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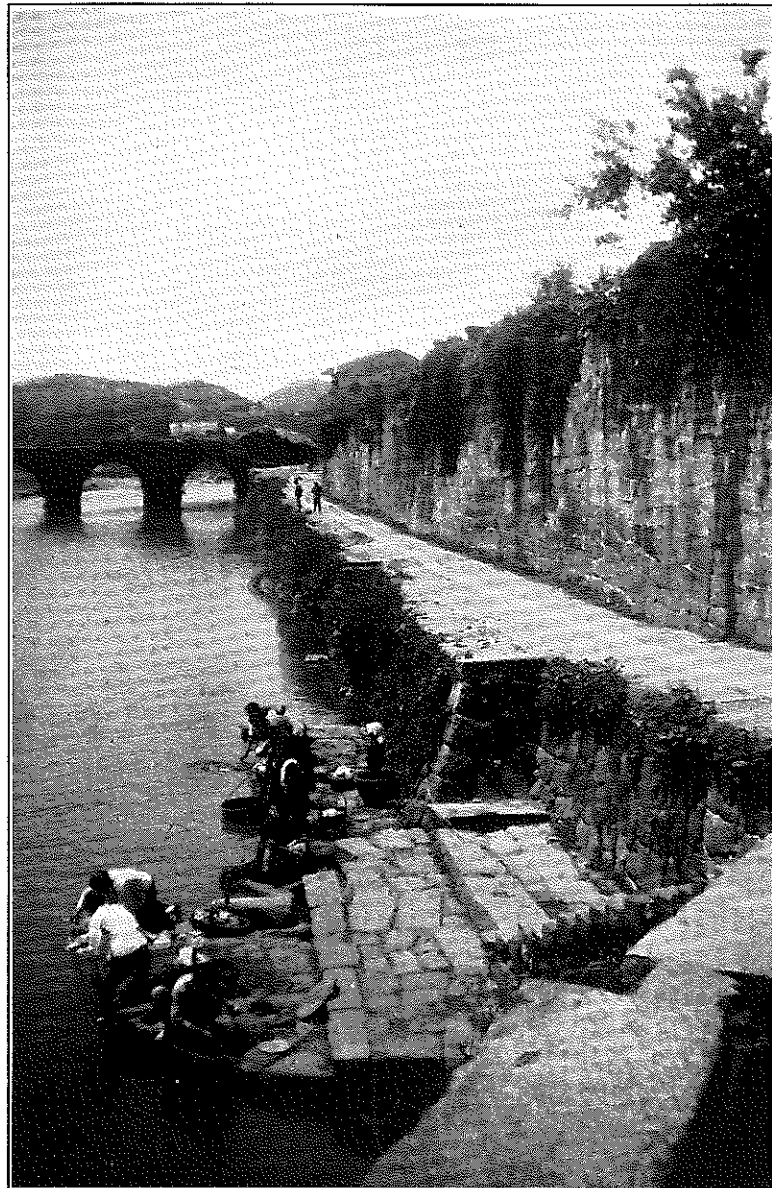
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JUST OUTSIDE ONE OF THE GATES OF TSINGTEH, AN-HWEI, THE CITY FROM WHICH THE LATE MR. AND MRS. J. C. STAM WERE TAKEN BY COMMUNISTS

Photograph by
John C. Stam

His Witnesses Unto Death

A Tribute to John and Elisabeth Stam

"In nothing shall I be put to shame, but . . . Christ shall be magnified in my body, whether by life, or by death"—Philippians 1:20.

WE think of martyrs, usually, as men and women of other days, remote from our own time and knowledge. That two young missionaries, therefore, known to many on this continent and having gone out from our midst so recently that their farewell messages are still fresh in our minds, should be called upon, in their service for Christ, to submit to sudden and brutal death—this amazes us. And yet the grace and strength of the Lord was theirs in the hour of supreme trial.

On the day of their capture, John Stam wrote to the executive officers of the Mission at Shanghai, the following note from the captured city of Tsingteh:

Tsingteh, Anhwei, December 6, 1934.

Dear Brethren:

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

All our possessions and stores are in their hands, but we praise God for peace in our hearts—and a meal tonight. God grant you wisdom in what you do, and us fortitude, courage, and peace of heart. He is able—and a wonderful Friend at such a time.

