called to a French translation of this passage in which the word *debonair* is used to render the original of our word 'meek,' and the opinion was expressed that this throws light on a passage that seems difficult to understand: but Hudson Taylor's life was a far better illustration of the meaning. His was truly a meek and

* HUDSON TAYLOR—the Man who believed GOD. By Marshall Broomhall, M.A. 250 pages, crown octavo, with portrait. Bound in cloth. 2s. 6d. net.

CHINA'S MILLIONS



MISSIONARIES AT YENCHENG, HONAN.

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耶和華以拉

Reading from left to right: MR. ERNEST WELFR, MRS. WELFR, MISS M. SOLTAL, MISS J. P. BROOK, MR. J. WALKER AND BARY, MISS E. BUTTLES, MRS. J. WALKER, DR. R. N. WALKER, MISS N. LUNWAY.
In the centre: MRS. R. N. WALKER, MISS D. FURSDON.
Seated in front: MISS C. NICHOLSON, DR. WALKER'S TWO CHILDREN (ELSPETH AND GRANT).

WELFR

YENCHENG

MONGOLIA
TIBET

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

CHINA'S MILLIONS

‘Sent Forth by the Holy Ghost.’
‘Forbidden of the Holy Ghost.’

—(Acts xiii. 4; xvi. 6).

*A Valedictory Address by Dr. Northcote Deck.**

I.

READING the history of the missionary expansion of the early Church we find there were three great and daring waves of advance recorded in ‘The Acts.’ In each case there was a Divine intervention driving the apostles on into the ‘regions beyond’—first from Jerusalem to Antioch (Acts xi. 19), then into Asia (xiii. 4), then to Europe (xvi. 10). These advances would have been disastrous if they had not been Divine. Yet the Apostles were able to go forward in calm confidence, for they were certain they were ‘sent forth by the Holy Ghost,’ and therefore all was well.

Somewhat similarly, in the past, three times the leaders of the China Inland Mission have been impelled by God to very great advances, involving a large increase in the number of missionaries and in the income needed for their supply. In each case this daring of faith has been amply justified by after events that it too was ‘of GOD’ (Acts v. 39). And now the call has again gone forth for 200 new workers and their support in two years, a call also, we believe, of God. It seems to me that in this we have a fresh assurance, to those who love it, that this God-honouring Mission is still standing on the promises of God, and still obedient unto the faith ‘once delivered unto the saints,’ through which alone the triumphs of the past have been possible.

For in a day when most of the larger missionary societies are being forced to retrench or retreat, a Mission without any special church backing, or any guarantee except the faithfulness of GOD, is, as it were, renewing its youth. For it will be a wondrous strength to all concerned, that these new workers are not going ‘by the will of man,’ but indeed, ‘sent forth’ too ‘by the Holy Ghost.’ And I believe this fresh call to

advance, to expect great things from GOD, to rely only upon His Word, is again rallying to this prayerful advance that large circle which has long loved and prayed for the China Inland Mission. This call, be it noted, is not to build schools or colleges, but to aggressive itineration and evangelisation. May it be backed and empowered by a battery of prayer!

II.

What results then may we expect to this enterprise of faith? What reception will the messengers and their converts experience? May we expect chains of ‘ideal’ mission stations, where there are always enough workers, all in good health; where spiritual methods being followed and the Word being ministered ‘in the Holy Ghost,’ there are many converts and no troubles, where prayer disperses all the difficulties before they can arise, and all is sunshine and success? Well, there is never sunshine without clouds, never success without opposition, never joy without affliction. I believe there are never these ideal conditions and results, not for long.

Follow the Apostles, in mind, in their square-sailed ship across the blue Aegean in Acts xvi. 10, when Christianity leaped across into Europe, and made the great exchange of the East, where it had been born, for the West, where its greatest future triumphs were to be won. That was a leap of faith indeed. Was that faith justified?

Well, the Apostles had not been preaching in Macedonia many days when they found themselves thrust into the inner prison, their feet in the stocks, stripes on their backs, and with very heavy hearts. But not for long! For by midnight the tide of their faith in God had risen again, which had to find vent in ‘songs in the night,’ songs so moving that they caused an earthquake in the prison and in the gaoler’s heart! Songs and stripes! Stripes and songs! This was the strange combination they experienced.

* The substance of the closing address at the C.I.M. Valedictory Meeting in the Central Hall, Westminster, on September 5, 1929.

And the converts? Well, that was exactly what they found too. For 'like father, like son.' Spiritual children largely take their standard from, and often remarkably repeat the experiences of, their spiritual parents. And this is the terse summary, so descriptive, so meaningful, of the Macedonian Mission, 'Ye . . . received the Word in *much affliction* and *joy* of the Holy Ghost' (1 Thess. i. 6). Yes, 'light affliction . . . but for a moment,' but joy too, exceeding and eternal and full of glory, 'joy in the Holy Ghost.' Who would grudge any price for 'like precious faith'?

These two elements must ever be the portion of the messenger of the Cross and of his converts. Mission work can never be done 'comfortably,' but it may be done gloriously. They say that missionaries tend to demand more and more 'comforts.' Well, if we are not prepared to 'endure' some 'hardness' it will be at the cost of our spiritual children. They too will be the sufferers, the losers. For what God hath joined together, man may not put asunder, and if we are not prepared for both, we may find we shall have

neither. And looking back, why the stripes, the tears, the afflictions fade and are gone, the joy, the glory remains. 'He that goeth forth *weeping* shall doubtless come again with *rejoicing*,' and sheaves.

III.

Further, what was the character of the work in this Macedonian Mission, among these people living in conditions of poverty and ignorance so like China to-day? The message of the Apostles, the response of the native Churches is well summed up in 1 Thess. i. 3, as '*work of faith, labour of love, patience of hope*.'—three great and potent couplets which distinguished this mission. This it was which qualified them in spite of their deep poverty by GOD's grace to be 'ensamples to all that believe,' and which also wonderfully enabled them, out of their deep poverty, to abound 'unto the riches of . . . liberality.'

Thirty years later, the Apostle John (Rev. ii. 2), writing to the great and wealthy home Church of Ephesus in Asia, also significantly described the character of *their* work. It had the same three ingredients as in poorer Macedonia. 'I know,' he says, 'thy *works*, and thy *labour* and thy *patience*.' Significant indeed are the omissions. In each case the Divine element has dropped out of each couplet. The human remains. Materially so prosperous, they were yet spiritually so poor. And the same is only too true with much work for GOD to-day both at home and abroad. For it is a natural tendency which must ever be guarded against.

A *work of faith* so easily degenerates into mere 'work': hard work, it may be, unselfish, devoted, yet merely work on the human level, and so quite powerless to 'pull down strongholds.' The *labour of love* too easily becomes mere 'labour' and it is indeed a labour when the love is lost, is outworn, and mere duty takes its place. *Patience of hope* only too easily becomes the patience of despair, mere 'going on,' hopeless and therefore powerless. These three elements can only be retained by the constant grace of GOD, and the persistent drawing on Divine resources.

Yet, thank GOD, these three Divine ingredients, faith and love and hope, have been the three great watchwords of the China Inland Mission from the very beginning. Faith on a very high level, for daily bread and for Heavenly Bread; Love, the love of GOD, for the lost, that laughs at locksmiths; Hope, hope of the Master's blessed appearing. I believe these three great watchwords have ever kept the workers looking up, expectant and hopeful and fruitful. I believe they are still the motive power of the Mission to-day, and of this last great advance.

IV.

'Forbidden of the Holy Ghost to preach the Word in Asia.' Province after province was closed to the apostle; needs as great as any had to be passed by; door after door was shut. Only the open door ahead, into Europe, remained. He was forbidden all the rest. To-day there are scores of lives just opening to service, service which is proving very joyful, very wonderful. Yet I believe that there are numbers of keen devoted lives witnessing and sowing and reaping in the home land around us who are yet 'forbidden of the Holy Ghost to preach the Word' in England! And this is



Photo by]

[Miss C. S. McIntyre.

A STREET IN WENCHOW, CHEKIANG.

not because it is not desperately needy, but because the Holy Ghost is Sovereign.

I believe the duty of many of the younger readers of this article is to be 'obedient unto the heavenly vision,' to 'endeavour to go into Macedonia,' to face and consider the needs and claims of China. For if they

are indeed 'called of GOD,' they may go, 'sent forth by the Holy Ghost,' with a very mighty ordination, so that no obstacles, no difficulties, no discouragements shall be able to rob them of the priceless privilege of full time service for the Master. May GOD make known His perfect will for each and all!

From the Home Director.

A letter to the supporters and prayer partners of the China Inland Mission.

MY DEAR FRIENDS,—As many of you may know, I am visiting North America at the present time in the interests of the Mission, and it has been my privilege to speak at meetings and conferences arranged by our friends on this side in a number of centres. Already I have spoken several times in Toronto, Chicago, St. Louis, Minneapolis, and Winnipeg, and am now on my way to Philadelphia, Ventnor, New York, Boston, and Montreal for further meetings.

As you are aware, the international character of the Mission is a feature of very real value and importance, and I am hoping my visit may do something to strengthen and deepen the link of fellowship which already so strongly binds us together. From the moment of my landing here, I have received an exceedingly warm welcome everywhere and the hospitality which I have received has deeply touched me. Again and again I have been profoundly impressed with the reality of the oneness in CHRIST of all who love Him in sincerity and truth. It has been a great encouragement to me to see in what high esteem the China Inland Mission is held in all circles of real Evangelical Christians, and how the fact that the Mission has remained steadfastly true to the fundamental doctrines of the faith in days of so much declension from the truth has secured an ever-increasing number of prayerful, generous supporters for the work. It has been my privilege and joy to assure our friends here that the China Inland Mission in the Old Country stands shoulder to shoulder with them in its entire loyalty to our LORD, and its unwavering confidence in the Word of GOD. Naturally in this vast country there is more scope for extending the Mission's interest than in the Old Country, and our friends have been alive to their opportunities.

Dr. Frost, the Home Director in North America, has very kindly arranged that Dr. R. H. Glover, the present Assistant Home Director (next year to succeed Dr. Frost as Director), accompany me in my journeyings, and this has added greatly to the pleasure and profit of my visit. As we have travelled and spoken together I have felt increasingly thankful to GOD for our brother Dr. Glover. He is very widely known and very deeply respected throughout Canada and the United States in all missionary circles. His previous position as Director of Missionary Studies in the famous Moody Bible Institute of Chicago has given him a wide influence, and his true statesmanship, coupled with a believing missionary passion is a great gift to the Mission, and we have another proof, if such were needed, of GOD'S care for the work in raising up a man just when he is needed. Our dear friend Dr. Frost will have the joy of knowing that after his more than forty years of devoted labour in the interests of the Mission, he is handing on his responsibilities to one who is so entirely worthy to succeed him.

As with ourselves in Great Britain, so here, the matter of foremost interest is the Mission's forward movement, and everywhere it has been our privilege to voice the appeal for

the Two Hundred. The response has been most encouraging and there is no question that North America will provide her quota of the new pioneers. It has been my privilege to address large groups of students at some of the splendid Bible Training Institutes for which these countries are noted, where real scholarship and absolute loyalty to revealed truth are combined, and the call for two hundred missionaries in two years seems to have laid hold of their hearts and fired their imagination. I must not attempt to tell of some experiences full of encouragement lest I occupy too much space, but I have many times thanked GOD and taken courage.

As I write this in the train between Winnipeg and Chicago, there comes back to me the memory of that great Valedictory Meeting in the Westminster Central Hall held on the evening of September 5. That great audience, with its large proportion of young people, encourages me to believe that from the Old Country also we are going to have many who will say, 'LORD, here am I, send me.' Already, as you know, we have received a considerable number of offers of service, and although it is too early to say what proportion of these will be accepted, yet we realise that the LORD is working for us. I want, however, to urge, that we shall all be steadfast in prayer to the LORD of the harvest that He will thrust forth the labourers into His harvest.

News from China also seems to be a constant urge to intercession. There is no doubt that the adversary is challenging every step of the advance, and we have every indication that the conflict is not going to be an easy time. Surely it is our privilege and responsibility to bear up at the Throne of Grace those who are in the 'front trenches' feeling the full force of the enemy's attacks. Pray that their faith fail not, that they may not be discouraged or disheartened, seek to reinforce their strength by constant believing prayer. The news that passports for the provinces of SHENSI and KANSU are being withheld owing to the disturbed conditions is another challenge to prayer.

May I suggest that we should pray that GOD'S answer to the fierce opposition of the adversary shall be a greater ingathering of souls than we have ever known, and a wide open door to advance into all the unoccupied territory? I would also ask you continually to remember the new workers who have sailed from Great Britain, North America and Australia this autumn. Pray that they may be kept in close touch with the LORD and ever be Spirit-filled men and women. I hope to sail for Great Britain on the s.s. *Olympic* on November 1, and look forward to taking up my work again with renewed courage and expectation through my experiences over here.

Thanking you for all your prayer on behalf of all my colleagues and myself and seeking for a continuance of your fellowship.

Believe me, Yours in His service,

W. H. ALDIS.

The Festival of the Goddess of Mercy.

By Miss Doris Todman.

Miss Todman, of Yangchow, vividly describes the evangelistic campaign amongst pilgrims to the Temple of Kuan Yin, the Goddess of Mercy.

THE S.O.S. sent out in June for the long-range guns to operate on the Kuan Yin Shan Pilgrimage, and prepare the way for a hand-to-hand fight, demands a report of the ten days' battle. But how to describe it in brief, that you may in imagination to a certain extent enter into all it meant, is a problem.

First of all I would ask you to spend a few moments in prayer that GOD may bring your hearts into sympathy with Him over the sights and sounds you are about to witness.

Taking Observations.

Come with me and take your observations of the enemy's stronghold which we are going to attack. We start out at 4.30 a.m. wending our way in rickshaws through the maze of streets, wakening sleepers who, finding their shut-in homes too suffocating this weather, prefer a hard bench out in the street. We may meet mules being taken out to fetch rice, or—and this is an innovation—a score of uniformed "dustmen" starting out on their rounds to collect the filthy refuse from every corner. We are glad to leave the bumpy paving behind and emerge from the still slumbering city by one of the big gates. How cool it feels now! And how beautiful the pearly sunrise glow reflected in the moat below. Before us over the bridge is an incense shop, already thronged with eager pilgrims preparing their offerings. We pass on, and as we leave houses and temples behind and join the main path to the Kuan Yin Shan we also have to join quite a stream of intending worshippers—a stream which does not lessen as time goes on, but becomes wider, deeper and more varied.

Our little path winds in and out among the fields which much resemble our market gardens at home. Here are some early risers cutting their vegetables; there the water buffaloes are being given their morning bath in a pond; while farther on you see a boy fast asleep—lying full length on his animal's back! A country temple bell is ringing as we pass, but I fear

it will attract few worshippers; they are all bent on the one objective.

The beggars don't find it too early to rise, and spread their little mat by the side of the road, exhibiting their infirmities to extort coppers from the many passers-by. Footless, armless, sightless, noseless, such call forth our pity, but many are shams and some look hale and hearty. One and all are *Christless*, and the presence of beggar priests, with their little idols before which incense is constantly burning, only helps to enforce this fact upon our minds.

The Sun! The Sun! Suddenly from behind the distant graves and trees comes a blaze of glory, flooding the countryside with a golden glow, reflected from every little pool and stream, casting long shadows across the green fields, showing up to advantage that black sinuous line—that living line of *dead* souls. And now we see before us the massive buildings of the temple on an isolated hill dominating the whole plain. We see it, but not clearly, for even at this hour it is partly hidden from our view by the smoke of the incense rising in clouds from the great cauldron.

A Closer View.

