

THE CHINA STORY

*The Church of the Nazarene in
North China, South China, and Taiwan*

by

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Dedication

To my wife, Emma Doris Osborn,
my close companion for more than
fifty-two years; a lover of the
Word of God, and gifted in
personal work and
helping to get believers
established in the Word,
we dedicate this book.



Preface

We have been asked by the Missionary Study Committee of our denomination to relate the "China Story": that is, to tell what we can, in the short space allotted, about the work of the Church of the Nazarene during half a century or more in north and south China, as well as on the island of Formosa, known to the Chinese as Taiwan.

China has had centuries of internal war, political uprisings, independent kingdoms, warlords, bandits, famines, plagues, pestilences, floods, and external conflicts with other nations, such as Britain and Japan.

After the terrible Boxer Rebellion of 1900, indemnities from China were demanded by Russia, Italy, France, Britain, Germany, Japan, and Austria. Most of these were given in the form of large concessions of land inside the main cities. These concessions, or colonies, largely had their own government, taxes, and customs regulations. This meant a loss of revenue to the Chinese government. Extraterritorial privileges were also given to all foreign residents in these areas. It was not until recent years that this system was overthrown by China. The United States never did accept any of China's territory, but did receive payment in money for her losses during the Rebellion. This was used by the United States for the education of Chinese students in the universities of America.

The story of the work of the Church of the Nazarene in China dates from shortly after the Boxer Rebellion, and we wish to relate how God has led and blessed over these years in this great, faraway land.

We trust that this little book will give the reader a better idea of what the Lord has been doing here through our church, and that it will cause you to pray even more earnestly for China. May God in some way overrule and again open the door to the mainland for the preaching of the gospel.

—L. C. OSBORN

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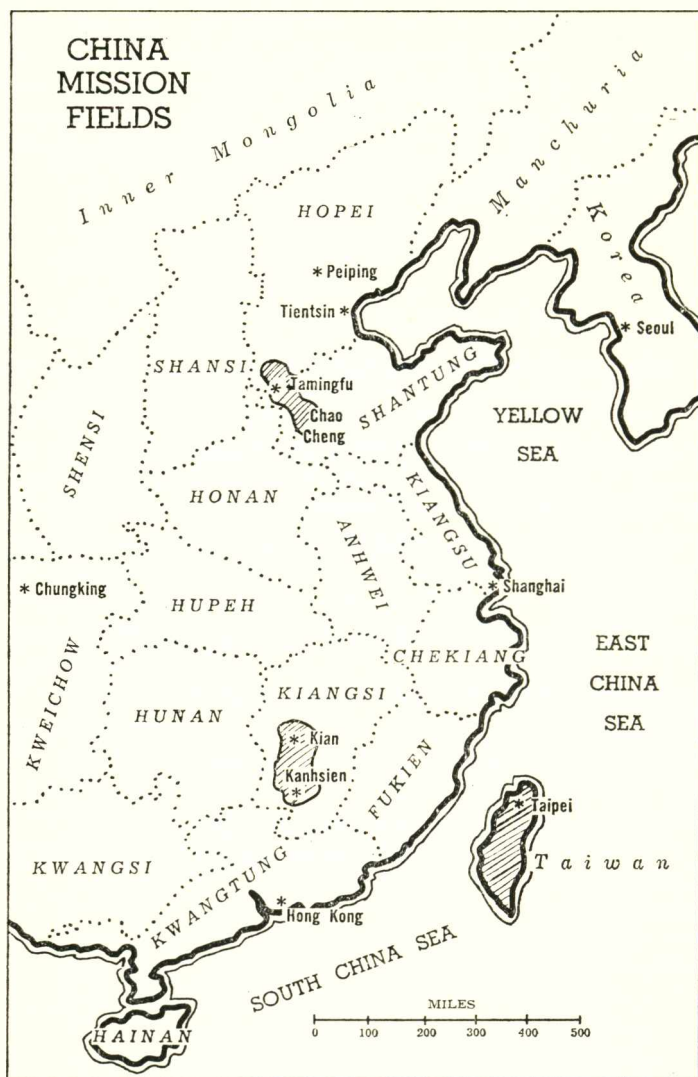
To Mrs. Pearl Ingram and Mary Lou Hester for correcting and typing the manuscript.

—L. C. O.

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CHINA MISSION FIELDS



1

Jacob Kohl, the Pioneer

The work of the Church of the Nazarene in China was actually begun in southwestern Shantung Province, about 400 miles straight west of the large port city of Tsingtao (Sing-dow). It was located at Chao Cheng, near to the Honan and Hopei provincial borders, in the most illiterate section of Shantung Province. There is a little known story connected with the beginnings of our work which needs to be told. It has to do with Jacob Kohl, a native of Gratersford, Pa.

In his youth, Jacob Kohl had left his home and gone to work in Philadelphia. Here he not only backslid but also developed a bad case of lung trouble. One day he visited his home and announced to his mother that he was going to California for his health. Mother Kohl, having daily talked to the Lord about her wayward son, was not overly concerned. She had prayed through for Jacob and had the assurance that he would not only be reclaimed and sanctified, but would be healed and called to be a missionary to China.

"Go to California! He will die on the way!" some of the neighbors warned. Mother Kohl stood firmly with her son, who was indeed a very sick man. At the

front door of the farmhouse she bade him farewell, and he started on his way. Never once did her faith waver. She had strong assurance that God was looking down upon the scene and would do what He had promised to do. She staggered not at the promises of God. "Hath he said, and shall he not do it?" (Num. 23:19)

Sure as the promises of God, Jacob arrived safely in Los Angeles and in some unknown and mysterious way came in contact with Dr. P. F. Bresee, the founder of the Church of the Nazarene. Jacob, without friends in this section of the world, was attracted by the great love and kindness of Dr. Bresee, to whom he revealed both his physical and spiritual problems. Mother's prayers were being answered.

The two men sought a place where they could pray and there Jacob poured out his heart to God. His sins were forgiven and, soon after, God sanctified his soul and healed his body. The hearts of the two men were filled with praise to God for what had been done. Soon the Lord made it plain to Jacob that he was to become a missionary to China. God would also add 15 years to his life, the same as He had to the life of Hezekiah in Old Testament days.