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

The Lord bless and guide you—and as for us, may God be glorified whether by life or by death.

In Him,

(Signed) JOHN C. STAM.

The story as pieced together from official communications and the public press is swift and tragic in its character. Rumors of the approach of Communists had been frequent at Tsingteh. But who could tell whether such rumors were well founded? In many parts of China the people live in constant dread of attack, and their apprehension gives rise to many alarms, false as well as true. The foreigner is not the only one to fear the Communists; the people suffer the pillage of all their goods and deaths by hundreds. The missionary, remaining with the Christians of his station as long as it is possible to do so, calms and helps them, and gains by a courageous attitude an influence that will tell for the Master's work.

But suddenly Tsingteh was in the hands of a ruthless force, looting, destroying, taking captives, killing. The Communists invaded the Mission premises, taking what they pleased, and seizing the missionary and his wife professedly for ransom. The young couple had an infant daughter, Helen Priscilla, born only three months before. She too was carried off, doubtless in the mother's arms. People of Tsingteh are said to have begged the Communists not to take the foreigners.

After shameful public treatment, we are told, and with cruel binding, which did not permit the prisoners even to lie down during the night, their captors threw aside the plea of expecting ransom, and in the ancient and still-used Chinese manner put them to the sword—even as tradition tells us St. Paul came to his earthly end.

This seems to have occurred at Miaosheo, ten or twelve miles from Tsingteh, for here their bodies were found.

John Stam in writing to his father some time before, and mentioning the prevailing dangers, had enclosed



MRS. STAM (NEE SCOTT) AND MR. JOHN C. STAM, WHO WERE CRUELLY KILLED BY COMMUNISTS IN SOUTHERN ANHWEI, IN DECEMBER 1934. THIS PHOTOGRAPH WAS TAKEN AT THE TIME OF THEIR MARRIAGE, OCTOBER 25, 1933

verses which, though written by another, he said expressed his own feelings.

AFRAID?

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

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

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

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

But what of little Helen Priscilla? Early news dispatches failed to mention her, but later it has been related how she was found, hungry and crying, in a deserted house, where, it seems, she had been left alone for twenty-four hours. A Christian Chinese pastor discovered the child, and she was carried in a rice basket all the way to Wuhu, where she came into the hands of fellow C. I. M. missionaries, Mr. and Mrs. George A. Birch. Along the road the baby was tenderly nursed by Chinese women. Tucked away in her clothing were found ten silver dollars—a touching token of the devoted young mother's last thought for the little one from whom she perforce was separated.

Mrs. Stam is the daughter of Dr. and Mrs. Charles Ernest Scott, well-known in this country, and laboring in China under the American Presbyterian Mission. On receipt of the tragic news these grandparents at once

made arrangements to take the little orphaned granddaughter to their station at Tsinan, Shantung.

When the first telegram reached Dr. Scott from C. I. M. headquarters at Shanghai, reporting the rumor of Mr. and Mrs. Stam having been captured by Communists, he wrote in a letter to Mr. Stam's parents in America: "Please pray that, if still on earth, Betty and John and little Helen Priscilla may soon be released, provided this is God's will for them. . . . John and Betty are radiant with love for Jesus Christ, and passionate to make Him known to those who apart from them will never hear the Good News. . . . They have heavenly perspective. No matter how much they may be tortured, or whatever happens to them, they will not deny their Lord but will be good soldiers of Jesus Christ."

Upon learning later that his dear daughter and son-in-law had been slain, Dr. Scott said prophetically: "They have not died in vain. The blood of the martyrs is still the seed of the church. If we could hear our beloved children speak, we know from their convictions that they would praise God because He counted them worthy to suffer for the sake of Christ." Truly, the Lord must have a high and holy purpose in permitting this sacrifice, and we believe that to many a God-devoted heart the challenge will come: "Who follows in their train?"

The parents of Mr. Stam live in Paterson, N. J., where the father, Mr. Peter Stam, has for many years been the Director of the soul-saving Star of Hope Mission. In addition to his parents, Mr. John Stam is survived by five brothers and two sisters, all actively engaged in the Lord's work. One brother is a missionary in East Africa.