Let us stand aside and take a closer view of some of the pilgrims. Here is an old man, wrinkled and bent, his scanty garments clean but the worse for wear. He carries just a few sticks of incense—all he can afford—but no doubt he hopes his prayers may be heard before he passes hence. . . . Immediately in his wake come some young students, well-dressed in their grasscloth gowns. They laugh and joke as they go along. A coolie carries their offerings. They are not very much in earnest, and one judges they are out for fun. . . . But look at these two women on the wheelbarrow. Tired and dusty, they have nearly reached their journey's end. Incense and paper money are tied to the back of the barrow. Has the younger one come to implore a son of the gracious goddess? We don't know. . . . Now comes an improvised stretcher. How firm their faith and how high their hopes to induce them to bring the sick one such a journey! With what disappointment must they go away! . . . You may well ask what is the meaning of the strange attire of the boy who follows. A navy blue coat and knickers, bright red calico stockings, a sash of the same material, while pads of brown paper are bound to his knees. He carries a red bag, the characters on which indicate its use—incense for the goddess of mercy—and also a tiny red stool. Later you will see him as he climbs the street to the temple, kneeling every three steps tapping his wee stool on the ground. Is he so devout? The red is a sign of his sinful heart. Would that he knew that word, 'Though your sins be as scarlet, they shall be white as snow.' . . . We must not stop to investigate the occupants of this string of rickshaws, or that sedan chair, nor to look into the tired, stricken faces of old and young, rich and poor as they pass, for we have the words of Life in our hearts and in our hands, and we don't want to miss a single opportunity of passing it on.

The first house on the right as we enter the street leading up the hill has been rented as headquarters for tract distribution and preaching, also a rest house for tired pilgrims, where they



Photo by]

[Miss D. Todman.

THE TEMPLE OF THE GODDESS OF MERCY, YANGCHOW.

can drink a cup of tea and listen to the Gospel story. It is clean and cool and gay with scripture posters. Let us each take a bundle of tracts and make our way to the temple. The country is now hidden from our view by the shops, tea houses and booths lining each side of the road. You will be as surprised as I am to see the toy stalls. All the way, and even within the temple precincts, men are shouting their wares—drums, trumpets, toy swords, penny squeakers, bells, baskets, violins and jumping dolls—everything a child could wish—for this is not only an occasion of idol worship, but a public holiday, and the children who are brought to enjoy the fun must receive some memento of the day, while playthings can be taken home for the less fortunate.

The Temple Interior.

At the gate of the temple, if you have been able to push your way through the crowds thus far, you will see huge, hideous, angry-looking idols, and the pilgrims in turn lighting their incense before them, kneeling on straw mats, knocking their heads on the ground in worship, and casting their coppers in the box provided for the purpose. If you care to go into the temple and see what is going on, you can, but I prefer to return to the work of combating the evil one. There in his very den you will find rows and rows of evil-looking images. You will hardly be able to detect what is going on for the crowds of worshippers swarming the place. Make your way through to the back, and there you will see the goddess herself—the centre of all the worship. Beware of the men carrying great shovels of incense out to the huge cauldron, to make room for more—they will call to you to step aside that they may pass. And when you've had enough of this place, where the air is positively thick with the powers of darkness, join us outside and help in the fight.

The Crowd and the Individual.

That, dear friends, may give you some idea of the battle front. Our Christians went out daily for the ten days, culminating in the great day of the goddess's birthday, distributing tracts to all who would receive, and preaching the Gospel to any who cared to stop and listen. About 200,000 tracts were disposed of, and the numbers of Gospels sold ran into thousands. Surely some will read and find the way of salvation!

I found that in moving about among the people, by the roadside and in the tea shops, there were many opportunities of heart to heart talks. It might begin this way:—

'Will you take this little book home with you?'

'I can't read.'

'Oh, what a pity. Have you no one at home who can read?'

'No, not a soul. Whoever heard of country folk learning to read?'

'Well, I *am* sorry, for this little book contains such good news, I wish you knew about it. Here we read how we can have our sins taken away, and enjoy everlasting peace and happiness.'

'Oh, do tell me—please sit down there (pointing to a wheel barrow) and explain it all.'

Thus the door is open to talk about what they most desire, salvation from sin, peace in their hearts, and eternal life. They have come to worship for this purpose—can a wooden idol help them?—it couldn't even save itself—it is *dead*, not living—they wouldn't think of calling a dead man to push their barrow—how unreasonable to ask a *dead* god to save their souls! They see the point and smile. Yes, they agree, a living God would be much better. So I can tell of the one true GOD—the Living Present GOD, the Powerful Saviour.



Photo by]

[Miss D. Todman.

The house rented as headquarters for tract distribution and preaching. Also a rest house for tired pilgrims.

Pray on!

During our few days there some definitely decided to put away their idols and worship only the true GOD. One man had not yet visited the temple when he turned in for a rest by the way and was saved! He left his incense behind and went home rejoicing!

Now again is the time for you to pray, that these tracts which have entered thousands of homes may be read, and that the Holy Spirit may enlighten dark hearts. It is strange to think that in these days of such close contact with the West, and at a place comparatively near to the coast thousands still should seek their peace at an idol shrine. A sword pierces our very hearts when we see well-educated young men, with the best learning the West can give, actually knocking their heads on the ground before these idols. Wherein lies the fault? The West has given of its best materially to the East, but the Christian Church has lagged behind. Lack of prayer, lack of gift, in fact, lack of complete consecration in the lives of Christians at home must largely account for this state of affairs. 'Is it nothing to you, oh, ye that pass by?'

With loving thanks for all your prayer help and thought of us in this far away part, and all good wishes,

Yours very sincerely,

E. DORIS TODMAN.

Pray on!

Prayer Union Companionship.

The Companionship is still in its infancy, only seven weeks old, but thriving well under GOD'S blessing. Two hundred and fifty men and women have felt called to offer themselves as Prayer Companions. All mean business. Applications to be enrolled are coming in as fast as they can be dealt with. About a thousand more Companions are desired, including 400 men. There is no reason to believe that they will not be forthcoming. So far, 129 missionaries have been provided with one or more Companions. Please pray that the right people and no others may offer and that all needs may be effected according to the will of GOD.

G. B. M.

Day of Prayer.

November 19 is to be observed (D.V.) as a special Day of Prayer for the Forward Movement, and all friends of the Mission will be welcomed at the meetings to be held at 11 o'clock, 3 o'clock and 5.30 at the C.I.M., Newington Green, N.16.

The Forward Movement in China.

Eleven New Stations in 1929.

IN the 'List of Missionaries' published twice a year by the C.I.M. there is printed together with the name of each mission station the year in which it was first opened to the Gospel. We thank GOD as we recall His faithfulness and the faithful work of His servants at Hangchow, 1866, Kweiyang, 1877, Yunnanfu, 1882, or any of the older stations. But there is a special thrill about the figures '1929' which appear eleven times in the list published in July.

The casual reader would be very much misled if he imagined that these eleven new stations represented the sum total (even up to July) of the advance already made in China. For instance, there are some stations which have recently been re-opened after they had been vacant for years. Such, for example, is Szenan in Kweichow, whither Mr. Cecil Smith was going in order to secure premises for Miss Wray and Miss Twidale to occupy, when he was captured by bandits on September 10. No missionaries have been resident there since 1917, but in the list it appears as Szenan, 1915, because work was begun and afterwards dropped.

Then there are a number of stations marked vacant because the Chinese leaders

are now entirely responsible for the work, and the foreign missionaries have left for more needy areas. It cannot be too strongly emphasised that this transference of responsibility to the Chinese is a vital part of the Forward Movement. Thus it is most interesting to read of Tali, 1881 (in YUNNAN), or Loping, 1910 (in KIANGSI) and then, in brackets, 'entirely worked by Chinese.'

In other cases again missionaries are living in out-stations though their names are still under central stations in the list.

Famine and pestilence in KANSU and political disturbances in KWEICHOW have seriously hindered progress, and in these and other provinces plans for the occupation of new centres are well on the way to fruition, although the list can make no reference to them.

Nor can the list give any details about Forward Movement work carried on by Chinese and foreign workers in long-established stations.

Thus the work begun or contemplated in these eleven new stations may be taken to represent a very much wider advance which cannot be so easily tabulated. The letter from Mr. A. B. Lewis, Assistant

Superintendent in KIANGSI, which we print on page 169, is evidence of this.

Of the eleven stations actually named in the list, four (Chungwei, Liangtang, Anting and Sihö) are in KANSU. Chungwei had been occupied by Mr. and Mrs. Rist, and within a month and a half, before he contracted typhus, Mr. Rist reported a list of no less than forty enquirers. Miss Levermore was preparing to open Liangtang in conjunction with Miss Bidlake, when the latter also succumbed to typhus fever. The remaining seven are in the western provinces—Chukentan and Tungkiang, in SZICHUAN, Kweiting in KWEICHOW, Anning, Sio, Notsu and Mitu in YUNNAN. Chukentan is situated in the very populous salt wells district south of Kiating. Anning and Sio are two 'hsien' cities occupied by our Associate sisters from Marburg. It is noteworthy that women missionaries have been chosen to occupy six out of the eleven new centres. Similarly, Suchow and Tsingshui, in KANSU, which were registered as C.I.M. mission stations in 1928, are occupied respectively by the Misses French and Cable, and Mrs. and Miss Botham.

But while we praise GOD for every evidence that as a mission we are lengthening our cords, while we welcome every '1929' in the list, and hope to see many more in the January issue, we are constrained to point out again, though indeed the solemn fact has been mentioned frequently in our literature, that there are still over 300 counties in China, each including a 'hsien' city and hundreds of towns and villages, in which there is to this day absolutely no Christian witness. Over seventy of these counties are in the sphere for which the C.I.M. has definitely assumed responsibility, and many others are in districts which up till now no mission has even claimed. Moreover, few other missions have any programme of expansion in the matter of direct evangelism. One great Society has opened only three new stations in China since 1900. Another reports only one new station since 1910. Are we prepared to go in and possess the land? To quote from a letter recently received from the field:—

'The Forward Movement was inevitable. Some of us were sure of its coming two years ago. The time is ripe and GOD has greatly honoured us in calling us to this advance. Surely we want to be in it up to the very hilt!'



Photo by

[C. H. Judd.]

INTERIOR OF CAVE TEMPLE, IYANG, KIANGSI.
Note the idols and the 'clouds' carved out of the rock.

The Forward Movement in Kiangsi.

The following semi-private letter from Mr. A. B. Lewis, Assistant Superintendent in Kiangsi, addressed to our workers in that province, supplies information that will call forth praise and prayer.

MY chief aim in this letter is to call attention to the Forward Movement as it concerns our own province of KIANGSI. We have definite plans in hand for the opening of the following cities:—

(1) *Tuchang* on the Poyang Lake. We are proposing to make this a central station, and a Christian brother in the city is looking out for premises for us there. You will probably know that Biola Band No. 1 has been working there this year, and that a number of enquirers have been gathered together who seem promising.

(2) *Shangyu*. You are all aware that Mr. and Mrs. Blasner are seeking to gain a foothold in this city. The city has been visited, but up to the present they have not been able to secure premises there. The district is one that is much troubled by bandits.

(3) *Hsinghwoh*. Mr. Tweddell has been asked to accept the responsibility for opening this city, and developing the work in the district. The place has been visited, but at present work is much hindered by the activities of brigands.

(4) *Yutuh*. Our sister, Miss Smirnoff, did quite a little work in this city before furlough. Premises had been rented, and a few enquirers had been gathered in. Since her return she has been waiting on the LORD to continue this work, but the city has been in the hands of brigands, and up to the present it has not been possible to resume work there.

(5) *Tingnan*. This city is on the KWANGTUNG border, and the Longnan Church are keen on developing the work there. Premises have been secured for a preaching hall, and already there is a little band of enquirers who seem hopeful.

(6) *Chiennan*. Another little city on the KWANGTUNG border. Here again the Longnan Church is seeking to gain an entrance. They had rented a room there at some previous time, but this has been taken back again, and they are still on the look out for a suitable place. There is a woman there who has been converted, and who is very keen in witnessing for the Gospel.

(7) *Wanan*. Though this city was at one time a station, and we still have our premises there, there is very little going on, and our friends Mr. and Mrs. Hall, who are seeking to work the city in conjunction with Longchuan, will greatly

value your prayers for them and the work in the district.

Our friends in Kian are thinking and praying about Kihahni, but so far nothing has yet been determined with regard to the opening of work. They are also praying about Sanchiatang, a busy market in their district. The importance of prayer for these projects we all realise; may we seek grace to continue daily in it, praying specially that GOD will prepare the hearts of men and women to receive the Word.

Advance in the Chinese Churches.

It will be obvious that theirs is a most important part in the LORD's plan. The evangelisation of KIANGSI is no longer a missionary matter only: it belongs first perhaps to the Chinese Church, and we co-operate with them to this end. A number of churches have already undertaken to organize local evangelistic societies: these are Singtsi, Lohping, Tehahing, Kingtehchen, Linkiang, Sinyü, Longchuan, Singfeng and Longnan. I probably ought to add Yuanchow, but have no certain information. The north-east district has also organized a special united evangelistic society, and commence their first campaign (D.V.) in September. Let us pray for these, and also ask that such

work may be started in all our stations. Another point we need to stress is the training of workers, men and women, voluntary especially, but also full time. To this end station classes and local Bible schools might be organized; our Yuanchow friends show us a good lead in this kind of work. We are also praying continually about starting a Central Short Term Bible School; many of our Chinese churches have been asked their opinion about the need of this, and have replied that it would be most welcome. Please pray especially about this. Further we might pray about the matter of station conferences for the deepening and quickening of the spiritual life of the churches. Some that have been held lately have been much blessed, and I might ask prayer for one that is fixed for Singtsi, Tuchang, and Takutang in the first (Chinese) month of next year. We should also remember to pray for the work of the Biola Bands, and any possible extension of that kind of work. We shall all realise that the Forward Movement can only come as a result of increased spiritual power. For that reason we seek a forward movement in our own hearts first, and also hope to enlist our Chinese churches in regular intercessory prayer for this object too.



ANCIENT AND MODERN IN A CHINESE STREET.

The Shekichen Bandit Raid.

By Mr. J. Walker.

We print below Mr. J. Walker's vivid story of the experiences of the five missionaries held captive in June at Shekichen.

MY wife had had fever for a few weeks, and was getting better when, on Sunday morning, June 2, about 2 o'clock, we suddenly awoke with the noise of shooting. I ran across our verandah to the bedroom of our friends, Mr. and Mrs. Weller, and asked them what was the matter. I was told that brigands had attacked the town. I rushed back and quietly informed my wife, and urged her to dress, as Mr. Weller, expecting an attack, had prepared a hiding place for us. I quickly collected necessary things together, and left our friends to look after our little baby. I saw from our verandah that something very serious was happening, as houses were on fire, which added to the awful fears we already had. Mr. Weller and I escorted my wife downstairs, and there in our front courtyard were two awful-looking men with blazing torches and revolvers. They shouted to us to stop or they would shoot. We quietly returned

upstairs. One after another of these brutal creatures came up to our bedrooms, my wife having had to lie down. One man struck Mr. Weller over the chest with a rifle, and demanded his money, which he handed over. Then these brigands commanded us to open our trunks, cases, boxes, and drawers, and they looted and plundered with blood-thirsty lust. I never saw such evil-looking creatures in all my life. Our Chinese evangelists and cook were now with us, and tried to keep them in good humour. Meanwhile I was trying to guard my helpless wife, and at the same time trying to explain to these ruffians that we missionaries were their friends, and, out of love for their souls, came to China to preach JESUS. All that they said was, 'Wrist watches! Rings! Get them out!' So we had to stand by and see all our house pulled to pieces—watches, rings, clocks, wedding presents, bedding, blankets, and what not stolen. It is

not that we possessed much jewellery, but that they took gifts that cannot be replaced because of their memories and sacred associations. By this time we had all moved into our senior missionaries' bedroom. Houses in front of us and at the side were ablaze. We could only turn all our fears and anguish into prayer to GOD. Passages of Scripture came to mind just then. 'The Eternal GOD is thy Refuge, and underneath are the everlasting arms.' 'If GOD be for us, who can be against us?' 'GOD is our Refuge and Strength: a present help in time of trouble.' 'Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.' Friends will understand the comfort these and other words were to our torn hearts. We were pressed out of measure, but GOD did not fail us.