Jacob sought the will of the Lord about going to China. He did not have a college education but, like Harmon Schmelzenbach, he had a divine commission—"Go ye"! This was in early 1903. It was to be 11 years before the church of the Nazarene would send missionaries to open work in North China.

One day a Rev. H. W. Houlding, who was the leader of an independent mission in Tamingfu, in North China, came to Los Angeles and visited several churches and missions. He pleaded for missionaries to come to what he called that "Dark Chihli" field. Over the years he was able to direct more than 100 good missionaries to China.

Jacob was impressed with the cries of this missionary who firmly declared, "*The Chinese can be reached!*" He was greatly moved and felt that God was calling him to join a group that was soon to depart for China. Dr. Bresee was consulted and put his approval upon Jacob's decision to go. He also presented Jacob with his own photo, which was always displayed in his humble home in China. Jacob could always look at this photo and count on the prayers of Dr. Bresee.

Miss Catherine Flagler was another member of that first party of missionaries to Tamingfu in 1903. Later she joined the Church of the Nazarene in China and became one of our faithful workers.

Jacob Kohl, going in obedience to God's call, did not have a long period of preparation, but he did have a clear call which was to hold him firm during the days ahead. He did not possess much in the way of equipment with which to work. His Bible and a few other books, along with some bedding, was all he took with him. But he had faith in God and an assurance that he was fully in His will.

He knew also that, where God guides, He also provides. What more did he need? He did not have a pledged salary, nor even his own passage money to China; but after prayer with Dr. Bresee and Rev. H. W. Houlding it was not long before the money arrived for his fare. God had marvelously provided. The future was in the hands of his all-wise Heavenly Father.

For nine years, while learning the language and getting acquainted with the people, Jacob lived in a mud house. He was on a farm just two miles from the walled city of Tamingfu. It had been built by crude workmen who had carried water and straw and mixed these with earth, much like the children of Israel did in Egypt. One shovelful of this mixture was put on top of another to form the walls, which were about 18

inches thick at the base, decreasing in thickness the higher they went. The building was about 20 feet long and eight feet wide inside. When the walls were about seven feet high, long roof poles were erected and covered with a thatch of cane stalks reinforced with more straw and mud to ensure good drainage during the rainy seasons. A double door was added on the east end along with two or three small, wooden, lattice-work windows. Each fall new oiled-paper "window-panes" were placed in these openings for protection against the strong, cold winds. During the hot summer months the paper was torn off to permit fresh air to circulate. There was a plain dirt floor and the simplest "furniture." This building was cold in the winter but quite comfortable during the summer.

Bandits and ruthless men were often not far away. Disease, plague, and pestilence were sometimes rampant in the area. Mosquitoes, fleas, scorpions, and the terrible sand flies (during wheat harvest in the early summer) tormented him, but he had no net to protect his frail body when asleep. Indeed his bed had neither springs nor mattress. His cookstove was made with a few mud brick standing on end, a few more across the top, and a small opening left at the end where fuel could be added to the smoky fire. The fuel used was coal dust mixed with mud in order to hold it together. It was hot when it was burning well but often was very hard to start.

There were no rugs upon which to kneel. The ground was cold during the long winters, when ice would often freeze to the thickness of six or more inches in the nearby ponds. Yet here upon his knees, in desperation of soul, Jacob cried to God on behalf of perishing souls. He also asked God to send more missionaries—holiness missionaries—to that benighted field.

In all his years of service, Jacob had but one furlough and that was for only three months. One month was spent enroute home, another month with his sainted, godly mother, and the third in getting back to the field.

Jacob had conquered the language, could read his Chinese Bible, and thus could lead souls to Christ. This was always his greatest delight. He was a servant to all. He lived very much alone until the last two years of his life, when he fell in love with and married a missionary nurse, Miss Jane Rutan. She had been in China a number of years and had a great love for the people. It seemed that God was raising up someone of real faith and prayer, as well as professional skill, to look after Jacob during those last days which had been promised by the Lord before his coming to China. The 15 years which God added to his life when he was healed in Los Angeles were drawing to a close.

A few months after their marriage, while doing evangelistic work in the western part of the field, Jacob again became ill. It seemed to be the same kind of throat and lung trouble from which he had originally been healed. Much prayer went up to the Throne on his behalf, but still the trouble persisted. Both Jacob and Jane felt that they must go back to America. They did not have sufficient funds for the trip, but nonetheless they set out for Shanghai, 1,000 miles away. He was carried by men many miles to the nearest railway. After much difficulty, they safely reached Shanghai, but a few days later Jacob went to be with Jesus, whom he loved and served. The simple telegram received at the mission station in Tamingfu read: "Jacob translated last night."

This man of God had a great influence upon the lives of all who knew him. He was a great soul. As I alighted from the cart inside the Tamingfu Mission

station on August 3, 1916, it was he who had said to me, "Welcome to China, and God bless you!" I shall never forget his greeting and the shine of another world upon his face. God was answering his prayers that more missionaries would come to that dark and sin-cursed field.

Jacob did not live to see the Church of the Nazarene actually located in Tamingfu. Nor did he see the expansion of the work to take in five more large counties including another million precious souls for which the Church of the Nazarene became responsible. But we know that he rejoiced with the angels in heaven over this answered prayer. In that final day many from that field will rise up to call Jacob blessed, for it was through him and his prayers that they found Christ.

2

Beginnings in North China

It was Rev. and Mrs. Peter Kiehn and Miss Glennie Sims who, in 1914, officially opened the work of the Church of the Nazarene in China. The Kiehns had previously spent five years in China with an independent Mennonite mission. Now General Superintendent Reynolds, with an overwhelming desire to carry out Christ's great commission to evangelize the world, came with them to China to locate a field for the Church of the Nazarene.

For several hundred years the Chinese had been ruled over by the Manchu government in Peking. In 1911 that system had been overthrown and the nationalists were in control, with the doors wide-open for missionary work. It took the new regime some years however, to get established. In fact it was not until 1928 that the warlords were finally overthrown and the nationalist flag flown all the way from Siam to Siberia. This also did not last long, but during that time the doors were wide-open almost everywhere for the preaching of the gospel.