Our Home Director having early communicated with the bereaved father by telegram, received this reply:

Deeply appreciate your consolation. Sacrifice seems great, but not too great for Him who gave Himself for us. Experiencing God's grace. Believe wholeheartedly Romans 8:28.

And subsequently Mr. Peter Stam has written:

Our dear children, John C. Stam and Elisabeth Scott Stam, have gone to be with the Lord. They loved Him, they served Him, and now they are with Him. What could be more glorious?

As for those of us who have been left behind, we were once more reminded of our sacred vows by a telegram received from one of John's schoolmates in the Middle West—"Remember, you gave John to God, not to China." Our hearts, though bowed for a little while with sadness, answered, "Amen!" It was our desire that he, as well as we, should serve the Lord, and if that could be better done by death than by life, we would have it so.

After the news of the slaying of Betty and John had been published, we still received a number of letters telling us that a great volume of prayer was going up for their release from their Communist captors. These many friends need not feel that their prayers were unanswered. They were answered, for Betty and John were released. They were released from the pain and toil of earth, and brought gently into the presence of the Saviour whom they loved dearly.

We are earnestly praying that it will all be for God's glory and the salvation of souls. How glad we shall be if through this dreadful experience many souls shall be won for the Lord Jesus! How glad we shall be if many dear Christian young people shall be inspired to give themselves to the Lord as never before, for a life of sacrifice and service!

We were honored by having sons and daughters minister for our Lord among the heathen, but we are more signally honored that two of them have won the martyr's crown.

To the families of these beloved young martyrs for Christ, as well as to the home centers of the Mission, a steady stream of messages of condolence and tributes to the noble character of John and Betty Stam continues to pour in. These messages come from near and far, from intimate friends, former classmates, churches and

fellow missionary societies, and many also from persons who though total strangers have been deeply stirred by what has occurred. A number of touching offers to adopt and care for little Helen Priscilla have been received from fine Christian families. Not a few have been moved to send donations for the work for which Mr. and Mrs. Stam laid down their lives. And far from the tragedy having had a deterring influence upon missionary recruiting, it has had the opposite effect of quickening the zeal of those who are already candidates of the Mission and stimulating other young Christians to offer for service in China.

One lady candidate, who was first influenced toward China by Betty Scott (Mrs. Stam) when they were students together at Wilson College, writes: "I do not fear death, but would be happy to die in China or here for Christ's cause. The chief desire would be that my death should be a means of leading precious souls to Christ. Being human, I naturally dread suffering and distress of body, and abuse at the hands of wicked men, but I really believe that I have faced all these possibilities and counted the cost. This tragic and terrible happening does not frighten me but rather makes me re-gird myself with the armor of God."

It has been a long time since any event connected with the mission fields has made so wide and profound an impression in this country. We believe that John and Betty Stam may by their death have spoken even more loudly than by their brief lives of devoted service. Let no one call this ending of their earthly career a tragedy, for in reality it is a triumph. It recalls to our mind the old seal of the noble Moravian Brotherhood consisting of a lamb upon a crimson background, together with the cross of resurrection and a banner of victory. Underneath all was the motto in Latin which, translated into English, reads: OUR LAMB HAS CONQUERED; LET US FOLLOW HIM. John and Betty Stam were true followers of the Lamb—in life, and even unto death. Again the challenge comes: "Who follows in their train?"

Stand Still and See

A poem by Elisabeth Scott (Mrs. J. C. Stam), published in *The Sunday School Times*

"I'm standing, Lord.
There is a mist that blinds my sight.
Steep jagged rocks, front, left, and right,
Lower, dim, gigantic, in the night.
Where is the way?"

"I'm standing, Lord.
The black rock hems me in behind.
Above my head a moaning wind
Chills and oppresses heart and mind.
I am afraid!

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

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

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

Mr. Lo's Rescue of the "Miracle Baby"

By W. J. HANNA, China Inland Mission Superintendent of Anhwei Province

This information received since the memorial article regarding Mr. and Mrs. John C. Stam (page 24) was prepared, is taken from a letter written by Rev. W. J. Hanna to the Mission's headquarters at Shanghai. Mr. Stam was expecting Rev. C. K. Lo to co-operate with him in work at Miaosheo.

MR. LO was surely sent by God to Miaosheo just at the time he went.