Prayer Answered.

A few men entered and commanded the wife of my senior missionary to give them something to tie up her husband with. They bound him in our presence, and led him away. I was left with three ladies and a baby, and just knelt down and said, 'O GOD, help us; put forth Thine almighty power!' To our great delight our brother came back in a few minutes unbound. I call that a miracle. Later on a young fiend ('fiend,' dear friends, is a mild term) came up and shouted to me, 'Hsia! Ch'u!' meaning 'Get down! Go!' He pulled my hand and, with my knees already weak, I reluctantly went. When I was about to go downstairs another brigand said to me, 'Puh iao chin!' ('Oh, it's unimportant!') So I returned. A brigand officer came along (not quite so fine as an officer in the Scots Guards!) and said he had sore eyes. I took him along to my room and washed them carefully with boracic lotion. I told him, as I washed them, that GOD is love and that JESUS died to save sinners. He was remarkably nice, and nodded his head.

Two of the chief brigands came up and explained that they were going to protect the foreigners, which, I am glad to say, they did. They also said that they were not taking our things, and all the time one of them had a pair of my braces round his neck! They made wonderful apologies for having disturbed us and having caused us such inconvenience. By the way, our floors were masses of



Photo 637

J. H. Kitchen.

THE MISSION AMBULANCE CAR, HONAN.

Mr. J. Walker writes: 'This is our new ambulance car about to cross a river on the way from Yencheung to Fukow. One of the back wheels slipped into the river, and everything had to be taken out to lighten the car in order to get it on to the ferry! It has a red cross on both sides. Miss M. Soltan is seen, also a Miss Wang, who helps in the women's work at Fukow, and also Dr. Walker's evangelist-helper. This is a typical HONAN river scene (minus the car, of course)! It was this car that took us out of our brigand snares. It was almost destroyed by bandits at Shekichen. Hundreds surrounded it twice. It has done 40 miles per hour over rough HONAN roads. That was when Dr. Walker and Mr. Davis, when on their way to attend my sick wife, found out that we were captives, and returned full speed to tell the news. We all are most thankful for this motor-ambulance. It is making wonderful history in this province, and is a tremendous boom.'

rubbish and everything was upside-down-looking.

Sunday dawned upon all this havoc. We learned that altogether six thousand brigands had entered the city. They made our premises their headquarters, and had left us only upstairs to ourselves. Hundreds of innocent girls were captured, and many are injured for life. These men are worse than immoral, and do appalling things to young women at the point of the gun. One simply cannot put things on paper. Many of our Christian girls and women escaped, and fled for refuge to our upstairs rooms, where for a few days we hid about thirty girls from these demon-possessed men. Crowds of people fled to our back courtyard for refuge, homeless, destitute, afflicted. We had about three hundred refugees altogether, and our place, with the hot weather on, became a positive sewer. We were confined to one room, and had brigands living downstairs. Gambling, opium-smoking, swearing, and altogether unmentionable evil practices went on.

Anxious Days.

Days passed, and we got quite anxious, feeling shut off from the outside world. A note came one day from two friends, Dr. E. N. Walker and Rev. E. J. Davis, to say that they had motored over to a city twenty miles from us, intending to come straight on to attend my wife who had been ill. They had known nothing about our city having been taken by brigands. A very small providential happening prevented them running right into the hands of these men. At a city, twenty miles from us, two of our evangelists recognised a Chinese friend who was with Dr. Walker and Mr. Davis, and shouted to them to stop, as we had been captured by brigands. They sent us a note to say that they were returning at once to communicate with our superintendent, Mr. Joyce. You may imagine the relief this note brought us. But we were not set free for another ten or more days. Mr. Joyce got in touch with officials and wired here and there, but was unable to get near us, as the road was full of robbers who were seeking to attack the city just referred to.

The Release.

I cannot go into all the details connected with our getting away. We were fifteen days amongst the brigands, and can testify to the glory of GOD how wonderfully He kept His restraining Hand upon them. He closed the mouths of the lions. It was a fortnight of mercy and provision and miracle. When we had been kept in suspense for fourteen



Photo by]

[J. H. Kitchen.

THE RIVERSIDE, YENCHENG, HONAN.

Mr. J. Walker writes: 'A kind of market is going on. The ferry is seen in front. Hundreds of soldiers drill on the sands. Many criminals have been beheaded here. Here, too, a platform has been erected from time to time, and thousands have listened to the Gospel Message.'

days, we got word that we were released except Mr. Weller and myself. But Mr. Weller, in his own self-effacing way, pleaded for my release, and said that he would stay. Meanwhile, Mr. Joyce and Dr. Walker were at Fang-cheng, about twenty miles away, waiting with a motor-car. At last Mr. Joyce appeared, and the cry came, 'Motor-car arrived! Motor-car arrived!' I ran out, and found the car surrounded by hundreds of brigands. Mr. Joyce got all of us into the car except Mr. Weller, and rushed us off. It was an exciting moment. His mastery of the Chinese language, and knowledge of the Chinese themselves, helped him to keep the brigands in good humour. But GOD's protecting Hand was upon us. We passed through twenty miles of brigand country. Twice we were stopped and surrounded by these evil and lawless men, and once one ran along a bank above the road along which we were travelling, and made to fire, but a Chinese threw a packet of cigarettes at him, and we made away full speed.

We stayed at Fangcheng for a night, and motored seventy odd miles next day to our present abode. We are now in a haven of rest and quiet, and are hoping to go on later to our hill station of Kikungshan.

Our own station and district is simply full of brigands for miles and miles round,

and missionary work is out of the question there at present. After a long spell of terrible famine conditions, the people are faced with nothing but starvation, oppression and death. The brigands have plundered, killed, burnt out whole streets to such an extent that the Chinese say that trade will not be the same for eight years.

My wife and baby are not very well, although nothing serious is the matter. It has been a shock to our nervous system. Mr. Joyce and Dr. Walker have courageously returned to-day to the scene of danger to negotiate for Mr. Weller's release.

We thank you all for your prayers for us at this time of sore trial. Pray for guidance concerning our future.

Public Meeting in Glasgow.

A PUBLIC MEETING for praise and testimony is being held (D.V.) on Friday evening, November 22, at 7.30 p.m., in the Renfield Street Church (corner of Renfield Street and Sauchiehall Street). The speakers will include Dr. Douglas M. Gibson, of Kaifeng (a member of the China Council), the Rev. W. Erskine Blackburn, M.A., minister of Renfield Street Church, Pastor Malcolm Ferguson, and the Rev. Arthur Taylor. The Rev. Donald Davidson, Ph.D., will give the closing message.

Blessing in Shansi.

An extract from a private letter written by Miss A. Christensen at Hwochow, Shansi, on August 15. It breathes the spirit of the Forward Movement.

WE are having a very encouraging time here in Shansi. The LORD has begun to do a new thing in answer to the prayers of many years, and it has meant the re-making of some of us missionaries. Souls are being saved in many places, such as I have never witnessed before here in China. It has been my privilege to go round to a number of stations conducting revival meetings, and in each place there has been such a conviction of sin, that people found no peace night or day until all was confessed and put away. I have experienced more this last year in China than in all the other years put together—truly an answer to many prayers. To HIM be all the glory!

In a week's time I am, D.V., to leave for the North of SHANSI to have classes for Bible-women in two of our Norwegian stations, Linhsien and Kolan, the last being eleven days' journey from here. The class is to last a fortnight each place, and then on my way back I am to have meetings in Hsinghsien. Coming back here, I am due to leave for the south of SHANSI to have meetings in Wen-hsi. I have had these invitations so far, and

would be glad of your prayers. The LORD has some great things in store for us, I believe, for His promises cannot fail. A few months ago we began work in an entirely new place 40 'li' from here, and Miss Jorgensen and I take it in turns to go there every Sunday during the summer. There, too, the LORD has done great things for us, and quite a number have been truly saved, and some of these babes are already witnessing for CHRIST and bringing others. Last Sunday two young men were saved, and a woman in the middle of the week. Now to-day we hear that another woman has been converted. So now for some time several have been born again nearly every week. We have rented a small courtyard for a year, and maybe we will rent it for one year more, but then we hope there will be a Church which will be self-supporting right from the beginning, not being used to anything else. Oh! how good to see people coming in just for the one thing, and to see lives so changed that it is known over the whole village. We are greatly encouraged, and are praying about opening yet another new place in the near future.

Sunday Morning at Harbin.

By the Rev. Robert Gillies.

Mr. Gillies and Mr. A. Moore have been visiting Manchuria, and making a survey of the unoccupied areas.

IT was Sunday morning in the twentieth century city of Harbin. That 'tumultuous city full of stirs,' seemed no ideal place for Sabbath rest or worship. Besides, it was 'Lammermuir Day,' and our surroundings pressed upon us the thought of the still unevangelised masses in the great cities of the far East. We were lodging 'à la Chinoise,' three storeys up in an odoriferous boarding establishment, overlooking a noisy thoroughfare bustling with cosmopolitan traffic.

Around there were vast stocks of grain overflowing the godowns and mat sheds, grain that because of the political unrest was being withheld from the dying in the famine areas.

It was a quarter of an hour to service time when we reached the great Chinese Church*, and the stone cross on the apex of the facade overshadowed a motor bus and 'jinkey' terminus from which a babel of Russian and Chinese arose as conductors and chauffeurs of both sexes touted for fares.

There seemed no congregation ascending the steps, but on entering we found the church already well filled with seven hundred silent waiting worshippers. How restful was that quiet time. Then, on the stroke of one, a young Chinese lady ascended the high steps of the chancel and announced the hymn. The precentor—a tall, handsome man—touched his tuning fork and, unaccompanied, the great audience sang "All hail the power of JESU'S Name."

Then we looked and wondered. Mrs Wang wore modern up-to-date Chinese dress of a neat and quiet style. Clearly and with emphasis she read "In Whom we have redemption through His Blood," and the following verses of Colossians 1. She led an intercessory prayer and responsive reading and then,

while a hymn was sung, ascended the great high pulpit of massive carved wood. Now the architects of that building had a European Lutheran model in view, and the mediaeval setting of that pulpit seemed to demand the complement of the solemn mien of a bearded Wycliffe, Luther, or Knox, and here in reckless disregard of historical traditions or perhaps of Apostolic precept was a slim little gentle voiced 'Young China' in the rôle of prophet lacking every mark of ecclesiasticism.

But what about her message? 'My soul doth magnify the LORD.' 'This is my text,' she said, 'and none in any other religion ancient or modern can have anything like our joy in praising their Leader. For my LORD is incomparably the chiefest among ten thousand.'

We magnify the LORD for his great Name—The Name above all.

We magnify the LORD for His exalted Rank—Son of the Highest.

We magnify the LORD for His high Office—the Saviour of sinners and the King coming to reign.

Along these lines the preacher, with many appropriate texts, 'reasoned out of the Scriptures, opening and alleging that Christ must needs have suffered and risen from the dead.'

'He is a KING soon coming to reign,' she concluded, 'but at present His kingdom is only in the hearts of those who personally accept Him by faith and make Him King of their lives.'

Then hundreds of male voices joined in 'Our LORD is now rejected, and by the few enthroned.'

The service was over. The roar of the traffic filled our ears again, but within our hearts there was a louder *Magnificat*, for under entirely unthought of circumstances we had heard the story which is old yet ever new, proclaimed in gospel simplicity and moving power.

* This church is one of the largest church buildings in Manchuria. It was built by the Danish Lutheran Mission, but it has been taken over by the Chinese National Christian Church, and the services and management are quite free from missionary control.

Answered Prayer.

By Mrs. J. Yorkston.

Many of our readers have been praying for the release of the nine-year-old boy captured by the brigands who raided Kopu in November last. Mrs. Yorkston tells of God's answer. Details of the raid were given in our March issue.

WHAT about the lad who was taken by the brigands? This question has been in the minds of most who heard of the raid on Kopu last November. As many of you have been praying for his release, let me tell you a little about him.

En-huei has Christian parents, and his grandfather especially has given a lot of time to the lad and taught him about the things of GOD, as well as what he has learned in the Mission School and Chapel. On November 23 last, he and his grandfather were carried off by brigands. Realising their danger, En-huei would tug at the old man's sleeve and say, 'Grandpa, let us pray,' and together they would quietly seek the help of the LORD. Several times a day the lad thus turned to the LORD in prayer. Then, after a day or two, the brigands sent his grandfather back home with the demand of 1,300 dollars (Mex.) ransom for the child. Poor boy—then he was all alone, with no loved ones near, and too timid and small to attempt to escape! It was a sad plight, but GOD was still with him, and the lad cried to Him for help.

The weeks passed by, and still prayer was unanswered. The ransom price was reduced to 1,000 dollars but no less—still an impossible sum. Then En-huei's father got in touch with some one who lived near the brigands, offering him 250 dollars if he could manage to slip in and steal the child away in some way. This man went three times without success. The weeks turned into months, and despair almost settled down in the Leo home. After four months had dragged hopelessly by, one day a letter came written by a friendly robber and signed by En-huei himself. It told how he was now being badly treated by the men, and was troubled with some skin disease, and that he was threatened with death if the ransom money was not paid soon. This news made our hearts heavier than ever, but we cried constantly to the LORD, Who alone could help in this extremity.

Evidently GOD was testing His servant's faith. Soon after this when things were at their blackest, a messenger came with news! He said soldiers had attacked the brigands, who had fled, leaving some captives in a cave, amongst them little En-huei! The father immediately hurried off to investigate, and we eagerly awaited

confirmation of this good news. He sent back word that it was true, the child was free and now safe in his father's keeping; but he was so thin and weak they were resting a few days in Weining city before returning home on a given date. GOD had answered prayer! Can you imagine our rejoicing and praise to GOD?

When the day came for the return of En-huei, it seemed as though almost all of our little community turned out to welcome him. He had always been a bright nice lad and much liked. In his home there were great preparations. A big pig was killed, and arrangements



EN-HUEI AND HIS GRANDFATHER
(right).

made for feasting all the welcoming guests. Early in the afternoon we heard the sound of crackers and knew he was really coming. On the brow of the distant hill we saw a 'mountain chair' leading, with a long file of men following, some who had gone out some way to meet En-huei. Now that he was near all the womenfolk were out to welcome him, it being my privilege to walk along with the mother.

As the chair came nearer, we saw that it was decorated with huge red cloth rosettes—red being the Chinese festive colour. Crackers were being let off in front of the chair as it moved along,

for the Chinese dearly love noise and gaiety. It was a most exciting moment for us all as we hurried forward to get a glimpse of En-huei after his almost five long months of captivity. Mrs. Leo stepped up to the chair, gave one look into it, and then broke into loud sobs as a thin emaciated boy stepped out to meet her. Chinese are not demonstrative like we are. She just lightly held his arm and looked hungrily into his pale face, and then the father told the lad to greet the rest of us. Poor little fellow—he just gave a wan little smile—so different from the lively little chap we had known. All the women began weeping at the change in him. His hands and face were so thin, and all the life and energy seemed to have left him. En-huei got back into his chair, and with more crackers the procession moved on to his home. The lad was dressed in brand new clothes which his father had bought him in the city. He was also specially decked up for this great day with red cloth made into huge rosettes, similar to those on his chair. For he was the hero of the hour!