Where should our mission locate? Since the Kiehns had already been working in Shantung and to some extent knew the language there, it seemed quite logical that our work should be started in that province of over 30 million people (an average of over 600 per square mile). This proved to be a wise choice.

Earlier, Jacob Kohl and several other missionaries (some of them holiness but not Nazarenes), had carried on work at Tamingfu under an independent mission. Then the holiness group broke away and established a strictly holiness mission for the National Holiness Association. They had accepted about 10 large counties in southern Shantung which were assigned to them by the China Continuation Committee in Shanghai. This C.C.C. was in charge of the division of mission territory, so that one mission would not overlap the territory of another.

When the N.H.A. heard that Dr. Reynolds was looking for a field for our denomination in China, they, having more territory than they could adequately serve, gladly divided with the Church of the Nazarene. Dr. Reynolds and his small band were very pleased, for it gave us five counties with a population of about 1 million. Of course to begin with we could not handle so large a field either, but it gave us, as a growing denomination, room for expansion.

Dr. Reynolds and his party were happy indeed. They opened the work in the city of Chao Cheng, which was the county seat for about 575 surrounding villages. Moreover it was only 35 miles from the much larger city of Tamingfu. The National Holiness Association had also given us one of their Chinese men, a Mr. Lee, as our first preacher. He was a great help in breaking down fear among the people in this new district. The local people were naturally suspicious and afraid to mingle with these new Americans, but Mr.

Lee would explain to them why the missionaries were there and quiet them so that they would listen to the gospel.

Our first location for the mission station was on the north street of the city near the Mohammedan mosque. Naturally we were surrounded largely with those of the Mohammedan faith, and it was a difficult place to work. The buildings were all made from mud; some with cane stalks for a roof, but others with tile roofs. Inside the walls of the city there was only one other mission, that of the German Roman Catholics, which was located just inside the south gate nearly one-half mile away.

Mr. Lee was able to find a friendly man who became the gateman for the new mission station. At that time he was not a Christian. Another man was secured to help carry water and do the work of a servant for the missionaries. This was necessary so that the missionaries would have ample time to work with people and try to interest them in the gospel.

The Kiehns and Miss Sims were busy from early morning until late at night. Sister Kiehn had received a little training as a nurse and Brother Kiehn (in the five years he had been with the other mission) also had learned how to care for minor ailments. They were kept busy helping the sick and witnessing for the Lord. God blessed their simple efforts and prejudice was broken down by this display of Christianity in action. At first the Chinese were afraid to enter the front gate of the mission but just stood outside looking in until they mustered up more courage. Some, who later found Christ, testified to their early fears and suspicions of the foreigners in their midst.

This original location was soon too small, so the mission was moved to a larger place near the west gate of the city.

When Glennie Sims first arrived in China, she had stopped at the capital of the province, about 150 miles east, for the study of the language. Later, when she joined the new work, she had to make the hazardous journey in a mule cart to Chao Cheng. Miss Ida Vieg (who now lies buried at Tamingfu) soon afterwards was accepted by the General Board to work with Miss Sims in starting the first girls' school in that section of China. In those days people were not educating their girls and saw no need for doing so. Only about 2 percent of all the women in China could read or write Chinese characters. When asked about educating their girls, the Chinese would often ask, "Can you educate my little calf?" They thought that it would be as easy and as useful to educate a cow as to educate their girls. Thank God, times have changed! We had a wonderful school and all of the girls found Christ. Many became wives of our national workers.

Money was scarce in those early days, but the Lord provided. A friend of Miss Sims in Norfolk, Va., sent five dollars a month. This paid the two teachers of the girls' and the boys' schools. This was the beginning of such mission schools in our field. Later on we had as many as 1,200 students in our Nazarene schools. The older Chinese in our churches had difficulty learning to sing, but you should have heard these boys and girls sing! They would "pull out all the stops," open their mouths, throw their heads back, and sing! You could always hear them above the discordant notes of the older people of the congregation. Many of these students became the early leaders of our church there.

About this time Clifford Brilhardt, a college graduate in the United States, was preparing to leave for China in answer to God's call. He was about to sail, when he accidentally drowned at a Sunday school pic-

nic. His life's work was cut short, but his godly, grieving parents, wanting still to do something for China, donated \$1,000 for the work at Chao Cheng. The money was used to build the first Nazarene church there, which was known as the Brilhardt Memorial Church. It was the scene of many of God's outpoured blessings. It was an L-shaped building with the women seated on one side and the men on the other with the pulpit in the center.

In 1917, Rev. and Mrs. O. P. Deale came to the field from Olivet College, along with Miss Pearl Denbo, who had been laboring in the Peniel Mission in South China. Miss Denbo was a great woman of prayer. The Deales attended language school for one year in Peking. Brother Deale served as treasurer of the mission for some time and later opened the work in the Pu Hsien district. In this county alone there were 1,700 villages without Christ. What a challenge!

After serving in this center for considerable time, the Deales were sent to Yung Nien in Hopei Province in the extreme western section of our field because of the shortness of workers there. Here Brother Deale erected the beautiful Walker Memorial Church in honor of Dr. Edward Walker, one of our early general superintendents. Brother Deale eventually became the manager of the Bresee Memorial Hospital at Tamingfu, where he served until in the early thirties. He left for furlough, never to return to China.

Pearl Denbo was with us only six years when she fell in love with a Mr. Schaffer of the Free Methodist Mission in Henan Province and was married. She had been a rich blessing to the women and girls of our early mission.

Meanwhile the independent mission at Tamingfu where the L. C. Osborns were working was having internal trouble. Although Mr. Houlding, the leader

of the mission, had been used of the Lord in bringing more than 100 missionaries to China, for one reason or another, they did not remain many years with him. Not that they returned home—they just joined other good, fundamental missions in China. The Osborns had met a Nazarene family while in America and had visited the nearby Nazarene field in China. They were impressed with what they had seen. They were told that if they, like others had done, should leave their present mission, they would be welcomed by the Nazarenes.