He arrived with his wife and children on the Thursday night that the Reds were in Tsingteh. When the Communists arrived on Friday, he was arrested by a leader who took him for the *pao-chang* (local official). He was identified by Chang Hsiu-sheng as a tract distributor and medicine seller who had arrived the night before, and was released. He and his family took refuge on the hills that night and were there without food or water until Sunday afternoon,

when Mr. Lo ventured down into the village.

He did not see the murders committed but had heard what had happened. He asked about the baby, but the women were too much afraid to do more than point in a certain direction. He went into a big house that had been looted clean and, finding his way to the innermost room, heard the baby crying and soon had it in his arms.

Mr. and Mrs. Stam had spent the night in that room, John bound in a standing position to the foot of the bed, but the mother and babe evidently lying upon the bed. When they were bound with their hands behind their backs Saturday morning and led away, the baby had to be left behind on the bed. It was warmly clothed, and in a supply of napkins inside the "snuggle-bunny" (a woolen bag with a hood, and zipper up the front) was pinned ten dollars. The baby had evidently not been touched during the thirty hours it must have lain there. On a table was a tin with a little Lactogen, some sugar, and a tin of biscuits.

Mr. Lo carried the baby with him while he found the bodies on a hillock outside the town at the end of the main street. Their deaths occurred about ten o'clock on the morning of Saturday, December 8. Mr. Lo bought two coffins and also white cloth, lime, etc., and with the help of another man placed them in the coffins.



HELEN PRISCILLA, DAUGHTER OF MR. AND MRS. JOHN C. STAM. "DOES SHE NOT STRETCH OUT HER HANDS APPEALINGLY FOR VOLUNTEERS FOR CHINA TO TAKE HER PARENTS' PLACE?"

Photograph taken by her father, probably early in November, 1934

He and his wife and children set off with the baby for Kingsien, taking with them the letter which John wrote on the Friday when they were first taken into Miaosheo.

Miaosheo, Anhwei, December 7, 1934

China Inland Mission.

Dear Brethren:

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

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

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

Yours in Him,

(Signed) JOHN C. STAM.

This letter was given to the postmaster with the request that it be sent on. Mr. Stam said to the postmaster, "I have no money to pay the postage, but please send this for me." As the mail leaves only once in five days, the postmaster gave the letter to Mr. Lo to post at Kingsien.

On the road Mr. Lo asked Chinese mothers to nurse the baby, which they gladly did. He says he picked out the younger women and those who looked healthy. On arriving at Kingsien they bought Lactogen, and Mrs. Lo prepared the food for the baby. She was in the Wuhu hospital when one of her children was born, so had a good idea of how a foreign baby should be cared for. They rode chairs to Süancheng, and Mr. Lo and Mr. Birch brought the precious darling on here. It is a wonderful baby. The "Miracle Baby" we call her. Dr. Brown has examined her and she seems to be in perfect condition, sleeps well, and is easy to care for. Miss Woosley has taken entire care of her for the present.

Mr. Chang Hsiu-sheng, who has for long been a very cold Christian, went boldly forward and pleaded with the men not to harm Mr. and Mrs. Stam. He refused to accept their denial, and insisted that their lives be spared. He was tied up, and reports say they visited his home and, finding Bibles and other Christian books, they accused him of being a follower of the foreigners and killed him, about fifteen *li* away. Little did we know that this man would be counted worthy to be a martyr for Christ.

A Chinese Tribute

The following touching letter was received at the Mission's headquarters in Shanghai from a Chinese friend, previously unknown.

Shanghai, 19th December, 1934.

Director, China Inland Mission, Shanghai.

Dear Sir:

The brutal murder of Mr. and Mrs. John C. Stam, two of your noble band of Christian workers, committed by a crazy mob of Communists in Anhwei, has indeed filled everyone with horror and grief. As a Chinese I cannot tell you how deeply I feel at this terrible tragedy happening to two such noble souls. However, it is consoling to know that the blood of martyrs could not have been shed in vain.

As a humble expression of my deep sympathy I enclose a cheque for \$25.00, which I beg you to accept as a Christmas gift on behalf of Baby Stam, whose life fortunately has been spared.