Grandfather Leo had not gone out to meet En-huei, but waited at home to welcome him. The meeting was touching. He put his arms round the lad and clasped him to him, bowing his head in thanks to GOD for the lad's deliverance. Then he just sat there, clasping the boy, quite overcome for a few minutes. A great load had rolled off the old man's shoulders, and he looked younger already. These months of prolonged anxiety had been telling heavily on the grandfather and had markedly aged him. Then the rejoicings and feasting began, people brought gifts, and gladness was on every hand. Again on the following day the Leo family had a special feast for more intimate friends. The father said to us, 'I never thought it would be mine to be so happy as I am to-day. Thank GOD for delivering my son!' The lad himself told us that he knew it was an answer to prayer that he was free. He said that he had been praying that soldiers might come and chase the brigands and thus set him free—and his prayer was truly answered.

Now that En-huei was home, we were able to get more details of his deliverance. It appears the brigands planned a raid on some person of importance in YUNNAN.

This incensed relatives, one of whom was a man with many soldiers under him, and who at once went to fight the bandits. Some soldiers pretended to flee and the brigands gave chase, when other soldiers in ambush rose up and cut off their return. Those who remained in the cave with some captives were thus besieged for seven days. En-huei was amongst these captives, and while the siege lasted, the robbers gave them no food. On the seventh night the brigands slipped away in the darkness, abandoning the sickly captives.

Finding themselves free, they wondered what to do. One who was a little stronger than the rest went outside the cave and called his loudest to the soldiers that the robbers had gone and only themselves, captives, left. Then the soldiers came to their aid. They were all so weak from starvation that they could only crawl on hands and knees. They were shown the safest road and escorted by the soldiers for a few miles.

After thus painfully crawling a mile or two, help came. The man who had previously tried to rescue him, having

heard of the brigands' defeat, came to see if he could find the boy. He found En-huei painfully moving along, and carried him to his own home, sending word at once to the boy's father that he was free and safe. But for this man's timely aid, En-huei would probably have died from weakness and hunger.

It is a great joy to tell of this wonderful answer to prayer. Will you please also join us in prayer that this experience may be the means of quickening the Leo family, especially the parents, who are not as earnest as they might be?

Consecration of Bishops in West China.

Below are a few extracts from a letter written by Bishop Roots, of Hankow, to Bishop Moull. Bishop Roots was one of those who took part in the consecration of Bishop Ku and Bishop Song as Assistant Bishops in West China. The full letter appears in the current number of the "Bulletin" of the Diocese.

MY first impression of the Diocese is that of the extraordinary personality and life-work of Bishop Cassels. At the first possible moment after reaching Paoning I went with you to his grave in the Cathedral churchyard. The Cathedral is his monument, and the Diocese still more so. For the forty years of his life in China, thirty of them as Bishop, his vigorous powers of administration, his wide sympathies and diligent studies, above all his life of prayer, growing in the grace and knowledge of CHRIST, were channels through which our Master built up His Church in this Diocese. I was conscious at every turn of the grateful memory in which he is held, and of the impress of his character upon individuals and congregations, upon the co-operating Missions and Churches, and upon the vigorous traditions with which the Diocese is meeting the difficulties and opportunities of the new times. His works do follow him, and are a priceless heritage of the whole Church.

I had the pleasure of seeing a fair portion of the C.I.M. work in December, 1914, when I visited Paoning at the time of the Consecration of the Cathedral, taking the same journey then as we took this time from Wansien to Paoning. I was deeply impressed then, as I have been this time, by the personnel of the Mission, the character and devotion of the staff, and especially the pioneer service of the women. Still more striking is the way in which the C.I.M. has contributed under the pioneer leadership of Bishop Cassels and now under yourself, to the diocesan life. The growth of the past fifteen years is evident in the equipment of the several

stations, though this has suffered severely from military occupation, but especially in the numbers and the spirit of the larger congregations. The desire and the capacity for self-support seem to me most encouraging, in spite of the exaggerations and complications which have emerged at Wansien; and the reconstruction already so well under way at Liangshan seems to me full of promise. The leadership of the two Chinese Bishops

at this juncture in the solution of these critical and far-reaching questions is a manifest gift of the good providence of GOD. I wish that I knew better the work of the C.I.M. and particularly the significance of their new policy. My impression is that their emphasis on pioneering evangelism will prove invaluable in the end, in spite of temporary embarrassments which it may cause, particularly if it can be incorporated into the parochial life which has already been produced by it, and which so easily becomes self-centred. It is so easy for even missionaries, who are deeply concerned to develop parochial and diocesan life, to lose sight of the many who have never heard.

The main purpose of our visit was to take part in the consecration of the two Chinese Bishops, and that act stands out in the retrospect as pre-eminently significant for both your Diocese and for the whole Chung Hwa Sheng Kung Hwei,* indeed for the whole Christian movement in China. It is a great privilege to have met them in the intimate ways which were possible during our brief days together. I cannot escape the conviction that if the C.I.M. and the C.M.S. had done nothing more in SECHWAN than to have fostered the household of faith from which these two notable men have sprung, their life and labours here would have been abundantly approved before GOD and men.

[Special prayer is asked for the Rev. G. W. Gibb, who is now visiting the stations in East Sechwan.—Ed.]



Photo by]

[W. A. Martin.

BISHOP KU AT PAONING
after his consecration, June 16, 1929.

*The Chinese name for the Episcopal Church of China.

Editorial Notes.

THE FORWARD MOVEMENT—IN ENGLAND.—On another page some account is given of the advances already made into unoccupied areas in various provinces of China. It is encouraging, too, to read of the 'definite plans' for the opening of seven cities in KIANGSI. Meanwhile, it is becoming increasingly clear that the forces already on the field are insufficient to cover the ground, and that the appeal for Two Hundred new workers within two years has been issued none too soon. A new four-page leaflet giving a brief report of the response in prayer and gift and offers of service during the first four months since the appeal was issued has been printed. As details from North America and Australasia are not yet available, the figures given necessarily refer only to Great Britain. Another month has passed since then, and up to October 9 we have received applications from 58 men and 51 women who wish to serve God in China. Of these 16 have so far been accepted for training, many have been advised to wait and offer again later if they are still convinced that God is calling them to China, while some have been refused on grounds of health, age, or unsuitability. In view of mistaken impressions which are still current, we understand, in some quarters, it seems necessary to reaffirm that there is room in China for workers of many types, and that, in making enquiries about a candidate's fitness for the work, we are concerned far more about his spiritual experience, his knowledge of God's Word, his ability to present the Gospel of God's grace to others, and the stability and consistency of his Christian character, than about his previous education or employment or his social status. Men may differ considerably as to the opportunities which their upbringing has presented to them, but the one important question is whether they have used or neglected those opportunities. Some mental *capacity* there must be, but not necessarily any great measure of intellectual *attainment*. We want—nay, God wants—men and women of steady purpose, who will not be easily daunted by difficulty and hardship, who can stand alone and yet are prepared to work under the leadership of others, whose desires and ambitions have been unified by the constraining love of CHRIST.

Manchuria.—While Russian and Chinese armies face one another across the Manchurian frontier, and the prospects of a settlement are apparently no more hopeful than they were three months ago, we who are interested primarily in the extension of CHRIST'S Kingdom have been waiting to hear the results of the preliminary survey of Manchuria made by Messrs. R. Gillies and A. Moore. Of the three provinces, it is now reported that Fengtien and Kirin are claimed, if not fully occupied, by other Missions, though a field has been offered to the C.I.M. in Kirin. But the northernmost province of Heilungkiang, with an inhabited area and a population more or less equal to those of KANSU, has only two Mission stations, and a number of small groups of immigrant Christians who have allied themselves generally with the Chinese Home Missionary movement, though that body (we are told) seems unable to undertake much responsibility

in the district. The population is increasing very rapidly with the continual advance in the construction of roads and railways. 'There is therefore a wide district calling for evangelisation, presenting some very peculiar difficulties as well as special opportunities.' A recent article in the *Daily Telegraph* on 'Manchuria as a Market' opens with the words: 'Soldiers and statesmen should not be allowed to monopolise the newly-awakened interest in Manchuria.' No—and neither should business men! The Church of CHRIST has great responsibilities towards the people of a land for which 'there is an economic future unrivalled in the Far East.'

Mr. Gillies writes as follows of a tribe which is entirely unreached:—

'Travelling on the extreme north-easterly border of Chinese territory in the province of HEILUNGKIANG we heard of a nomadic tribe of savages known as Ch'i-Lin. Although the winter temperature falls to 70 degrees below zero these people are said to live out of doors, refusing to sleep under a roof. Their chief food is the flesh of wild animals. Their language has not been reduced to writing, nor has anything been done to civilise them.

'While this particular tribe cannot be numerous, we do well to remind ourselves that there are in various parts of the Far East many tribes waiting for special apostles to be raised up to bring them the Gospel in their own tongue. Young men with aptitude for languages can still find a life-work in mastering and using for GOD not only modern Chinese (which, by the way, is increasingly difficult) but also in tackling the big job of giving the Word of GOD to tribes people.'

Brigandage in Kweichow.—We referred in our last issue to the new outbreak of brigandage in KWEICHOW, following the death of Governor Cheo. On October 2 the news reached us that our Superintendent in the province, the Rev. G. Cecil-Smith, had been captured by bandits on September 10. After a few days of earnest and believing prayer it was a great joy to hear that even before we had begun to pray—actually, on September 26—Mr. Cecil-Smith had already been released. We are still without news, as we go to press, of the Rev. D. F. Pike, who was reported to have fallen into the hands of brigands in another part of the same province on September 14.

The Chefoo Schools.—In accordance with our annual custom we report the results of the Oxford Local Examinations held at Chefoo in July. Three girls sat for the School Certificate and all were successful. One of these obtained First Class Honours, with distinction in Religious Knowledge, and another Second Class Honours, also with distinction in the same subject.

In the Junior Examination there were thirteen passes (seven boys and six girls) out of eighteen who sat, and of these three girls and a boy obtained Third Class Honours.

It is encouraging to know that since these examinations were first held in Chefoo, 772 candidates have been successful, and throughout the whole period there have

Donations received in London during September, 1929—Continued.

Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.
5472	1	0	0	5538	5	0	0	5669	2	0	0
5473	0	5	0					5673	12	0	0
				10th.				5678	5	0	0
5489	1	1	0	11th.				5683	5	0	0
				16th.				5689	42	0	0
5492	0	5	0	20th.				5700	34	10	0
5493	3	0	0	21st.				5702	6	4	0
5500	0	10	0	22nd.				5706	5	0	0
5604	12	0	0	23rd.				5712	4	7	10
5605	3	0	0								
5613	5	10	0								
5617	7	10	0								
5522	68	0	0								
5523	0	10	0								
1	7	0	0								

SUMMARY.		£	s.	d.
General	...	23,790	0	10
Special	...	1,245	1	9
Total for September		5,035	2	7
Brought forward		26,197	5	4
		245,252	7	11

FAMINE FUND.		£	s.	d.
Sept. 2nd	4223	2	0	0
3rd	5233	9	0	0
3rd	5234	1	0	0
3rd	5236	3	0	0
3rd	5239	0	10	0
3rd	5240	10	0	0
3rd	5245	0	10	0

Sept.	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th	17th	18th	19th	20th	21st	22nd	23rd	24th	25th	26th	27th	28th	29th	30th	
5264	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268	5268

been only 43 failures. This is a record which reflects great credit on the Staff as well as on the boys and girls, and we give GOD thanks for His continued mercies to our schools at Chefoo.

New Mission Premises in Shanghai.—Our present Mission premises at Shanghai, the Headquarters of the C.I.M., were built more than thirty-nine years ago, the whole expense being borne by one generous member of the Mission. As 'The Jubilee Story' points out (p. 197), 'Few gifts, if any, have been more serviceable to the work than this Compound in Shanghai.' But with the development of the work it has gradually become clear that new buildings are necessary, and that the wisest plan is not to erect them on the old site, but to remove to a new neighbourhood altogether. We now learn that an excellent property has been secured in the Bubbling Well district, and that plans are being prepared for the erection of the new buildings. The present site is in a district where the value of land has appreciated enormously, but it will naturally be impossible to sell it until the new premises are ready for occupation. Meanwhile, the provision of the large sum of money necessary for the purchase of the new site is another most signal instance of GOD's timely supply of our needs. Prayer is earnestly asked that help and guidance may be given continually in the preparation of plans and in the actual building. We hope to give further details within the next few months.

C.I.M. Calendar.—We draw special attention to the C.I.M. Calendar for 1930, a reduced facsimile of which appears on this page. The picture is a beautiful reproduction in colours of a river-scene in SZECHWAN. The size is exactly twelve inches by six, and instead of the pendant used in previous years, twelve slips, one for each month of the year, are affixed to the thick

bevelled card on which the picture is mounted. Each of these slips contains, in addition to the calendar for the month, a special topic of prayer in connection with some aspect of the appeal for the Two Hundred, and also a verse of Scripture bearing on the command to 'Go.' The Calendar is specially enveloped for posting, and the price is only 1s. 3d. For the convenience of friends who wish to be relieved of the trouble of packing and posting, our Business Department is prepared, in the case of orders of twelve copies or more, to pack and despatch Calendars *post free* to any addresses, at home or abroad. While the Calendars need not be posted to addresses in Great Britain until the week preceding

Christmas Day, orders for large quantities should be forwarded as soon as possible.

Subjects for Praise and Prayer.

Praise.

- For new stations opened this year. p. 168.
- For the prospects of advance in KIANGSI. p. 169.
- For advance in the Chinese Churches. pp. 169, 174.
- For the deliverance of GOD's servants at Shekichen. p. 170.
- For answered prayer at Kopu. p. 173.
- For blessing in SHANSI. p. 172.
- For the response to the appeal in England. p. 175.

Prayer.

- For the peace of China.
- For Manchuria. pp. 172, 175.
- For Bishop Ku. p. 174.
- For a harvest of souls as a result of the seed sowing at Yangchow. p. 166.
- For the reinforcements needed to complete the number of the Two Hundred. p. 175.
- For all the Chinese Christians and missionaries who have suffered at the hands of brigands. pp. 170, 173, 175.

Our Home Director.