They prayed for a whole year about this. God had definitely led them to China and they were afraid of getting out of His will should a change be made. The Nazarenes offered to support them out of evangelistic funds, but they refused. God was supplying all their needs, but because of the policy of the independent mission and also the fact that quite a number of the missionaries in the group were not holiness, the Osborns were not content and so kept praying about the matter of going to the Nazarenes. Eventually they were led to put in their application to the General Board of the Church in America.

In 1919, Dr. H. F. Reynolds made a second missionary journey to China, at which time he officially accepted the Osborns into the Nazarene fellowship. A few days later they, with Dr. Reynolds and others, made the 35-mile, mule-cart journey from Tamingfu to Chao Cheng. There Dr. Reynolds convened the Mission Council and on June 9, in a Chinese service, ordained Mr. Osborn as an elder in the Church of the Nazarene. It was a beautiful service, and God's presence was greatly manifest.

Now with Glennie Sims, Ida Vieg, Pearl Denbo, and the Osborns all located at Chao Cheng, the mission council voted for the Kiehns to move to the larger and

more convenient city of Tamingfu and set up the mission headquarters there. The independent mission located there welcomed the Nazarenes and also consented to turn over to them five more counties with a million people. We were still a small mission and short of workers for so great a task, but God was about to give us increased personnel from America, which was a source of great encouragement.

Dr. Reynolds' two trips to China had made a great impression upon the churches in the homeland. Many felt—and how true it was!—that the time was short for missionary endeavor. What we did, we would need to do quickly. There was a great desire on the part of our General Board and the missionary society leaders to speed the work on the China field. Possibly there was a premonition that the open door for the preaching of the Word in China might be suddenly closed. We are sure that God was guiding in this.

The most flourishing years for the work in China began in 1920. Four new couples were sent to the field in that year: Dr. and Mrs. R. G. Fitz, Rev. and Mrs. F. C. Sutherland, Rev. and Mrs. Harry Wiese, and Rev. and Mrs. A. J. Smith. A sister of Mr. Smith, Miss Catherine Smith, was also accepted as a missionary by our General Board, and transferred from the Mennonite Mission to ours.

One year later a trained nurse, Miss J. Hester Hayne, came from America to help with the early medical work. After serving faithfully for one term as a nurse, she returned to America to study medicine. She took her internship in the Rockefeller Foundation Medical Hospital in Peking, China. After that she came to the Bresee Memorial Hospital, which was just being established in Tamingfu. It could well be said that Miss Hayne was the most efficient and conscientious doctor we ever had in all the fruitful years of

this great institution. Her work was terminated in 1941 when she was forced to the homeland because of the threat of war with Japan.

Miss Blanche Himes, a very efficient teacher from Canada, was with us as instructor of the missionaries' children from 1921 through 1926.

In 1924, Rev. C. J. Kinne arrived at Tamingfu to supervise the construction of the main building of the Bresee Memorial Hospital. Because of the need for more equipment, Brother Kinne made several trips back to America. It was during one of these periods in China that Sister Kinne went to be with the Lord. Later on Brother Kinne married Miss Susan Bresee, the daughter of Dr. P. F. Bresee, and in 1928 she came with him to Tamingfu. It was good to have this very congenial personality in our midst.

In 1924 the Osborns returned from furlough bringing Miss Margaret Needles with them. She had served as an efficient secretary at the General Headquarters in Kansas City for five years previous to becoming a missionary. In 1928, Miss Needles was married to Rev. Horace S. Williams, a missionary of the Methodist Protestant Mission at Kalgan, north of Peking. Our great loss was Horace's marvelous gain. She had been a great blessing in our mission, but we rejoiced with her in her new relationship.

During 1925, Dr. Charles E. West was transferred from our South African mission field to the Bresee Memorial Hospital in China. Miss Mary Pannell, a nurse from the United States, was also sent to join our ranks and was with us until 1941, when most missionaries, because of the possibility of war, had to return home. This faithful and efficient nurse was much loved by all the missionaries and the Chinese of our field.

The number of Nazarene missionaries in China

varied from time to time. In all, 35 have labored at one time or another on this field, now closed to missionary work. In 1924 there were 23. It should have been thrice that number considering the shortness of our remaining time for service in that great land. The enemy of Christ and His Church was already strongly at work in all the public schools, and it would not be long before all doors for the preaching of the gospel would be closed.

3

Developing the Work in Shantung

The mission center in Chao Cheng still had many old buildings which needed to be torn down and replaced with more substantial structures. In 1919-21 the situation was greatly relieved with the building of the Fraley Memorial, a two-story home for missionaries. This was made possible by a gift from Mrs. Lizzie Fraley in memory of her husband, a member of First Church, Los Angeles.

During the great famine of 1920-21 (using relief funds to pay for labor) an extensive building program was carried out. A new and larger girls' school building was erected and later another one-story building for missionaries. Then came the construction of the new church edifice and street chapel, along with a gatehouse where Chinese guests could be received and cared for. The street chapel, seating about 60 people, was connected with this building. Now all that was needed in this compound was a women's gatehouse

and a place for a number of women to stay overnight or for a few days, as needed. We still kept in contact with our property where the boys' school was located.

The new church building, 65 by 60 feet, was built on the spot where once stood a Chinese jail—a place of imprisonment which spelled bondage, suffering, and starvation. We were now to have a place where men and women could be set free from the bondage of sin, where they could be fed on the Bread from heaven and drink to their hearts' content from the wells of salvation, a place where real liberty of soul might be found, and where the matchless love of God through the forgiveness of their sins and the sanctification of their hearts might be realized. It was in this building that the working of the Spirit was so manifested during the days of the Shantung revival in 1927. We have never been the same since those days and we trust that many will be found in heaven as a result of those revivals.

Here we saw a great many, both young and old, getting right with God and with each other. We saw demons cast out and unhappy souls made happy indeed. People with penitent tears confessed their sins and many sought holiness of heart. Whole families were reunited around the altar. We were living night and day where the glory came down."

This church ever after would hold precious memories of revival. But one day during the war between China and Japan, Japanese bombers (in spite of the American flag flying nearby, and the roof of the church indicating American ownership) flew over the building and bombed it to shreds. The devil had not forgotten how demons were cast out in that place, and how many people were liberated from their sins and filled with the love of God. We praise God that many made the landing in heaven as a result of God's marvelous

moving there in the Shantung Church of the Nazarene. We can never, never be the same again.