Sincerely yours,

C. H. Wang.

TO be absent from the body! to be present with the Lord! to be free from sin! And this is the end of the worst that man's malice can ever bring upon us.

—J. Hudson Taylor

Mr. and Mrs. J. C. Stam's Funeral Services

The following account of the funeral of Mr. and Mrs. John C. Stam has been taken from a Shanghai newspaper. The clipping was contained in a letter from Mr. H. M. Griffin, one of our North American workers, who went to China in 1922.

AND I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God"—with these impressive words the service of triumph in memory of the Tsingteh martyrs was opened. The late Rev. John C. Stam, and Elisabeth Scott Stam, his wife, were the 73rd and 74th martyrs of the China Inland Mission.

"We are not here to conduct a funeral service, but a service of triumph," declared Rev. W. J. Hanna, Anhwei provincial superintendent of the China Inland Mission, who officiated at the service. The Scripture was read by Rev. H. M. Griffin, representing the Shanghai headquarters of the Mission. Rev. Howard Van Dyck of the Wuhu Christian Alliance Mission led in prayer. A duet was rendered by Miss Bertha Cassidy and Dr. Hyla S. Watters. Rev. Nathan E. Walton sang the beautiful solo, "Face to Face." Mr. Stam's co-worker, the Rev. George A. Birch, of Süancheng, and Mr. Hanna gave the addresses of tribute. The concluding prayer was offered by Rev. A. B. Lewis, Kiangsi provincial superintendent of the China Inland Mission.

The chapel of the Wuhu General Hospital was crowded for the occasion, which was attended by representatives of the Chinese Government, of American and other consular offices, and of all the local Christian organizations, Chinese and foreign. Interment was in the lovely foreign cemetery.

Sowing Tingsi With the Gospel

By MISS RUTH VERHULST, Tingsi, Kansu

Writing in July, Miss Verhulst presented a picture which has in it both lights and shadows. Miss Waldner, whom she mentions, is now Mrs. J. S. Muir, of Wuwei, formerly Liangchow, Kansu.

LAST March we made a trip to the country village seventy li out. This time we traveled by ox-cart; although it was very slow it was more comfortable than riding small donkeys. We arrived at the village about dusk. Since this was our third visit, it was easy to find an inn. Settling in was a minor matter, as we had not taken much with us besides our bedding and literature.

I had been asking the Lord for some immediate results; that is, for some who would believe on the first hearing. I believe He gave us some. Our mornings for the most part were spent in reading and praying. We would preach to all who came in, but they were only a few, as most of the people were busy during the morning hours. We, the Bible-woman and I, went out about eleven o'clock to visit in the homes. The women usually were through with their morning meal by then and were free to listen. We had good crowds to preach to and received more invitations than we could accept.

One evening, just as we were about to return to the inn, a woman called us in to preach. We went in and found several women waiting to hear us. One young woman, who heard for the first time, followed me through the poster talks most intelligently. She seemed so much interested and so receptive that I invited her to come to the inn to hear more. She could not come that evening, but she came in the next morning and spent three hours with us, hearing more and learning a little prayer and Gospel choruses. I tried to tell her what it would mean to believe on the Lord—that she would have to give up her idolatry and ancestral worship, also that her friends and relatives might laugh at her and say she was following the foreigner. She said that she was willing for all of this. She came to the meetings that evening and the next day, then we had to leave, and have not been able to go back.

In the same place the village school-teacher came in one day and heard the Gospel preached from a poster showing a man in a pit, which represents our sins. This poster shows a Buddhist and a Taoist priest going by, unable to help the man out of the pit. In the next picture Confucius goes by; he also is unable to help the man. Then a Christian comes along, and with one arm around the cross he uses the other hand to help the man out of the pit.

This poster seemed to have made quite an impression upon Mr. Wang, the school-teacher. He went home and that night dreamed he was the man in the pit. He was much perturbed by the dream. The next day he came and told us about it, wanting to know its significance. He was told that it was a warning for him to repent quickly and believe on the Lord. We gave him a New Testament, and that night he read the first fourteen chapters of St. Matthew. He came back again and again to the inn where

we were staying, and would tell the others who were standing around that the doctrine was good, that he was going to believe.