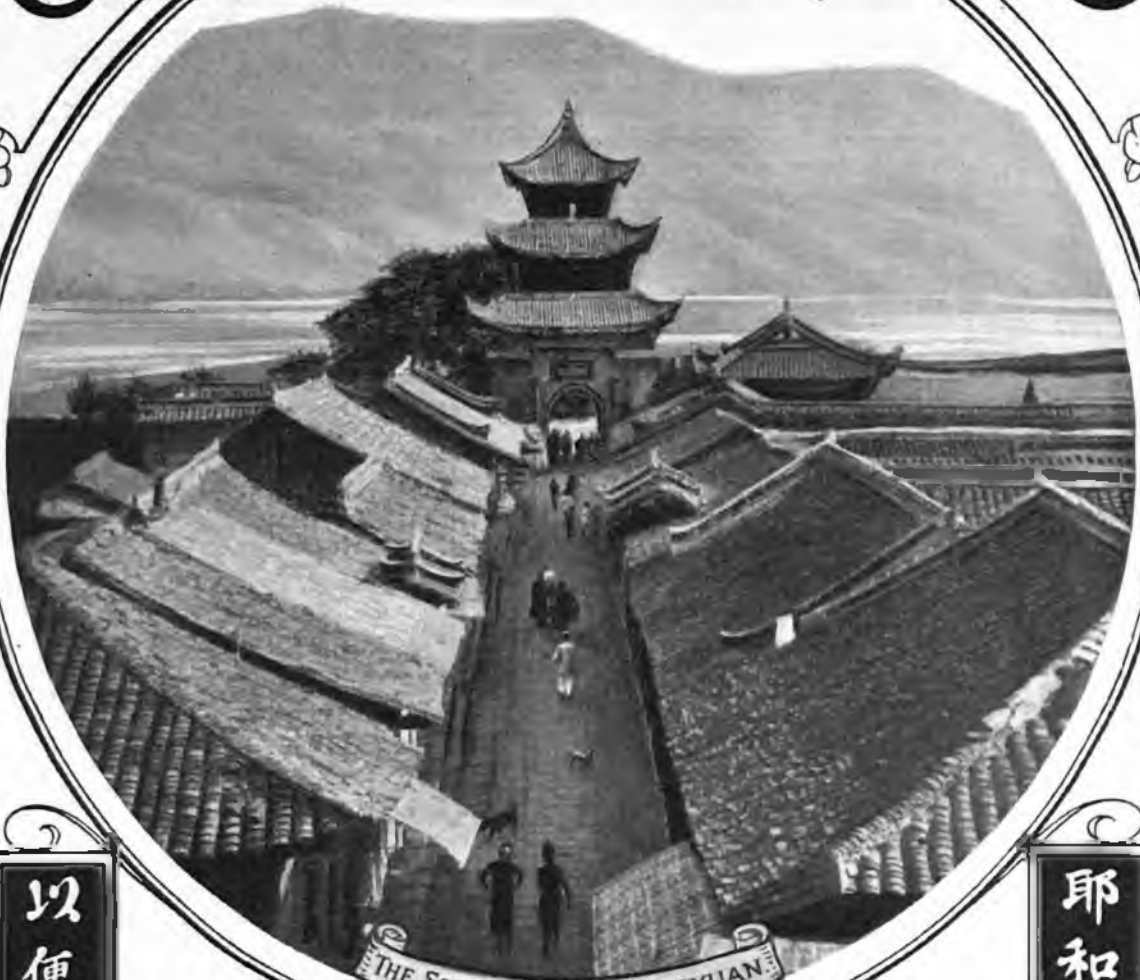
The Rev. W. H. Aldis, our Home Director, expects to sail for England from North America on November 1. A C.I.M. Conference is being held in Montreal from October 28 to October 30.



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CHINA'S MILLIONS



THE SOUTH GATE, KWANGYUAN

Photo by

G. A. Scott.

以便以設耳

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'That I may know Him.'

BRONNER

SHOYAN - 2122

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Donations received in London for General Fund during October, 1929.

Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
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MONGOLIA

TIBET

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

CHINA'S MILLIONS

‘That I may know Him.’

—Phil. iii. 10.

IT was after the evening meeting at a Crusader Camp this summer, and the Camp chaplain had crossed over to his tent, and was quietly praying that God's Spirit might drive home the message that had just been delivered, when a boy of thirteen burst into the tent and, without any preamble, said, 'Please, sir, I want to know GOD.' Now, as the chaplain knew CHRIST, and as He was present and knew already all about the boy's desire to know Him, the introduction was easily made. It was then the chaplain's privilege to stand aside, and see Him making Himself known, experiencing the joy of the Bridegroom's friend who, standing and hearing Him, 'rejoiceth greatly because of the Bridegroom's voice.' And this, surely, is the chief function, not only of every missionary, but of every Christian—to introduce Him to those who, knowing Him not, have a desire (awakened by the Holy Spirit) to know Him. 'Do you know CHRIST?' was the question asked of a young fellow who had been listening for an hour to the testimonies borne by some of His friends at an open-air service by the sea. 'No,' was the answer, and then, very eagerly, 'but I want to!' There is a real danger lest, while we enjoy conversation with Him, we should forget that there are others standing by who want to make His acquaintance, but are waiting for an introduction.

But these words, 'That I may know Him,' were written, not by someone who was still a stranger to JESUS CHRIST, but by one who had known Him intimately for upwards of twenty years. Indeed, there was probably no one living at that time who knew Him more intimately—not even Peter, not even John. For His sake Paul had suffered the loss of all things, and he found that the knowledge of CHRIST was sufficient compensation for his loss. CHRIST had been revealed, not merely to him, but in him. Yet here is the expression of his deepest desire, 'That I may know Him.'

Did those to whom the letter was first read find the words perplexing? They were gathered together at Philippi—was it by the riverside still, or in Lydia's house, or elsewhere?—a little band of believers with their chosen leaders—the bishops and deacons—presiding. They had been welcoming Epaphroditus

back from Rome, listening to his story of Paul's captivity, until at last Epaphroditus told them that Paul had written a letter to them, and they all waited in silence to hear it read. 'That I may know Him?' But it was Paul who himself introduced them to Him. They would never have known Him but for Paul. How strange that he, of all people, should express such a desire!

Well, there can be little doubt that perplexity, if it existed, soon gave way to a conviction of their need. 'If Paul, who knows CHRIST so well,' we can imagine the jailer saying, 'yet remains so utterly dissatisfied with his knowledge of Him, and longs, above all things, to know Him better, how much less should we be content with the scantiness of our knowledge, how much more should we seek for a deeper intimacy!' This, at any rate, is the natural reaction of every real believer. When we note how ardently the holiest men and women express their desire for holiness, and with what sincerity they confess that they have not yet attained, we are ashamed, not only of our spiritual poverty, but (still more) of our complacency in view of that poverty.

* * * * *

For how easily we are satisfied with knowing Him fairly well! There are many Christians who have thankfully received the gift of eternal life, and know that it comes to them through CHRIST, who are yet content with a very slight acquaintance. Days and months and years pass by, they avail themselves of many of the privileges which He has secured for them, they count on His help, and yet they are not really getting to know Him better. One does not need to know a lady very well to be invited to her 'At Homes,' and it is thus that some know CHRIST. They enter His audience-chamber at set times, they are ready to show Him reverence, but He is not the close Companion of their daily lives, the Guest at their table Who, although He is honoured, yet imposes no constraint upon them, the Confidant Whose judgment they trust, on Whose sympathy they reckon, in all that most closely concerns them. The receivers of a rich man's bounty may be grateful to him, while knowing him only very slightly. Is it possible that we are



Photo by]

[Miss G. S. McIntyre.

PAGODA HILL, WENCHOW, CHEKIANG.

content to know CHRIST as our great Benefactor, our Saviour, without caring to enter into intimate, personal relationship with Him?

It is easy to judge how far one man knows another by the way in which he speaks of him in ordinary conversation. His references to a stranger, whom he knows by sight, or of whom he knows much by hearsay, will be very different from his references to an intimate friend. Our prayers may betray how little we know GOD, and doubts of His love or His wisdom, aspersions on His character, could never come from any one who knew Him.

Do we want to know Him? And do we, in point of fact, know Him better to-day than at the beginning of 1929? Not that getting to know anyone is primarily a matter of time. We know some of our friends better in a few minutes than we know others after an acquaintanceship of many years. So Paul knew CHRIST better after those tense moments on the Damascus road than some who had lived with Him at Nazareth or Capernaum.

Again, it is not a matter of getting to know your friend's habits or his history. You may know everything about a man, and yet not know *him*. Judas knew all about CHRIST, but he never really knew *Him*. It is good for us to study the historical CHRIST, the record of the life and work of JESUS of Nazareth. But it was not 'the JESUS of history' Whom Paul desired to know. Hundreds of people knew Him so, but their claims will not be admitted 'in that day' (Matthew vii. 22; 2 Corinthians v. 16). Paul may have found it helpful to imagine what He was like (though he makes curiously little reference to the incidents of His life on earth), but it was CHRIST the risen LORD whom Paul knew and still longed to know, and we, too, desire to know Him as He is, not as He was. For it is not by *imagination*, which carries us back to Galilee and Jerusalem; not even by re-enacting in thought the stupendous marvel of Calvary, that we come to know Him, but by the *faith* which, giving substance to things hoped for, takes us within the veil and reveals to us a living Saviour. GOD has called us 'unto the fellowship of His Son.'

* * * * *

What, then, is our greatest, our deepest need in view of 1930? Life does not get easier as we grow older. It may be that we shall be called to bear heavier responsibilities, that the claims on our time and thought, the problems and difficulties which face us, will increase during the new year. But all this will cause us no anxiety if our knowledge of GOD is deepening in proportion to the increasing tax on our resources. If the eyes of our understanding are enlightened, we shall know what *His* resources are, and, knowing Him, we shall believe that He means what He says when He tells us: 'All that I have is thine.'

This, too, must be our prayer for our friends in China—for those who have recently arrived and are already facing the enemy's onslaught, and also for those who, after years of service, feel that they have never faced more difficult situations or more perplexing problems than in 1929. In fact, it was primarily a fresh realisation of the nature of the task which lies before our missionaries (or, rather, GOD's messengers) which led the writer of this article to ask himself, 'What do they most need?' and to supply the answer, 'A deeper knowledge of GOD.'

And the evidence of our knowledge of Him will appear in more genuine love to the brethren (1 John iv. 8) and in more unquestioning obedience to our Master's orders (1 John ii. 3, 4). We may know some people without being influenced by them. But the stronger the personality of our friend the more we shall respond to his influence as our knowledge of him increases. It is impossible to know JESUS CHRIST without being influenced by Him. Knowing Him, we shall be like Him, for 'as iron sharpeneth iron, so a man sharpeneth the countenance of his friend.' We shall be fruitful and increase in the doing of all good, as we thus know GOD (Colossians i. 13).

Oh that 1930 may mark for every one of us some definite growth in the knowledge of our Lord and Saviour, JESUS CHRIST! He does not disappoint on closer acquaintance. And yet those who know Him best will all the more be ready to join in the Apostle's prayer 'That I may know Him.'

R. H.

Forward Movement Jottings.

Shensi.

MISS BEGBIE, with a Chinese evangelist from Sisiang, has secured premises at *Shihchuen*, an unoccupied city on the Han river between Hingan and Hanchung.

Mr. Carwardine was delayed at Hankow, the Chinese authorities refusing at present to give passports for KANSU and SHENSI. He is now proceeding via East Szechwan, as the Han river route is closed. He hopes to return temporarily to his old station, Chengku, but he is planning later on, God willing, to open *Tseyang*, another unoccupied city on the Han river, situated between Hingan and Shihchuen.

Shansi.

MR. J. A. DUNACHIE writes from Lucheng:—

During the great heat it is not possible to do much outdoor work, and the fall gives one a good opportunity to do some necessary language study. During July we had to oversee some workmen who were engaged to do some much-needed repairs to the property. So with one eye on them and the other on the study books the time was not lost. The workmen came from a town more than 100 li away, where there is no resident Christian worker. They had not heard the Gospel before, and during their stay on the premises became much interested. Before they left two of them asked for pocket Testaments and promised to read at least one chapter daily. May the entrance of the living Word bring life, light and liberty. Our next-door neighbours at Luau hope to open up their city to the Gospel this autumn. Pray for this city—*Hu-huan*.

You already know we intend to go to

Licheng to open up work there. On the last visit paid to that city the cases we came into touch with, mentioned in our last letter, were going on well. Two places there are under consideration for renting as our future home. Please pray that a place and a people may be prepared for us, and that *we may be prepared for that place and that people*. We want more and more to realise our oneness with our Master, and count more on His indwelling presence, so that He may be able to love these people through us and to seek and save them. . . . As we look forward to this new work at Licheng, how comforting and assuring are the closing words of the 60th Psalm: 'Who will bring me into the strong city? . . . Will not Thou, O GOD? . . . Through GOD we shall do valiantly, for He it is that shall tread down our enemies.'

You are no doubt aware that the C. I. M. has made an appeal for 200 new workers within the next two years, to carry the Gospel to millions of Chinese yet un-reached. May this have a very prominent place in your prayers.

Hopei.

MR. & MRS. H. S. CLIFF are taking up work at a new centre—*Ching-lien*, north of Hwailu (see map). He writes:—

May I say a little more about the places mentioned on the map, which we trust will help you to follow our work with prayerful interest and understanding. In the three county cities of Ping-shan, Ling-show and Sing-tang, we have churches in the process of organisation. The first is the most healthy owing to the faithful ministry of the resident evangelist, Mr. Li-min-cheng. (We feel that the time is come for him to be definitely appointed as pastor of that Church, but he is very self-depreciative, and as no other pastors have yet been appointed in the district,

he shrinks from being brought into any kind of prominence. Then he has certain unspiritual men as enemies, and he feels he would rather transfer to some other part of the field for evangelistic work. Pray that he may be guided as the matter is brought before the Church and the Lord's will is sought to be known). This Church has five or six of its own village out-stations. The Ling-show Church is weak through the ministry of one who became a disappointment. It has three out-stations. The present evangelist is Mr. Fan-fu-tai, originally a farmer of little education, but he has proved himself a faithful worker elsewhere. There is also a little Church thirty miles north-west at Shui-yu, where Christians from various mountain villages gather. The Sing-tang Church is the weakest of all, has no paid preacher, but the retired evangelist, old Mr. Li-pai, still takes the lead. These Churches have their elected leaders and the due appointment of these as deacons and elders is planned for the near future.

Our new home at Ching-lien will be seen to be near enough to these Churches to give any needed counsel, but far enough away to leave them to carry on their own work. Then, in each county, there are large unevangelised areas in the north-west, and we long to be more and more free for direct evangelism in these. Three young Bible-school graduates, Messrs. Hu, Suen and Cheo are co-operating with us in this forward work. A good Gospel tent is on the way from the coast and this will be of inestimable help. Ching-lien, where we are preparing to live, is quite a new place for our work, neither being an out-station nor having any believers in its community. Pray that we may be guided in the laying of wise foundations for our future work and that we may be privileged to witness a signal work of the Spirit.

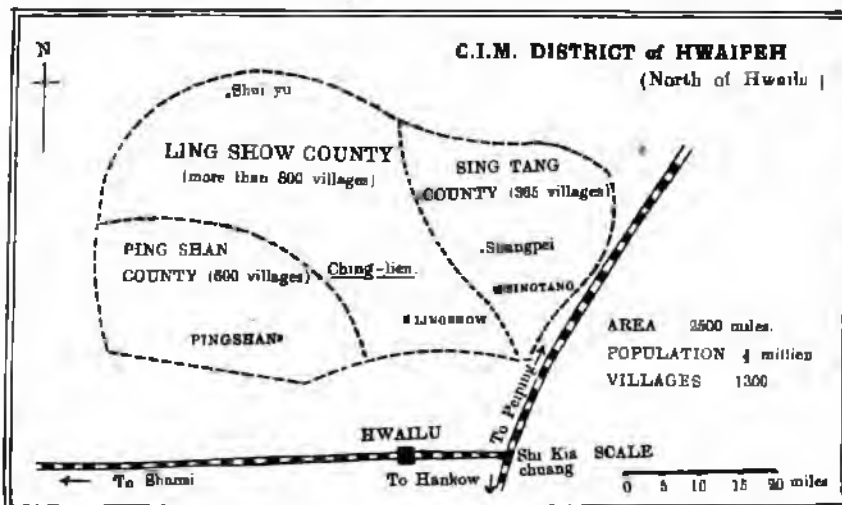
Honan.

FROM Mr. E. G. Bevis comes the news that Miss Lundie hopes to occupy a centre thirty miles east of Chenchowfu, 'right in the unreached area.'

Szechwan.

MR. & MRS. URECH have been designated to Tatsienlu, in Chwan-pien, the vast and largely unoccupied area which was formerly part of SZECHWAN. They will take the places of Mr. and Mrs. Cunningham, who are on their way home for a well-earned furlough. Tatsienlu is a great centre for work amongst Tibetans, and also amongst the scores of aboriginal tribes who have never been reached with the Gospel. Mr. and Mrs. J. H. Edgar continue their apostolic labours in this district.