During those glorious days a group of our Pu Hsien national workers and church members visited the Chao Cheng revival and were greatly blessed, so that when they returned home (a day's journey of 30 miles) they took some of the revival fire with them. A flame was kindled in their own midst, and when testimonies of what God was doing in Chao Cheng were given, people fell under conviction for their sin and lukewarmness. The revival was now on in their midst.

The church at Fan Hsien, another county seat, 10 miles from Chao Cheng, where the battle had been hard, was also revived. The Spirit was outpoured to the extent that later on a number from this small group became workers in the Church of the Nazarene.

Mr. Ma Ch'ang Lin, a Nazarene businessman who was a seller of German dyes, had formerly kept his shop open on Sunday. He feared that people coming on Sunday, and finding his place closed, would be angry and go elsewhere for their merchandise and never return. Mr. Ma went on this way for a long time. No one could convince him of the truth of God's Word that, were he to fully obey His commandment in keeping the Sabbath, He would bless and reward him. But one day, after revival had come, he said, "I will try it and see what happens!" Needless to say, his business began to prosper. Later he testified to the fact that he was now doing more business in six days than formerly he had done in seven. This was an inspiration to others, and caused them also to be more careful about breaking the Lord's commandments. Young folk in the villages of that county were also raised up by the Lord to help spread the gospel, through the work of the gospel tents of our mission.

From Chao Cheng, the hub of the Shantung work, evangelistic parties were sent out to other sections of that territory with outstanding results. One village came to be called "The Christian Village." There were professing Christians in almost every home. Where formerly there were many beggars in the village, now, having destroyed their home and temple idols, and having established a Christian school for their children, only two beggars remained in the whole village. These were among those who had refused to surrender to the Lord. I held several days of evangelistic meetings in this village, I conducted an early morning prayer meeting and three preaching services each day. So many people came for personal prayer between meetings that there was little time to rest or to eat meals. There were some very remarkable victories. One man in beginning his prayer said, "O Lord, I have now come to the place where I realize that I can no longer afford to cover up sin in my life." This was a great day for him and, of course, the victory came. Within a few years in this village, people were wearing better clothing, eating better food, dwelling in better homes, and buying more land than they had ever owned before. One man, a tither of his income, related the fact that, when grasshoppers came in swarms and destroyed crops all around his, never once did they touch his field. He had a real testimony to the value of complete obedience to the Lord. More mission workers came from this section of the field than from any other part of our Nazarene setup in China.

OPENING THE TAMINGFU FIELD IN HOPEI PROVINCE

It was in 1919, with a few missionaries already stationed in Chao Cheng, that the Kiehns moved westward 35 miles to Tamingfu, in Hopei Province. This

city, 2,000 years before, had been the capital of China, and the crumbled ruins of the ancient city wall were within a few miles of the present walled city, which itself had stood there about 400 years. It was estimated that 40,000 inhabitants lived within the city wall and another 30,000 in the suburbs. The south suburb was occupied exclusively by Mohammedans, while Buddhists and Confucianists lived within the city and in the other three suburbs.

The French Catholic mission within the east gate had been there for more than 300 years. The General Conference Mennonites came to Tamingfu shortly after the Nazarenes. The independent mission referred to earlier had been there for about 20 years.

4

Community Service in Times of Crisis

THE GREAT FAMINE

China, it seemed, was a land of crisis—natural disasters, political upheaval, and war. In such crises or special emergencies, missionaries rendered invaluable service to the general public. Our first opportunity along this line was in 1920-21 when multiplied thousands were starving to death. For 13 months it had not rained. Heavy, dark clouds would appear and pass over our heads but, alas, they would drop no rain. With an average of 600 people to the square mile 80 percent of whom were small farmers with nothing laid up for emergencies, the need was beyond description. Both old and young around us were starving to death. Some died on the highways where they were begging for food, and others, too weak to leave home, died where they had lived. Leaves, roots, bark, or falling blossoms from certain trees, along with ground-up corncobs mixed with a scanty amount of sorghum flour (the

cheapest of all flour), were used. This only extended their misery for a few more days. When we asked them if this kind of food tasted good, they, with swollen stomachs and a sad face, would reply, "It is terribly bitter."

Just after this ordeal of seeing people starving to death, we came home on furlough and I served for one year as dean of men at one of our Nazarene colleges. Around the table, the young folk would sometimes pass up this or that dish of food saying, "Oh, I wish that they would serve us something good! I'm hungry." But I could tell them that Americans know little about what hunger means! Even today millions are starving to death in China. Most of those who do have something to eat have the same kind of food over and over, all day and day after day, with no variety to break the monotony.

The missionaries of all denominations rallied their resources to meet the distressing situation. Sometimes when cooperating with the International Famine Relief Commission in giving out relief, or inspecting homes to see how much food they had on hand, we had to be protected by soldiers or police to keep from being torn to shreds by the starving crowds.

At Tamingfu, which had become our headquarters station, a group of 500 starving men gladly exchanged work for food. Mat-sheds were improvised as a place for them to sleep at night and rest during part or all day when they were too weak to work. The simple gospel was given to them each day. Some turned to the Lord and received the forgiveness of their sins. This has been referred to as the "feeding of the 500." Millet porridge three times a day was their main diet but there was no complaining. This was all they could expect. Certainly it was better than what they would have had in their own homes. And in normal times

millions of people live on millet anyway. No one would lose weight on such a diet. Should there be a surplus, it could always be warmed for the next meal, or given to other hungry people nearby, for they were almost everywhere.

The Nazarene work in Tamingfu had been started in rented quarters and regular services were held. At that time, however, property was inexpensive. The missionaries in charge (having a vision for the expansion of the work and with the consent of the General Board in America) negotiated with the nationals for the purchase of about 10 acres of land just outside the north suburb of the city. It was here that the starving men were fed during the winter of 1921 and the following spring. When the frost was out of the ground and it was not too cold, the men were put to work making big mud bricks in exchange for their board and lodging. Like the children of Israel in Egypt, they used nothing but mud and straw to make these multiplied thousands of bricks. According to their strength they labored a few hours a day. Should they be weak or weary, they were allowed to stop their work.