Last year, when Miss Waldner and the Bible-woman were in this village, a country woman came in and heard the Gospel. She accepted the Lord then. Her son had left home to join the army, and she prayed the Lord to send him home to take care of her. After a few months her son came home, and the mother was overjoyed to think the Lord had heard her prayer. Now all her neighbors know that she prays, and believes in Jesus.

In May we went to the conference held in Lanchow for all the C. I. M. missionaries of this province. Practically all the missionaries were present, forty-eight adults, and several children. It was a real joy to meet the different ones and to discuss our problems.

Just after getting back from the conference, my new fellow-worker, Miss Wilda Miller, came up to join me. We are very happy together. When we let the Lord choose our inheritance and our fellow-workers, there are never any regrets.

We had a long dry spell this summer, until we thought there might be another famine. Wells were going dry, so we were all very thankful when a good rain came. But it made our hearts ache to see the Chinese thanking their gods of wood and stone, instead of thanking our heavenly Father.

The past few months the farmers have been very busy, so we have given ourselves to the city work. We have sought to go out four afternoons each week, visiting in the homes. In the months of June and July we visited sixty-three homes and preached the Gospel to approximately three hundred persons. Some have to hear many times before they understand what it is all about.

A few weeks ago the Chinese made their yearly pilgrimage to the temples outside of the city. This is a time when nearly the whole city turns out. The men go the first day and the women and children the second day. We went out too, with our Bible-woman and gave tracts to more than two hundred people.

Although we have only a few steady inquirers after the truth, we believe there will be a rich reaping in this place, for the city has been literally sown with the Gospel, and is continually watered with prayer—God, who is faithful, will give the increase.

Our Shanghai Letter

By JAMES STARK, Secretary of the China Council,
Writing on November 30, 1934

IN MY letter of November 3 I reported the taking captive of Mr. A. Hayman and Mr. R. A. Bosshardt by Communists in Kweichow, and indicated the route by which their captors were thought to be traveling. Our surmise proved to be correct. Letters and telegrams since received report that Hsiao Keh and his Communist followers entered southeast Szechwan at Yen-hosze, and uniting with Ho Lung and his forces, passed through Yuyang, en route to Lih sien, formerly known as Lichow, in northern Hunan. In passing through Yuyang, allegedly with the permission of General Tien, they took the postmaster with them, but subsequently released him. The postmaster said he saw the two foreign captives, both of them bound. This information, first received from Wuchang, has now been confirmed from Changteh.

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

CONDITIONS IN EAST SZECHWAN In regard to East Szechwan, Mr. Skinner says it is reported by the local press that "Since the occupation of Tongchiang, Nanchuang, Pachung, and Ilung by the Communist forces they have been energetically concentrating food supplies, and training men in preparation for a general offensive with a view to sowing the seed of communism throughout the whole province. They assert that they can make territorial gain if they want to; but that it would be to their disadvantage to distribute a limited number of their forces over an extensive area at the present time. The Shensi troops are reported to have commenced their movement toward the border of Szechwan, and are said to have

Editorial Notes

FURTHER WORD FROM CAPTURED BRETHREN We keenly regret that there is still no word of the release of our two dear brethren, Messrs.

Bosshardt and Hayman, who were captured by Communists in Kweichow early last October. Latest reports are that their captors after traveling north, with the evident intention of entering Szechwan, have instead turned eastward into northern Hunan. A letter has been received from Mr. Hayman, dated December 7 at a small town in that region. It was evidently written at the dictation of his captors with a view to stimulating negotiations for ransom. Mr. Hayman added that he and Mr. Bosshardt "were being treated as well as could be expected." It is certainly an answer to the many prayers offered for these two dear captives that they had been kept in good health through more than two months of trying captivity experiences, and we are the more constrained to pray on for their speedy deliverance, if this may be God's will. Every possible effort is being put forth by the Mission, and also by the British and Chinese authorities, in their behalf. In the meantime the situation in the disturbed areas of Anhwei, Hunan, Kweichow, and Szechwan appears not to be materially altered. Chinese government troops are in the field against the Communist forces, and meanwhile our missionaries have temporarily withdrawn to points of safety. R.H.G.