It is noteworthy that, according to a letter in the 'North China Herald,' Tatsienlu has recently been flooded with Czecho-slovakian jewellery. Business men



MAP OF PART OF THE PROVINCE OF HOPEI.
Showing Ching-lien, the new centre where Mr. and Mrs. H. S. Cliff are at work.



Photo 69]

[Miss E. G. Wrag.

A KWEICHOW MOTOR ROAD.

Kweichow is one of the provinces where the Forward Movement is most urgently needed. The picture shows one of the new motor roads (near Taunyl) constructed by the late Governor Chaw.

in central Europe have evidently discovered that Tibetan women are partial to cheap jewellery. God grant that the zeal of these merchants 'may provoke very many' Christians to at least equal enterprise in spreading the Gospel!

Yunnan.

THE following is a letter from Miss Prelsinger, one of the workers from Marburg, who are opening up new centres in YUNNAN. She writes from Sio:—

'Hitherto hath the LORD helped us.' 'The LORD will provide.' For our GOD is a real Father and knows His children's needs before they ask Him. This has been our experience here in Sio, although we have had to go through many difficulties since our arrival. As you know, through our coming to Sio great opposition was aroused against the foreigners. A meeting was planned where the citizens were intending to decide what to do with us. But on that very day early in the morning the LORD Himself spoke for His children by a severe earthquake. The inhabitants got such a shock that they forgot all about their plans and did not dare to live in their houses for some days. Moreover, the people became friendly, and we had good opportunities for comforting them and talking to them about the Almighty God. From that time the Christian widow named Pu, who had most kindly opened her house for us in the beginning, as well as the man from whom we rented a Chinese house, and who had to suffer very much for this, were left in peace.

This is a district where earthquakes are frequent. There have been several slight ones since the severe one mentioned above.

Just yesterday evening about ten o'clock we were all frightened by a severe shock. For some moments our house seemed likely to collapse, and our neighbours were crying aloud with fear. Please pray for us in this matter. GOD can protect us, we know our lives are in His hand, and we are sure this is the place He has appointed for us.

A short time ago a fast day was proclaimed, and for a whole week the idols were carried through the streets every day. On the last day 'the spirits of disease' were all driven out through the gates. In spite of this epidemics of dysentery and malaria continue. Many from the city as well as from the country come to us for help, and the LORD is graciously blessing the dispensary work. By His grace we use these wonderful opportunities not only to help them bodily, but to witness for our LORD JESUS CHRIST, the Great Physician of our souls.

In spite of our small rooms we have an in-patient—a young woman from the Miao tribes. We hope that her father, who is a professing Christian, but an opium smoker, will be restored. On my itinerary I became acquainted with the family, and we are looking forward to visiting them again in the autumn.

Street chapel preaching is far from easy, but we have much reason to thank the LORD that so many are coming under the sound of His Word. It is a special joy to see so many women coming constantly.

The great need of a larger room for them is laid upon our hearts. We believe the LORD will answer our prayers and give us the small place which at present belongs to our neighbour. We enjoy the children's meetings very much too. They come about us now without fear. The LORD has given us an old teacher. He is one of those who opposed our coming here and wanted us

to leave as soon as possible. It is a great wonder that now he dares to come to our house where he has the opportunity of reading daily GOD's precious Word. We have given him a New Testament which he is reading at home, and we are earnestly crying to the LORD that he may be saved.

The LORD opened doors for us in Yunnanfu and in Anning, so we had to divide. For Sio there were left Miss Ziegler, Miss Wehle, our Chinese sister Miss Liu, and myself. Miss Ziegler is at present in Anning, but we hope she will soon return. Recently I had a bad attack of malaria, but the LORD helped me through some hard days, and I trust He will fully restore me. Miss Wehle has some difficulty in acclimatising the first year in China, and the beginnings of work such as this are not easy. We have had many disappointments in seeing hopeful enquirers turning back to their idols, but this will not hinder us from sowing the seed leaning on the promise of our God, 'They that sow in tears shall reap in joy.' In fellowship with Him we are comforted and find help in all troubles.

Chekiang.

MR. CAMPBELL, of Kinhwa, has spent most of the year in three successive sojourns at villages some distance from the central station. 'His idea,' says Mr. G. W. Bailey, 'is to get nearer to the people and seek by life and word to win them for CHRIST.' He is living extremely simply. So far he has been very well received in each village and quite a number have shown real interest in the Gospel.'

Subjects for Praise and Prayer.

PRaise.

- For advance in many provinces of China. pp. 181, 182
- For blessing in southern Shansi. p. 184
- For the deliverance of a Chinese evangelist in Szechwan. p. 185
- For the release of Mr. Cecil-Smith. p. 188
- For the new workers at Anking and Yangchow. p. 190

PRAYER.

- For Mr. D. F. Pike and all others who are in captivity. p. 189
- For the new work in Manchuria. p. 190
- For every place where the Forward Movement is being hindered by the enemy. pp. 183, 184, 188
- For the Preaching Hall at Kwangyuan. p. 189
- For a forward movement in the hearts of Chinese believers.
- For a full response to the appeal for the Two Hundred. p. 190
- For the peace of China. p. 183
- For the new Comradeship Leader, and for the Comradeship Rally. p. 191
- For the publications of the Mission. p. 192

Our Shanghai Letter.

The following letter from Mr. James Stark contains interesting reports of the work in six provinces.

THROUGHOUT China generally at the present time there is an absence of military activity, and at least a semblance of political peace.* Latent dissatisfaction, however, exists in many quarters, and there is no deep sense of security anywhere. Military occupation of mission premises, in disregard of official prohibition and missionary remonstrance, continues in many centres, restricting the activities of our workers, especially among the women, who cannot safely appear in public while soldiers frequent the streets. The latest example of this, coming to our knowledge, has occurred in the recently opened city of Kweiting, in the province of Kweichow, where, after repeated efforts some officers have taken possession of the women's guest hall and chapel, and, with their attendants, make the Mission compound a noisy place, curtailing the freedom of Misses Moody and Wright Hay, and preventing women guests from visiting the place. Happily no anti-foreign feeling has been manifested, except by one man who led the party, but did not stay in the premises.

The situation cannot be regarded as satisfactory, for whilst the Central Government is issuing proclamations which are designed to preserve order, there does not appear to be any authority capable of giving effect to them in the provinces, with the result that lawlessness and brigandage prevail almost everywhere.

Brigandage and Famine.

From Chenyuan, in KWEICHOW, a letter has been received reporting that a large band of Miao bandits captured the city last July. Their first act was to call the gentry together, and, guarding the premises front and back, made large demands for money. Mr. Arnold Hayman refers to the picturesque sight of a chapel filled with these tribesmen, in their black garbs, with their long swords, spears, knives, pistols and guns with fixed bayonets, standing out in bold relief and adding a weird appearance to the service. The organ excited much interest as did also the singing. The gospel was faithfully preached, and it is hoped that the hearts of those present, all of whom behaved well, were influenced by the divine message. The Miao band left before the end of the month, but the Chinese brigands who remained, while not attacking the city, have been quietly plundering the homes of the people at night, carrying off bedding, etc., and holding up individuals for ransom.

In HONAN, since the withdrawal of Feng yu-hsiang's troops, brigandage has increased. 'Bandits are now in great force,' writes Mr. Bevis, and a letter from Mrs. Ford tells us that many of the Nationalist soldiers have become bandits, and are very fierce. They put some villagers into a circle of straw and burnt them to death.

From the province of SHENSI we learn that brigands continue to terrorise the

* Since Mr. Stark's letter was written, the 'semblance' of peace has been removed, and there is a renewal of civil war between Chiang kai-shek and Feng yu-hsiang.

country people. Mr. Strange, writing from Hanchung, says:—
'Kuan-kuau-lin, which is probably our best out-station, has been robbed four times this year. It seems as if they wish to make that place a base for operations. The Christians there have suffered a great deal.'

In the Anjen district in KIANGSI, a Christian man, seventy-six years of age, who had been a voluntary preacher for over thirty years, was killed by bandits. He was well-to-do, and this was the reason for their deed. In the letter which reports this sad incident, Miss Cruickshanks tells of an attack by bandits on a father and his son, a former Mission schoolboy, eighteen years of age. The latter was killed outright, but the father was only stunned, though taken for dead and consequently buried by them. He subsequently revived, and as he had not been placed in a coffin and his grave was not deep, he managed to work his way to the surface.

All this, it will be recognised, is a call to earnest prayer that these terrible acts of lawlessness, which would seem to be on the increase, may be suppressed, and the people delivered from their cruel oppressors.

Famine conditions are now, in many districts, less distressing. Rains have fallen, and, with the consequent advent of harvest, food has become more plentiful and prices have been reduced. In other districts relief is still necessary, and we are thankful that considerable funds are in hand for the purpose. In the late winter and spring, it is feared the sufferings of the people will again become acute.

A Challenge to Faith.

Our efforts as a Mission to make it possible for the unreached population of China to have an opportunity of hearing the message of the Gospel is meeting with the opposition of the Adversary, who has been making counter attacks. The work in every newly opened station in KANSU has had to be suspended.



Photo by]

[Miss E. G. Wrag.

DINNER IN A KWEICHOW INN.



Photo by]

[C. H. Judd.

THE LION'S LEAP GORGE.
Looking over the Payang Lake from Kulling.

The Hsiho workers have both been absent, owing to the illness of one of them with typhus fever. The Taingshui workers were called away to nurse typhus patients at Tsinchow. The Anting workers have been absent, owing to the illness of one of them with typhus. At Chungwei one of the workers died of this fell disease, whilst the death from typhus of one of the two workers appointed to Liangtang has made it necessary to postpone the opening of this station. We have been warned that 'we must through much tribulation enter into the Kingdom.' These things are, therefore, not cause of surprise, but they are a challenge to our faith, and we feel afresh our need of your prayerful co-operation as we make plans for the renewal of our attack.

Encouragement.

It is a relief to the mind to turn the thoughts from these depressing conditions to some of the more cheering aspects of the work.

Since I last wrote to you 215 baptisms have been reported.

Writing of a tent mission in South SHANSI, Mr. Alfred Jennings says—

'It was not convenient to take the usual table and forms with the small tent, carriage by mule being very expensive, but it was hoped that such necessaries might be hired locally. However, for several days no one seemed inclined to let them have any, but after a few days' preaching the local schoolmaster and one of the elders supplied them with all they needed for the whole time they were there. The time of their visit was also of the LORD. A week previously all the idols in the temples

had been destroyed and the people were in doubt and uncertainty as to where they stood. From the beginning the attendance was very good, and soon genuine inquirers began to manifest themselves. At the close, whilst forty expressed a desire to accept CHRIST as their Saviour, it is believed that seventeen sincerely did so. They have arranged to gather in their homes each LORD'S Day for worship. A Middle School scholar is being used to read the Scriptures intelligently to them. This boy, about eighteen years of age, was early interested, and when his younger sister became ill, proving GOD'S power in answering prayer in restoring her to health, his faith was so much strengthened that, with his mother's consent, he put away the family idols.'

Mr. R. A. Bosshardt, accompanied by Messrs. La Rue and Butler, recently paid a visit to Meitan, one of the out-stations of Tsunyi, for the half-yearly gatherings, which lasted three days. The Christians gave them a hearty welcome. Not many were able to come in from the country, as some districts were infested with robbers; but all the meetings were well attended. Two converts were baptised, one of the Christians explaining the rite to the large crowd who came to witness its being administered. Thirty or more Church members afterwards partook of the LORD'S Supper, when the two converts, who had just been baptised, were received into fellowship. In the evening one of them gave a good testimony. Mr. Bosshardt writes:—

'We remained over to consult with the Church members. It was good to see a better spirit among them after years of division, and one felt there was some life and zeal, though the Church is still feeble.'

On August 10 Mr. Kuhn baptised fifteen converts, including an ex-Buddhist priest, at Chengkiang, a recently opened sub-station in YUNNAN. Mr. Mulholland, his fellow-worker, writes:

'We praise GOD for the stand these people have taken, and especially for the grace given this man thus publicly to confess CHRIST as his Saviour.'

At Taku, in the same province, Mr. G. E. Metcalf, last month, held a fortnight's Bible School for Lisu evangelists and Christian leaders. He says:—

'We had twenty-five in attendance, and confined our attention chiefly to the Book of Acts, which the Lisu of this district have only had in their own script for a few months. We have arranged for leaders of the Tai tribe to come in for a time of Bible study in a day or two, and are hoping that they will respond in good numbers.'

Mr. M. H. Hutton, who has transcribed into Black Miao script and had printed the Gospels of Matthew and Luke, a hymn book, a catechism and portions of Scripture, setting forth the plan of salvation, is now, with Mrs. Hutton, returning to Panghai, our Mission centre for work among the Black Miao tribespeople in the province of KWENCHOW, travelling by the HUNAN route. These friends, who have a long journey, not free from risk, before them, will value a place in your intercessions.

In closing I would ask your prayers for our fellow-workers throughout the provinces that they may have divine guidance in planning for their winter's work, so that the most may be made of the opportunity, alike for widespread evangelism and Bible teaching.

Personalia.

- October 1.—Marriage of Mr. G. M. Urech and Miss W. C. Broadfoot.
- November 2.—Death of Mr. D. A. Gordon Harding, at Chefoo.
- November 17.—Arrival in England of Mr. F. Johnston and Miss D. Buchan.
- November 23.—Departure of Mr. H. E. N. Ledgard for Australia.

Through Chinese Eyes.

The articles printed below have been translated from the "Chinese Christian Intelligencer."

I. A Most Wonderful Miracle.

By SHIH TZE AN, TUNGHSIANG, SZECHWAN.

OF late in the country at large all forms of government have been undergoing change, and as far as conditions in SZECHWAN are concerned, it is daily becoming worse, the cause being mainly the increase of the number of soldiers and multiplication of bandits, and the consequent heavy taxes and distress among the people. Moreover, there have been drought and flood—which one may say have been yearly occurrences—fighting and brigandage, which have brought the livelihood of a section of the people of SZECHWAN to a condition of the most extraordinary insecurity and thrown the whole organisation of society into the greatest confusion, so that the people cry out to heaven but find no way out, tell their distresses with tears but find no relief. A short while ago there sprang into being a most secret and harmful organisation for the 'eradication of evil,' and showed itself among the people. They are also called 'Spirit Soldiers.' They manifest no desire to take men's goods and so meet with great acceptance among the common people. Their ordinary method of working is for three or four, or at the most six or seven, men to form a band and with automatics concealed on their persons, secretly to scatter themselves among the villages in every direction, and since in their clothing there is not the slightest difference from that of ordinary country folk, they can mingle at will among any people and it is most difficult to detect them. Their aim is to overthrow the leading countrymen and corrupt gentry, and in carrying this out they shoot the military governors' representatives and kill local headmen and chiefs of tithings. Of such affairs we are continually hearing.

The result of all this is that they have caused the authorities either to send soldiers as garrisons, or when they hear a rumour, to investigate and raid. This is becoming an unceasing work on the part of the authorities, and yet brigandage has not come to an end; large bodies of soldiers descend and spreading through the countryside become a burden to the people. Their bitter cry makes the earth tremble! Communications are interrupted; farming and business come to a standstill! If such a state of affairs

continues it is impossible to imagine the danger to society in the future.