A nine-foot wall was built around the eight-acre part of the land on the north side of the road. This wall would protect us from petty thieves. It was a capital offense to dig through a wall like this around property with buildings inside. The wall was also a protection against roaming crowds passing by or wanting to see the "white man." Burned brick was placed at the bottom of the wall and burned tile along the top to protect the wall as much as possible from the weather. The wall was also plastered with mud and lime inside and out to further extend its years of usefulness. This was the beginning of an extensive building program at Tamingfu which continued through the years. A wall

made of burned bricks was built around the two acres south of the road and also around the Bresee Memorial Hospital. In this south yard several other buildings were constructed, including the 120 x 60-foot tabernacle, seating nearly 1,000 people. A house where women could stay when they came to church, and homes for national workers, were also provided inside this separate compound. Later on some buildings were erected where families could look after themselves while attending special meetings, or visiting our daily clinics at the hospital. Much extra room was needed when extended evangelistic services were being held for the people.

(Several substantial missionary homes were built inside the larger eight-acre tract. Others were built for national workers and day laborers. Eventually the administration building for the Bible school and dormitories for both girls and boys were erected. Here buildings were also provided for the nurses of the Bresee Memorial Hospital. Overlooking all were the water tower and windmill. Many trees were planted to beautify the mission station. At the time of Pearl Harbor these trees were providing much shade and beauty to the whole place.)

During the great famine, others besides the men referred to above were given aid.

At Tamingfu 27 girls (whom the missionaries called "famine girls") were given security. These, along with other girls, became the nucleus for the Nazarene Girls' School in that section. This was an innovation for China, but God blessed and protected our girls even though several times there was local fighting and unrest outside. Many of the poorest families sold their girls, not only to save them from starvation, but in order to get a few dollars extra for the rest of the family to possibly save their lives too.

Often these girls would be kept for slaves, or sold for more money into a life of shame. The girls whom we redeemed were highly fortunate. Often they were allowed to go back to their homes for a day or two, but because living was better at the school than at home, they soon returned. Their parents were always glad to see their daughters, and were grateful to the mission for what was being done. Not only were the girls saved from starvation, but they were receiving an education. This was more than other members of their families were experiencing.

As the famine continued, the Red Cross stepped in to help save lives. One of its projects was to convert the 45 miles of crooked mule-cart road from Tamingfu to Hantan, the railroad center, into a straight automobile highway. Missionary Kiehn was placed in charge of this work. The income provided for the workers saved thousands from starvation.

At Chao Cheng in Shantung a different method was used. The International Famine Relief Commission gave us thousands of dollars to administer at our discretion. Since this was a straw-braiding center where braid was made for foreign trade, multitudes brought their braided straw and were paid enough to keep them from starvation. Mr. Osborn looked after this project. The price paid for the braid was not large but it had a better effect upon the people than giving them the money outright. While hundreds of women were braiding straw, many of them were taught to read the new phonetic script. As a result, 107 women (more than in any other district) were able to read when the period ended.

Another project was the opening of schools for boys from poor homes. Over 400 boys were each given five pennies a day for attending school. This was a small amount but sufficient for their food for one day.

This kept them from starvation. At the same time they were taught to read. They learned to sing and they heard the gospel.

THE GREAT FLOOD

On the heels of the famine; in 1922, came a devastating flood when the Yellow River went out of control. The dike not far from our mission station at Pu Hsien was washed out, which widened the path of destruction. Immediately the Famine Relief Commission stepped in to aid, and chose Missionary H. A. Wiese for the task. He, personally, was responsible for the distribution of 30,000 big sacks of grain. At one time during the reconstruction of the dyke he had 10,000 men working under his supervision. Later on, Brother Osborn (along with a German priest and two Chinese businessmen) used 5,000 men for 40 days at another place in the same county in rebuilding another break in the same dyke.

It was at this time that the writer got to see and talk with the governor of Shantung, who came down (with 36 truck loads of bodyguards) to inspect the work. He ruled over 30 million people. This provided a golden opportunity to witness for Christ. (This governor was later assassinated at a railway station inside his own capital as he was bidding farewell to some friends.)

5

Training Workers and Healing Bodies

THE BIBLE TRAINING SCHOOL

In China, as in all other fields, national workers have played an important part in the advancement of the work. During our first few years in China, workers had to be personally tutored by the missionaries. But as the mission expanded, the organization of a Bible Training School became essential. Many Christian young folk were clamoring at our doors. The fact that there were no factories in the interior of China where young people could find employment increased the need as well as the opportunity for channelling these energies into labor in the Lord's harvest field. At the same time this gave them a feeling of security as to their future.

Dr. Reynolds, when presiding over the 1922 Mission Council, sensed the need and insisted that something be done about establishing a regular Bible Training School at Tamingfu. Being our mission headquarters and also centrally located, it seemed to be the ideal place for the school. Before the end of 1923,

Rev. F. C. Sutherland, who was well-qualified for the task, was placed in charge of the school. This was a great step forward in our China mission.

From the inception of the school the blessing of the Lord was clearly manifested upon it. It was not many years until our leading national workers were found to be graduates of this school. Requests for registration far exceeded the number of students who could be accepted. At one time the student body numbered 132 while the waiting list neared the 200 mark.

The school buildings were erected within the compound walls which had been built during the famine. The three, two-story buildings, similar in construction and each about 70 feet in length, lie on either side of the main driveway. One is the girls' dormitory, which was built by money raised by the Junior Missionary Society in the homeland. Another is the boys' dormitory built from funds received from the General Board. The large Administration Building, mostly classrooms, was built with money left from the estate of Miss Ida Vieg, who died at Tamingfu. It was an appropriate memorial to her because she had been a teacher in the school and was much loved and appreciated by the students.

There is a Spartan simplicity about the school and the equipment. In the classrooms the students sit on backless benches, four inches wide. Benches with backs are provided only in the chapel. The dormitories are unheated, even in winter, and the dining room likewise. During the winter a little heat is provided for the classrooms. Since there is no heat in the ordinary home during the winter, this of course is not to be expected. The students dress accordingly with padded garments.