PRAYER FOR THE CHINESE GOVERNMENT Every day brings fresh evidence that the martyrdom of dear John and Betty Stam is

bearing abundant fruit. It is our earnest prayer and hope that one result it will have, among others, will be to stir the Chinese government and its armies to more effective efforts against the formidable bands of Bolshevized outlaws which are terrorizing wide areas in central China. Credit is due Generalissimo Chiang Kai-shek for his energetic military operations in Kiangsi, by which that province has been largely rid of Communist forces. But unfortunately this has only driven them into neighboring provinces to repeat their brutal work of pillage and slaughter elsewhere. The painful fact is that Mr. and Mrs. Stam's death was at the hands of some of these very robbers who were forced out of Kiangsi by Chiang's soldiers. The capture of Messrs. Hayman and Bosshardt is also to be traced to the same source, for they fell into the hands of the main body of Communists that retreated westward from Kiangsi across Hunan into Kweichow. Similarly the relief felt some time ago in northern Anhwei and southern Shensi by the driving out of bandit hordes from those sections only meant the invasion of eastern Szechwan with resultant wholesale destruction and death. It is clearly evident that this way of dealing with the Communist menace is far from satisfactory and that more united and drastic measures are needed. To this end we need to pray for the central and provincial governments of China, that wise policies may be adopted and firmly carried out; and also for the military forces, that their generals may lay aside personal jealousies and selfish ambitions and join wholeheartedly in a common and vigorous offensive against these ruthless perpetrators of crime. The Scriptural injunction to pray for those in authority carries with it the assurance that such prayers will avail. We suggest that our readers make this a special subject of daily prayer. R.H.G.

THE QUESTION OF RANSOM The demand for ransom by the captors of Mr. and Mrs. John C. Stam did not reach the Mission's head-

quarters in Shanghai until after the news of their death had arrived by telegram. The Communists who hold Mr. Bosshardt and Mr. Hayman in captivity have demanded an exorbitant ransom in military supplies or in money from the Chinese government. In view of the widespread interest in these cases and of a possible misunderstanding of the whole question of paying ransom, some explanation of the position taken by the Mission, and indeed by the missionary body in general, is in order. Perhaps we cannot do better than to quote part of an editorial note in the December issue of the British edition of *China's Millions*.

With thousands of missionaries living in isolated and defenseless stations throughout the whole of China the problem of ransom is of the greatest importance. If the brigands found that the missionary societies were willing to redeem their workers for money, the capture of missionaries would immediately become a lucrative employment. No one would be safe. The perils of the missionary community would be immeasurably increased, and the scale of captures would very soon make ransom impossible. The ransom of a few would imperil many hundreds. There is no deliverance along that road. The only wise way is to act in such a manner as to cause the brigands to learn that it is not a profitable business for them to take captive those who are among them as friends, and not as representatives of wealthy corporations. What may appear hard is in truth the greatest kindness, and some missionaries, even when in captivity, have asked that no personal sympathy for them should cause their friends to take the false step of payment with worse consequences to follow. In principle all missionary societies are agreed in this matter. R.H.G.

WHAT REVIVAL MEANS TO MISSIONARIES It has rejoiced our hearts frequently of late to hear of spiritual awakening or revival, as we often term it, in various parts of China. Prayer for blessing has been answered by evidences of the Holy Spirit working in power. Chinese evangelists as well as foreigners have thus been used of God, and women as well as men have been the human instruments. Places hitherto untouched or seemingly dead to spiritual things have become alive. A realization of need, confession of sin, and crying to God have marked these movements, with many similarities to revivals of former days in our home lands. Various stations have had accessions to the church in considerable numbers, and as a large proportion of these new believers or restored backsliders are undoubtedly genuinely born again or restored members of the Body of Christ, we give our grateful praise to God. But a significant fact appears in connection with these revivals; in many cases the earnest missionaries, eager to see a work of the Holy Spirit in their midst, have found themselves first of all brought low by His power, bringing them to renewed consecration, warmer fellowship among themselves, and the absolute seeking of His will. Then came blessing upon the people to whom they ministered and for whom they were praying. Is there not in this a lesson for us who are the lookers-on of missionary work, we of the home lands who long to have revival here? We have heard, many times before, no doubt, that revival begins first in the hearts of those who zealously desire it for others. Here are numerous proofs brought to us from a foreign land, which remind us of this truth and should stir us to follow the same procedure. F.F.H.