This year on September 3, Mr. Ch'en Lan Yi came up to our market of Hsia Pe K'eo, both to minister to our local congregation and to attend to his business interests. It was still early and the people coming to market had not yet filled the street, when Mr. Ch'en was standing talking with an evangelist—Mr. Lin Teh Heng. Just prior to this three bandits had come on to the market among the people and three more were standing at a distance of two or three hundred yards. Those who had first come had automatics concealed about their persons and secretly scattered among the teashops and taverns, thinking they could not be discovered. However, one of the bandits happened to show his pistol a trifle and this was seen by one of the local militia, so that a careful search was instituted. The bandits, realising that their plot had leaked out, could not delay but all opened fire at once, first killing two of the militia and then going down the street picking their men off. The people on the market were terror-struck, so that they dashed up the hills and leaped over the cliffs in a race for life.

Just then the three bandits outside the market, suddenly hearing the shots, without knowing what was happening, rushed on to the street firing at random. Seeing Mr. Ch'en wearing a foreign hat and long gown, they supposed that he was a military representative come to collect taxes, and all shot in his direction from a distance of ten or twelve feet. Mr. Ch'en immediately flung himself on his face with a cry to the LORD and lay still. One of the bandits, advancing to within about five feet range, fired three shots from point blank and retired, all of them thinking that he was dead and his body must have been riddled. After a few moments Mr. Ch'en arose and examined himself all over, but had not a scratch; there were only three holes pierced in the front of his gown and four in the skirt of it, while two copper coins which he had had in his pocket were bent at the edges and the pocket itself pierced through.

At the present time not only are the Christians continuously giving thanks and marvelling but the outsiders who were eyewitnesses are unceasingly glorifying Jesus, and moreover going into all the markets round testifying to the wonderful power of Jesus to save. On this occasion



THE GIRLS' SCHOOL: SUITING, SZECHWAN.

Hsia Pa K'eo is a Suiting outspan. The photograph was taken in the Girls' School garden. It shows the Chinese Principal, Miss Liu, with her niece sitting at her feet, and her colleagues, Miss Chen and Miss Hsi standing to right and left. Miss E. H. Sanderson is standing behind Miss Liu's chair. There are over 200 girls in this Mission School and all the teachers in this photograph are earnest Christians.

when Mr. Ch'en met the bandits six men were killed and three wounded. Is not this an illustration of Hebrews vii. 25: 'He is able also to save them to the uttermost who come unto God by Him,' and of Psalm cxviii. 1-2: 'I will love Thee, O LORD, my strength. The LORD is my rock, and my fortress, and my deliverer. . . my buckler . . . my high tower?' Just as these two passages of Scripture say, we have this day seen with our own eyes the protection God affords. This Scripture is God's revelation and so I would express my earnest desire that all my companions in the Way should trust without a shadow of doubt.

[The Rev. K. G. Bevan writes: "The affair occurred while we were up there in the little market on the hills above Hwang Chin Keo, where my wife and I were spending the summer in the little Fuh In T'ang on the street. It happened right in our premises. Mr. Ch'en and the colporteur were standing chatting at the door of the preaching chapel; my wife was in our little room which led off it, and I was in a room behind. Hearing the shots I started up to go and see, was met by the colporteur who drew me aside and briefly told me what had happened. Going through to look for my wife I met her coming followed by Mr. Ch'en, and we all withdrew together into our neighbour's (Mr. Shih Tze An's) kitchen, fearing they might come back to search, and committing ourselves into God's hands, we sat down quietly to wait. They did come back and one man hanged on the big doors which we had shut, but was called off by the leader, who by one glance at the board knew what the place was. In a few

minutes from the start they went as suddenly as they came, and I ran out to see if there were any shot whom I could help, but all I saw were beyond human aid. However, the three wounded were brought to me later and though there were some nasty wounds, all were going on well when we left a week later. We do thank GOD that none of us were hurt.

During the seven weeks we spent there GOD certainly blessed us. We had very happy times teaching the Christians, and as a result of the preaching on market days we had a dozen names given in by those who said they wished to believe. Of these I believe one at least was most definitely saved on hearing the first time from Mr. Ch'en's lips the Gospel message. Mr. Ch'en is a real apostle in that place; through his ministry the Christians were revived some eighteen months ago and several have since been added. Eight were received as catechumens for preparation for baptism the last Sunday we were there, and more would have been had they been able to come. The last day we went out to the house of one of the Christians to baptise an old lady who could not come in. She was formerly an ardent vegetarian and persecuted her son and his wife, but now she is a bright old Christian herself.

We are at present down in Hwang Chin Keo, having arrived a week ago. I am taking daily classes for men in the morning and my wife has the women in the afternoon. Sunday last was a good day. I baptised three men in the morning; we had a beautiful service, one of the most reverent I have been at in China excepting Bishop Ku's consecration."—ED.]

2. The Church's Most Important Work.

BY MR. CHEN TING-SONG.

What is the most important work of the Church to-day? It is to obey the command of the LORD JESUS, 'Go ye therefore, and make disciples of all nations.' The Apostles who followed the LORD recognised this as their most important work, and so daily made it their sole aim to give themselves to prayer and the preaching of the Word. St. Paul recognised this as his most important work, and so made it his business, in season and out of season, to preach the Word.

To-day there are some who look upon organisation as the most important work of the Church. Yes, organisation is very important, but the most important work is to make disciples of all nations.

There are some who look upon the achievement of independence as the most important work of the Church to-day. Yes, independence is very important, but the most important work is to make disciples of all nations.

There are some who look upon religious education as the most important work of the Church to-day. Yes, religious education is very important, but the most important work is to make disciples of all nations.

Again, there are some who look upon revival meetings as the most important work of the Church to-day. Yes, revival meetings are very important, but the most important work is to go and make disciples of all nations.

The great sacrifice of the LORD JESUS in giving His life and shedding His blood was in order that men might be saved. If we recognise it to be our Heavenly Calling to do as the Apostles did, giving ourselves to prayer and the preaching of the Word, so as to make disciples of all nations, then we are one in our aim and purpose with the LORD JESUS.

Great Revivalists like Moody and Finney spent their time in making disciples of all nations. To-day there are many revival preachers who are always talking of holding revival meetings in such and such a place, and large numbers of believers, with tears, confess their sins, yet they seem to give little heed to this most important work of making disciples of all nations. Alas!

Weekly Prayer Meeting.

The Weekly Prayer Meeting is held at the Mission premises in Newington Green every Wednesday evening at 6 p.m. The meeting ends at 7.30.



WAYSIDE WITNESS.

A Chinese colporteur selling portions of Scripture. There is a basketful of such portions on one side of the wheelbarrow, while on the other is the missionary's bedding and his own.

The Former Days.

'Call to remembrance the former days.'—Hebrews x. 32.

X. Prayer Has Not Failed.

IN closing this series on The Former Days, we probably cannot do better, in view of the new forward movement, than devote this last article to one of the forward movements of the past. Though it is an old story, and familiar to some, it may still encourage patience and boldness in presence of difficulties to-day.

In the autumn of 1874, in one of the last issues of *Occasional Papers*, Mr. Hudson Taylor wrote an article under the title, *The Lord is my Shepherd, I shall not want*. In this article the following words occur: 'More than eight years have elapsed since the *Lammermuir* party sailed from London.' Then followed a brief summary of trials and deliverances experienced, and then this comment: 'A very important question was suggested by these frequent and increasingly severe trials of faith. Were we to look on them as merely trials of faith? or to learn from them that the LORD would not have us to attempt any further extension of the work at the present time? We waited much upon GOD, and frequently asked His guidance with reference to this point.'

Mr. Taylor then proceeded to show that during the months from November, 1873, to January, 1874, he had asked 'the LORD to make it specially clear' whether the extension on his heart should be undertaken or not. There were then nine wholly unevangelized provinces in China for which nothing had been done. 'My original proposal was therefore to locate as soon as possible two foreign missionaries, and at least two Chinese brethren' in these unoccupied provinces.

While Mr. Taylor, in China, was seeking for clear guidance, one of GOD'S stewards at home—and the dates are worth noting—was devising and executing liberal things, for in a letter dated December 5, 1873, this generous friend wrote to say that she hoped within two months to place the sum of £800 in the hands of the Mission 'for fresh provinces.' This letter reached Mr. Taylor in China in February, 1874, from which he 'assuredly gathered' that the Gospel was to be preached in the regions beyond.

But now commenced special difficulties. In May, 1874, Mr. Taylor, while proceeding to Wuchang, in company with Mr. Judd, to open a station for new work in the west, slipped on the gangway of the river steamer causing concussion of the spine slowly to develop. In July of the same year, Miss Blatchley, who was in charge of Mr. Taylor's children and of much of the work at home, died, so that Mr. Taylor, when he reached England in October, 1874, found himself a cripple, with the prospects of being an invalid for life, and the home side of the work at the lowest possible ebb.

It was under these conditions that he penned and published the article already mentioned. 'The task really is a mighty one,' he wrote, 'and the difficulties can scarcely be exaggerated. But we know Who holds the key of David.'

In this faith, though lying helpless on his bed, he issued the Appeal for the Eighteen. It will have been noted that this appeal was no hasty conception. For fifteen months at least it had been the burden of his prayers and thinking. Again the dates are worthy of note. CHINA'S MILLIONS was not then in existence, so the Appeal was published in *The Christian* of January 21, 1875. Exactly one month later, on February 21, Mr. A. R. Margary, a young British Consular officer, was murdered in YUNNAN when engaged upon a special mission,

and furnished with a special passport from the highest Chinese authorities in Peking. The weight of evidence went to prove that Margary's murder, and the repulse of the British expedition he had gone to meet, was countenanced, if not planned, by high Chinese officials.

For the next eighteen months the relations between China and Great Britain became increasingly strained, the fault, as the documents now prove, being not all on one side. But be that as it may, in June, 1876, the British Minister at Peking hauled down his flag, and left for Shanghai, the nearest point then in telegraphic touch with England. War seemed almost inevitable.

But during all these anxious months the forward movement continued. Fifteen of the Eighteen were already in China and more were to follow. Had the Appeal been a mistake? Had it been inopportune? 'The difficulties,' wrote Mr. Taylor, 'are to human strength insuperable. . . . Is not all Burma in turmoil? Has not Margary been murdered? Do not the latest tidings tell of Chinese troops massing in YUNNAN?' Yes. But to all these things he had one answer, 'Prayer has not failed.'

The report of the Valedictory meetings held in the autumn of 1876 is illuminating. Mr. Taylor was to sail on September 7 with a party of ladies. To many this seemed presumptuous. But it is abundantly evident that he, and others, believed that prayer would prevail. The President of the Wesleyan Conference, who had in previous years been present at those prayer meetings in East London before the sailing of the *Lammermuir* party, addressed the outgoing workers. 'Get together,' he said, 'after the manner of those of whom I saw a little in Mr. Taylor's house in East London: get down on your knees together. We never read in the Scriptures of an unsuccessful prayer-meeting. Those who went up to that upper room prayed, but they prayed for power until the power came, and it filled them, and it filled the place, and it moved the city.'

And Mr. Taylor in his parting words said: 'There has been a connection very apparent to those of us engaged in the work between this (weekly) prayer meeting and the amount of blessing experienced in China; when the one has flagged the other has been lessened, but when the prayer meetings have been good the blessing has increased. Never were we more dependent than at the present time. . . . The very lives of our missionaries may depend on the faithfulness of GOD'S praying people.'

The outgoing party sailed, and in the third class cabin of the French mail Mr. Taylor, and those with him, put up unceasing prayer to GOD for peace, while prayer for the same object ascended from the friends in Pyrland Road. It was on September 7 the party left London, and with the British flag hauled down at Peking. Six days later, on September 13, the Chefoo Convention, which closed the controversy, was signed by China and Great Britain. No news was heard by the travellers en route, but when Mr. Taylor and the party landed at Shanghai it was to hear the glad news that China was opened, as never before, for the very work for which the forward movement had been inaugurated. Prayer had not failed.

It is an old story, but not without its message for to-day.

M. B.

In Perils of Robbers.

The story of Mr. Cecil Smith's capture by brigand soldiers in Kweichow.

THE following letter from Mr. G. P. La Rue, dated at Tsunyi, Kweichow, September 17, is the first account which has reached us of Mr. Cecil-Smith's capture by brigands. He suffered severe hardships before his release on the 19th.

Mr. Cecil-Smith arrived at Tsunyi on August 28 en route to SZENAN to rent premises. He stayed with us over the week-end, and as Mr. Bosshardt thought I should escort him as far as our last out-station, Ionghsin, I did so. On September 3 we left here for Suiyang, arriving there the following day. We stayed only over night at Suiyang, leaving the next morning for Meitan and arriving Friday evening, September 6. Saturday and Sunday were spent in Meitan and on Monday morning we continued our journey to Ionghsin.

The day before we left Tsunyi some soldiers left here supposedly to go to Szenan via Fengchuen to clear the road of bandits. The morning of the day we reached Ionghsin these soldiers, it ap-

pears, had been defeated at Fengchuen and driven back towards Ionghsin. As our premises there are very small, we had intended to stay in an inn for the night. On the following morning (Tuesday) I was to return to Tsunyi and Mr. Cecil-Smith was to continue his journey to Szenan. Owing to the inns being occupied with soldiers, we accommodated ourselves to the smallness of our premises. Mr. Cecil-Smith decided that he would remain there Tuesday, September 10, to make further inquiries, and then hoped to continue his journey on Wednesday, taking another road and thus avoiding passing through Fengchuen.

Let me say here that on this trip we had rain every day, which meant much mud and water as well as some discomfort. Also Mr. Cecil-Smith was not well, and found it difficult to get things he could eat. Of course we had meetings at Suiyang, Meitan and Ionghsin. I took a prayer meeting at Meitan, but Mr. Cecil-Smith did the rest of the speaking.

On the morning of September 10 I left Ionghsin, returning to Tsunyi, expecting Mr. Cecil-Smith to leave the following morning for Szenan, and neither of us expecting serious trouble. On the morning of the 11th I heard on the road that the soldiers from here had returned to Meitan and that the Fengchuen soldiers were in Ionghsin. The following day I met reinforcements en route to Meitan.

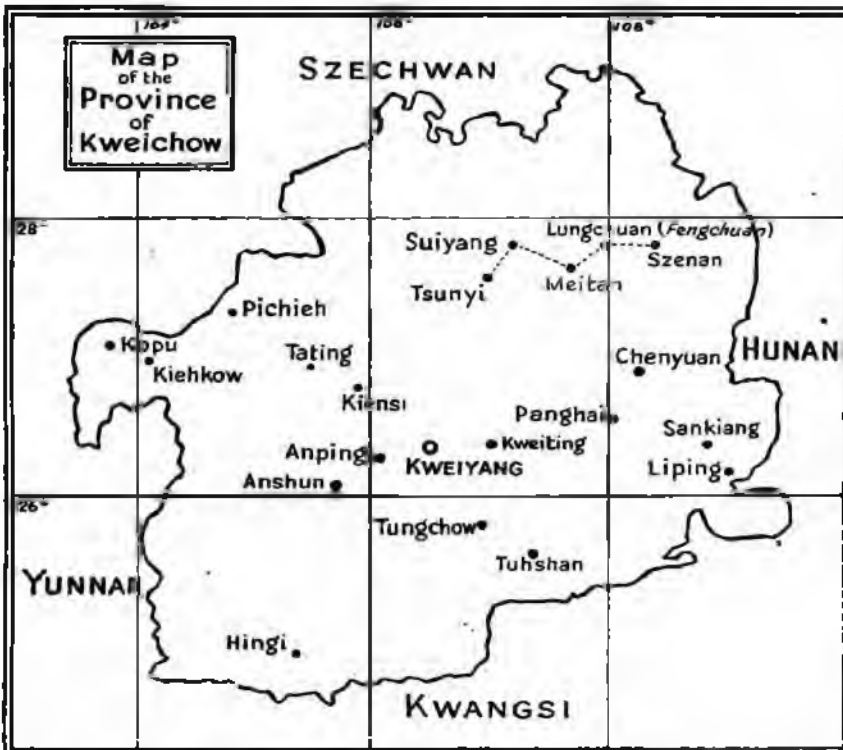
Sunday, September 15, a messenger brought a letter from a Christian in Ionghsin, saying that the city had been looted, including the Mission premises, and that Mr. Cecil-Smith and his load had been taken to Fengchuen. Yesterday Mr. Cecil-Smith's three chair bearers and the coolie who carried his load returned here. They said that a little while after I left the Fengchuen soldiers had arrived. That evening Mr. Cecil-Smith went to sit with the head man, who assured him that everything was all right, and that the next morning he could continue on his way. They also proclaimed on the streets that the people had no cause for fear. That night they looted the place, burned a number of homes, took about one hundred people with them, Mr. Cecil-Smith with the rest, and returned to Fengchuen. When last seen, Mr. Cecil-Smith was walking and being pulled along by the soldiers. His chair is still in Ionghsin, but as far as we can learn they took his load and his servant with him.