Over the boys' dormitory is a grain storehouse, where sufficient wheat, millet, and corn is stored at

harvesttime by the mission. This is sold to the students at cost price as they need it. This makes it cheaper for the students to pay their own board as they go along. The mission also feels that it is good policy to have the students pay their way. The school provides the teachers and a cook and possibly at times a little of the kitchen fuel, but the students are to pay for their own food, books, clothing, etc.

Professor Sutherland, in another book on China, has described "A Day in Our China Training School" as follows:

This is in North China, and winter mornings are chilly. There may be several inches of snow on the ground, though more often it is just cold. At six o'clock in the morning, while it is still dark, a student slips out of his bed, hastily slips into his long, padded winter garment, and hurries out into the yard where he rings the large bell which can be heard even to the Girls' Dorm. This means ARISE! Soon dim little oil lamps are lit in each room. Four students sleep in double-decker cots with only a small space between them. Often, even before the rising bell is sounded, one can hear the voice of prayer, as some have gone into corners of the school yard to find a secret place to pray. From the kitchen rises a cloud of smoke, and one hears the click-clack, click-clack of the bellows as the cook's helper fans the fire which is cooking the millet for the morning meal, or steaming the bread which should be hot as it reaches the table.

Soon a long line of students pour out of the dormitory door nearest to the kitchen. They are going, each with a little enamelware basin in hands, for warm water with which to bathe their faces and hands. There is quiet until seven o'clock, except for the voice of prayer and the click-clack of the blower in the kitchen. The students are all at their private devotions. One morning the dean of men came in with a shining face and said, "I have walked the length of the corridor and in every room there were open Bibles and men on their knees on the brick floor."

At seven o'clock comes the ring of the small bell for breakfast, and in both the girls' and men's dining halls,

for they are separate, one can find students packed in just as tightly as room will permit. When all have entered there is a hush, then someone starts a verse of Gospel song and all join in. The giving of thanks follows. There are a few stragglers but almost before one realizes it, the meal is over.

At eight-fifteen the call comes for chapel. In addition to the students there may be some of the friends or parents present who have been staying in the compound for a visit. The girls sit on one side of the chapel and the boys on the other. The floor is brick and there is no stove, but garments are well padded and the students sit crowded together on the benches. If hands are cold, they can be slipped into the long sleeves, with which Chinese garments are provided. Someone, perhaps a student or a teacher, leads the singing, which is always hearty. All enjoy the singing and there is very earnest prayer from burdened hearts. Someone may be called upon to lead in prayer or perhaps the leader will say, "Let us all pray together out loud." There is then a regular Niagara of petition. Sometimes when there is a great crowd praying out loud, it sounds like thunder.

A chapel address follows. And then this morning one student rises and says that he has something to say. He has been a leader in his village, a village headman, before he was saved. He has also been a student of books of magic (curious arts). He is holding these books in his hands. Now he is exhorting his fellow students. He asks, "Have any of you books like these? If you have, bring them and let them be burnt along with mine, right now!" He puts the books on the brick floor, touches a match to them, and while they are burning, the congregation sings a song of victory.

A few moments after chapel is dismissed the bell for classes sounds, and the students go to their classes, the girls and boys entering each class by separate stairs and doors and sitting on opposite sides of the classrooms. Each class is opened by prayer and then the calling of the roll.

At four o'clock, just as the last class is being dismissed, the Christian postman is seen riding his bicycle toward the bookroom with a parcel of books. At once there is a rush to see what new books have come, for Christian literature is scarce in China, and there is al-

ways an eager market for each new title which appears on the market. This afternoon the package happens to contain the *Woman's Star*, a small monthly magazine for the home. In less than thirty minutes all the copies had been sold.

Before the evening meal, some of the students go out to take some form of exercise; perhaps a group go together for a short walk out into the countryside. Some make calls on the missionaries at their homes. After the evening meal comes devotions, then the bells call for study hours. The classroom is lit with a kerosene mantle lamp and everyone studies here, as the dim little lamps in the dormitory rooms are so hard on the eyes. Everyone studies aloud if he wishes to, in Chinese fashion. During the evening a teacher drops in now and then to see how things are coming along, but for the most part discipline is handled by the students themselves. Most of them are there with a serious purpose and the problem of discipline is a minor one.

At nine o'clock the study hours are over. Some of the students remain around the dying fire in the stove of the classroom for a while; others go to their rooms, or seek a quiet spot for evening prayer. At ten o'clock, dim little lamps in the rooms begin to be extinguished and soon darkness descends on the long gray buildings, except for the light of the stars in the Oriental skies. There is no movement except when the night watchmen pass every couple of hours, with their flashlights turned into every dark corner as they go by. The missionaries commit their charges to the care of Him "who neither slumbers nor sleeps" and so a day in our China Training School is ended.

THE BRESEE MEMORIAL HOSPITAL

The nearest foreign-type hospital to us in China was operated by the Congregational church. It was a two-day journey (60 miles) east of Tamingfu. In the opposite direction, the large Presbyterian hospital, at Changteh, Honan, was about the same distance from us. To the south, a two-day journey, was the Mennonite hospital; while in the north, the Presbyterian hospital was too far away to be of any immediate value to us.

Within 15 miles of Tamingfu it was estimated that 15,000 people were sick with the enlargement of the spleen—a disease known as kala azor. Without medicine they were doomed to die within three years after being afflicted. We had the only cure, which was a medicine from Germany. This is but one of a myriad reasons why we needed a hospital on our station. With 600 people to the square mile in our field and 2 million people who would be largely dependent upon such an institution, one can easily see why the Bresee Memorial Hospital was built and why it became such a valuable asset to our work.

An average of almost 100 persons per year sought the Lord at the hospital. When one remembers that our hospital operated in North China for nearly 15 years, it is easy to see that many will be in heaven as a direct result of the hospital's ministry. More than 10,000 patients were treated in our hospital and clinics each year, which means that probably 150,000 people were touched in one way or another. We thank God, too, for the faithful doctors, nurses, and helpers who served at Bresee Memorial.