Mr. Rosshardt has been to the official here and has wired Kwelyang, but on the whole we seem helpless to do anything more in the matter at present.

Later letters show that Mr. Cecil-Smith was robbed of everything he possessed, including \$143 in silver and even his spectacles. He and his servant, together with a large number of other captives, were forced to walk bare-headed along very bad roads in pouring rain, by night as well as by day. Mr. Cecil-Smith writes:—

My servant has been most faithful; he could have escaped, but would not let me go alone. Thank God for such loyal Christian friends as he.

\$200,000 was demanded of me, failure to pay involving death. I was abused as a Christian, an Englishman and an "Imperialist." After listening quietly to the various grade officers, from brigadier-general down to lieutenant, I replied, "I am not afraid to die, but it is simply



The above map of the province of Kweichow marks the stations of the C.I.M. and also the places between Tsunyi and Szenan to which reference is made on this page. The occupation of Szenan has been further delayed by the illness of Miss Twisdale. Meanwhile there are no less than fifty counties in this province without any Christian witness. Mr. Pike was captured by brigands between Hingi (the southernmost station) and Anshun. Kweiwang is a new station recently opened by Miss Moody and Miss Wright Bay. Tating and Pichieh—the stations occupied by the Frobenius missionaries—have suffered heavily from brigand attacks during recent months.

impossible for me to pay what you demand." Several times during the journey of 160 ½ (over 53 English miles), I was threatened with beating, torture and death, and once I was bound with a view to being suspended from a beam by my hands. I said: "You may so torture me that I promise what you demand, but after all I cannot pay: so what will be gained in the end?" They then untied me.

Mr. Cecil-Smith's release was finally effected through the kind efforts of the

German Roman Catholic priest and a Chinese friend at Anhwa, a small city to the north of Szenan.

We have no news of the release of Mr. D. P. Pike. A letter from Mr. H. Fisher reports that, after escorting Messrs. Fisher and Jensen to Hingi, Mr. Pike left for Anshun, intending to go via Puanhsien if the way seemed clear. On the evening of September 14 his two coolies arrived at Hingi and reported that Mr. Pike had been captured by

fourteen bandits, who said that they belonged to the 43rd Army and declared that Mr. Pike was an officer of the 25th. They dismissed his coolies, giving them half a dollar, and then they stripped Mr. Pike of his outer garments, bound him, and demanded \$20,000 or his life. As he refused to give them money they marched him off.

Earnest prayer is asked that he may speedily be released, and that Mrs. Pike (who is at Anshun) may be strengthened to bear the heavy strain that rests upon her.

A Rescue Shop.

'Go out . . . into the Streets . . . of the City.'

Mr. G. A. Scott, who writes from Kwangyuan, Szechuan, sailed for China in 1926.

IT has been a joy to open a Preaching Shop—for a 'Hall' it cannot be called—in the city of Kwangyuan. The need for this witness in a busy part of the city was keenly felt, and suggested to the Chinese Evangelist, who lost no time in procuring premises. He came to terms with a tailor, who, for a modest sum, has allowed us the use of his shop two evenings each week, when it has become too dark for him to see his work!

Clearing a space and putting a table in the open shop front, we set out our wares, including separate copies of the Four Gospels and the Acts bound attractively in coloured paper, and bundles of multi-coloured tracts, both large and small, whilst the bright colours and arresting messages of two or three of the Visual Evangelism Posters transform a dirty drab wall. Children swarm round and the front of the small shop is soon packed with men, the lamp-light revealing many wondering faces. You hear the whisper go round, 'Fuh in t'ang' (Gospel Hall), so our identity is discovered and there is no need to introduce ourselves. Leaflets bearing a short Gospel hymn are distributed, and an old Christian of 70 years of age, the young Evangelist and the missionary then blend their voices in a Chinese tune to sing the hymn, whilst the crowd follow the words on the leaflets. Following the singing of the hymn, Mr. 'Peace' the Evangelist, tells with no uncertain sound and with many an apt illustration 'the old, old story' that has triumphed right down the ages in every clime and country; old Mr. Seventy Years, his grey hairs demanding the respect of all, speaks of the love of JESUS for all men and of the joy to be found in Him and in Him alone. During the preaching the missionary detects the unmistakable

fumes of opium, which are wafted across the crowd; a closer investigation reveals an opium den at the rear of the premises, men reclining on the rough bed being dimly visible on either side of the little opium lamp. What a contrast in these two rooms! Perhaps you will have read some time or other the lines of Mr. C. T. Studd, whose fervent spirit of evangelism led him to write:—

'Some love to live within the sound
Of Church or Chapel bell;
But let me run a rescue shop
Within a yard of hell!'

With one eye on our Gospel Posters and the other on the reclining figures of the opium victims, these lines came at once to one's mind. Truly our Prea-

ching Shop is on the brink of one of hell's most horrible pits!

The missionary, standing up to speak, is stirred and inspired by the eager faces all around him; surely such a scene, such an opportunity, was in his vision when he felt the call of CHRIST and of China's need, away in the Homeland.

Then—the Vision; now—the Reality. Praise His Name! And with God's help he speaks of the world-embracing love of God and how that love embraces penitent sinners.

And so the precious seed is sown; do pray that Kwangyuan's Preaching Shop may be a 'fruit-shop,' bearing much fruit to the glory of GOD.



Photo 89

[G. A. Scott.]

INTERIOR OF THE CHURCH AT KWANGYUAN, SZECHUAN.

On the board above the pulpit is the text of the sermon preached by Mr. 'Peace,' the Chinese Evangelist: 'Look unto ME . . . all the ends of the earth.'—*Isa. xlv. 22.*

Editorial Notes.

THE TWO HUNDRED.—In a recent letter from Shanghai Mr. Stark states that he expects at least fifty new workers to arrive there before the end of 1929. Although these include Associate members of the Mission, about thirty-six men and women—from England, North America and Australasia—may be reckoned as the first batch of the 200 for whom we are praying. Applications continue to reach us, and from the time when the appeal was issued up to the middle of November seventy men and sixty-two women had approached us with a view to service in China. Of these one has actually sailed and seventeen have been accepted for training.

Perhaps it is hardly necessary to affirm that the appeal for two hundred new workers within two years is not in the nature of a 'stunt.' As a Mission we shrink from 'stunts,' whether the object be to raise money or to secure offers of service. But the need of reinforcements in China is so urgent and at the same time so little realised that we are compelled, in sheer loyalty to our Master, to lay it as a burden on the hearts and consciences of all our fellow-servants. While three hundred Chinese counties remain unevangelised, while it is still true that a million a month in China are dying without hope because without God, while (in spite of risk and strain) it is still possible to take up work in any of the provinces, above all, while our LORD'S command holds good, we must continue to give the widest possible publicity to the appeal. Meanwhile our primary need is for intercessors. If men and women are to come to us, GOD must send them, for we want no one who has not been commissioned by Him, and these are days when the standard of

spiritual fitness should be higher, if anything, than ever before.

Manchuria.—While Russian and Chinese armies continue to face each other on the Manchurian frontier, and negotiations for a settlement appear to be indefinitely postponed, the time seems hardly propitious for a new evangelistic effort. But Mr. Marshall Broomhall's article on page 187 (the last of a most valuable series on 'The Former Days') makes it perfectly clear that, from the earliest days, it has not been the policy of the C.I.M. to wait for a period of uninterrupted peace before planning for the occupation of new centres. Until the Advent of the Prince of Peace Himself, there will always be those who, arguing from the instability of political conditions, will say, with a show of reason, 'The time is not come, the time that the LORD'S house should be built.'

But the report presented to the China Council by Messrs. R. Gillies and A. Moore, who have spent some two months exploring the possibilities of opening up work in Manchuria, has led to a decision with which we are anxious that all our praying friends should be acquainted as soon as possible. The accompanying map shows clearly the position of the three Manchurian provinces. Of these FENGTIEN and KIRIN are reported to be 'fully appropriated for occupation by other Missions.' The district of Ningkuta, south of the railway between Harbin and Vladivostok, is a somewhat uncertain exception, and 'one other available city seems to be Fuchin on the Sungari river'—a city which suffered from a Russian air bombardment some weeks ago. But attention is mainly centred on the northern province of HEILUNGKIANG, 'hitherto regarded as the sphere of the Chinese Home Missionary Society. It is understood, however, that the occupation by the Mission of some parts of it would not be resented but welcomed by this Society which, at present, is occupying nine cities in the province. One city is also worked as an out-station by the Danish Lutheran Mission at Harbin, two others being worked by the Southern American Baptists. The places thus occupied cover the most thickly populated areas, the population of HEILUNGKIANG being principally along the railway and the Sungari river. Away from the former are prairies, jungles and grazing land for the most part sparsely populated; no great number of emigrants from China becoming pioneer colonists. With regard to other conditions, it was reported that bandits are active throughout the province; raids being made by Hunghtsi on a large scale on cities, also on trains and steamers. The modes of transport vary considerably, comprising rail, steamer, motor car, drosbky, sleigh, native cart and pedestrian carriers. Native dwelling houses as a rule are unsuitable and unsanitary, renting being very expensive, varying from Mex. \$60 to \$180 per *chien* (i.e., a linear space of 12 by 14 feet) a year. Food and fuelling are also very expensive. The winter is cold but dry, the average temperature in winter being from 30 to 40 degrees below zero (Fahrenheit), but sometimes going as low as 70 degrees below zero, i.e., more than 100 degrees of frost.'



THE THREE PROVINCES OF MANCHURIA.

As a preliminary step it has been decided 'that two experienced workers should for the space of a year occupy Tsitsihar, the provincial capital, a large city, said to have a population of about 100,000, situated to the north of the main line from Harbin to Russia, about 190 miles to the north-west of Harbin, in order more thoroughly to ascertain and to test facts and conditions in the province.'

Earnest prayer is asked that guidance may be given in the choice of workers for this new venture, and that they may from the beginning be conscious of the good hand of their GOD upon them in preparing a place for them and opening the hearts of the people to their message.

Getting to Grips.—If 1928 was the year when, after the period of evacuation, we began to take the offensive against the forces of darkness in China, 1929 will probably be remembered as a year when, with the development of that offensive, the enemy sought to launch a counter-attack. But the difficulties which our missionaries have been facing are merely a proof that we are really getting to grips with the enemy. If he were not fearful of a breach being made in his strongholds, he could afford to ignore our efforts. But the recrudescence of brigandage, for example, in HONAN and KWEICHOW, and the famine and pestilence in KANSÜ—to mention only the most prominent instances—show quite clearly that the prince of hell is marshalling his forces, that he means to give battle, and that, *as far as he is permitted*, he will seek to hinder every advance into his territory.

The Inset.—The inset which is included in this number of CHINA'S MILLIONS serves several useful purposes.

(1) It is a renewal form for the use of subscribers to the magazine. CHINA'S MILLIONS is sent free to all donors of 10s. and over, though many of these prefer to make a special contribution in order to prevent the cost of the magazine being met from the General Fund. To those of our readers who are not donors the subscription is 2s. 6d. per annum, post free.

(2) It provides an opportunity for bringing CHINA'S MILLIONS to the notice of others. It will be sent free of charge for three months to any addresses supplied by our readers.

(3) The inset and also the back page of this number give lists of some of our publications, especially the more recent ones, which are eminently suitable as Christmas and New Year gifts. From Mr. Broomhall's pen there is not only the shorter *Life of Hudson Taylor*, which, we have no doubt, will take its place among the classics of missionary literature, but also 'Our Sufficiency,' a remarkably cheap but most helpful and heartening booklet on the three great watchwords of the China Inland Mission—Ebenezer, Jehovah-nissi, and Jehovah-jireh. The stories of the first and last are far more familiar than the record of the way in which 'Jehovah-nissi' became a living word to Hudson Taylor; and it is peculiarly fitting that in this year of advance we should be reminded afresh that the LORD is our Banner. Special reference must be made also to the C.I.M. Calendar for 1930. The specially chosen verses of Scripture and the suggestions for prayer

all centre round the thought of the Forward Movement and the appeal for the Two Hundred.

A Visit to C.I.M. Headquarters.—It has been suggested that many of the friends of the Mission, who are in constant communication with us and uphold us in prayer, have never had an opportunity to visit the premises at Newington Green where for thirty-five years the business of the Mission in England has been carried on.

We therefore give a warm invitation to all our friends to pay us a visit early in December. From December 4 to 7 (from 2.30 to 5.30 on Wednesday, Thursday and Friday, and—for the special convenience of friends in the City—from 10 a.m. to 3 p.m. on Saturday) members of the staff and missionaries on furlough will be prepared to conduct visitors round the offices and Mission Home. All the publications of the Mission and a selection of Calendars, Christmas Cards, etc., will be on sale in the Business Department. Tea will be provided from 4.30 to 5 p.m., and we shall welcome any who are able to stay to the weekly Prayer Meeting on Wednesday at 6 p.m.

Comradeship for China.—The Annual New Year's Party of the Comradeship for China will be held (*D.V.*) in the Westminster Central Hall on Thursday, January 2, 1930, from 2.30 to 6.30 p.m. The programme, which includes several new features, will be full of interest for young people, as well as for older friends, and the gathering is open to all.

Tea will be provided, and tickets may be obtained—1s. each—on application to the Comradeship Leaders, Newington Green, London, N.16. Tea tables may be reserved for parties by request.

The Annual Party will be followed immediately by a Rally from 6.45 to 8 p.m. in the Large Hall, when, in addition to missionary speakers, the Rev. Bryan S. W. Green, B.D., of the C.S.S.M., will give an address. This is the first time that the Rally has been held in the Large Hall, and it is hoped that the attendance will justify the experiment.

A fact of special interest in connection with the Rally this year is that the Rev. F. H. Easton, who has recently been appointed Comradeship Leader, will make his first official appearance in that capacity. Mr. Easton served as a missionary in China for eight years, and his parents are well-known veterans of the C.I.M. He is the author of several books which have a special, though by no means exclusive, appeal to young people.* His latest book, entitled 'Tales of a Chinese Carrying Pole' (2s. net), has just been published by the Religious Tract Society and may be obtained from the R.T.S. or from the offices of the Mission.

The Late Mr. D. Gordon Harding.—The sad news of the death of Mr. D. Gordon Harding after a long and trying illness reached us by cable on November 5, and we offer our prayerful sympathy to his wife and family in their bereavement. We hope to include a notice of Mr. Harding's life and service in China in our next issue.

* *Barak: the Diary of a Donkey* (1s. 6d. net) and *A Bit of Old China: or, The Romance of Golden Hill* (2s. 6d. net). Hulbert Publishing Co., Ltd., 7, Paternoster Row, E.C.4.

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