In the operation of a 100-bed hospital in a foreign land there were numerous problems and often discouragements. But God overruled and much good was accomplished. And even though, due to political changes, we eventually lost our buildings and were unable to carry on longer, we fully believe that even the buildings which today, as far as we know, remain standing are a witness to the transforming power of Jesus Christ. About 300 such mission hospitals have been closed, but they still bear witness to what God was trying to do in days past on the mainland of China.

Dr. R. G. Fitz was the founder of the Nazarene medical work in China. He spent more sacrificial years than any other doctor in this place. Sometimes he was

in great danger personally, but God brought him through. One time he was very sick with typhoid and about to die. He cried out, "O God, You can save me yet!" He was spared!

Rev. C. J. Kinne, the first manager of our Nazarene Publishing House in Kansas City, was the instrument in God's hands in the erection of the hospital. His labors were intelligent and tireless. He gave the latter years of his life to complete this task. The Southern California District provided most of the finance for the building of this memorial.

Other doctors who served with this institution were Dr. J. Hester Hayne, brilliant, capable, conscientious, and spiritually minded, who spent one term as a nurse and one term as medical superintendent. Dr. Charles E. West, who was transferred from our hospital in Swaziland, South Africa; and Dr. H. Wesche, who served from 1934 to 1941, the latter years as superintendent.

Mrs. Wesche, Miss Mary Pannell, Miss Myrle Thompson, Miss Evelyn Eddy (Engstrom), Mrs. Blanche Moses, and Mrs. Lillian Pattee all served at various times as faithful nurses in Bresee Memorial. Much of the time we had a Nurses' Training School in operation. A large number of boys and girls graduated. Most of these remained as workers in the institution, but some went into other hospitals or started small businesses for themselves. The hospital required about 50 employees. This included doctors, nurses, helpers, pharmacists, laboratory technicians, laundrymen, and caretakers.

Most of the time during our years of operating the hospital, we were able to employ Chinese doctors to assist us. Sometimes this was satisfactory and sometimes not. It was difficult also to keep a strong spiritual tone among so many employees. Special evangelistic

meetings were held in the hospital and each day there was a chapel service, but still the spiritual problem was great. The hospital evangelist and Bible women (giving full time) were always busy both on the men's and women's side of the institution. Many were the happy finders of Christ. As they went back to their homes, they took Christ with them and in turn many led others to Christ.

Do medical missions pay? Yes! They pay a thousandfold. Of necessity, medical work does have limitations. For one thing, there are fewer doctors and nurses available for missionary service. Furthermore, hospitals are expensive to operate. Also there are several other areas of missionary work which must be manned, such as teaching and evangelism. No field has all the missionaries it needs for these many tasks and so there must be an equitable distribution of personnel. However, it would be well if every missionary going to the field could have some medical training and experience at home. Most of us missionaries often had to extract teeth, take care of cuts and bruises, boils or carbuncles, and infections. How much more could we have done if we had had a little medical training as a part of our preparation!

Dr. R. G. Fitz opened our China medical work with a simple dispensary at Tamingfu on September 10, 1921. Two months later he gave the following report: "In the two months that have passed since the opening of the dispensary, there have been 415 patients registered for treatment, 1,080 treatments given, and 16 operations performed, three of which were general anesthetic. No treatments were given without prayer and instruction in doctrine. We have seen a number of professions in the dispensary, and others who heard the gospel before, repented in the chapel. Many patients came from faraway villages who could not otherwise come into contact with Christianity. This two

months' survey reveals the unlimited opportunities wrapped up in medical missions." (This report was given when our medical work was in its very beginning.)

As the possibilities for an expanded medical work became apparent, Rev. C. J. Kinne was sent to China to investigate. When upon his return he reported his findings, he found an unusual response to his appeal. So he returned to China in the fall of 1924, ready to start construction. An appropriate ground-breaking ceremony marked the beginning of the excavation for the foundation. Within a year the main portion of the hospital was completed and many of the rooms furnished. Full-scale hospital activities were started in October, 1925, though the building was not fully completed until 1930. At that time its capacity was increased to 100 beds. At the same time a number of other buildings comprising the hospital plant were constructed. These included homes for Chinese doctors, homes for workers, a dormitory for men nurses, and the Mary Buffington home for women nurses.

One of the important features associated with the hospital was teaching the inpatients to read during their period of convalescence. The special phonetic script was used in this teaching program. Thus many who came to the hospital ignorant of both letters and love returned to their homes able to read the New Testament to their people and to testify about the love of Christ.

In addition to the hospital work, the medical staff conducted field clinics. In this procedure a doctor, nurses, and preachers went out to distant villages and towns and held clinics. They invited all who needed help to come for free treatment. While a large group was waiting to be treated, a Chinese preacher brought a message. Thus many heard the gospel for the first time while the work of mercy was in progress.

WATER SUPPLY FOR THE HOSPITAL

Rev. C. J. Kinne was a wise and talented construction engineer. Building a 100-bed hospital in the interior of China where there was no electricity, running water, Portland cement, finishing lumber, plumbing materials, and no experienced builders to assist him, was a gigantic problem. Moreover Tamingfu, where the building was to be constructed, was 300 miles from the coast and 45 miles from the nearest railway. All plumbing materials, electrical equipment, and important lumber had to come from the United States. The electric generating plant came from England, and much of the equipment for the operating room from Japan. There was no end to the problems. The blueprint, with which the Chinese builders were not acquainted, often had to be explained and altered. The stone and the brick used for the foundation and the face of the entire building had to be prepared by local masons.

The amount of water it would take to build and later to operate a hospital of this size was great, and called for careful study. The land on which the hospital was to be erected was sandy. Between the surface and the underground water table was a layer of quicksand, about 35 to 40 feet down. How to get through this with big well tile or with pipes was a knotty problem. When the cement casing tiles were let down one on top of another, they would disappear in the quicksand never to be seen again. This method had to be abandoned. Not many shallow water veins were to be found, and even these would soon go dry during seasons of drought. What was he to do?

Mr. Kinne, being a man of prayer, sought the Lord for help. He reminded Him about the importance of water. The thousands of sick in the midst of our 2 million people could not be helped physically without

water. For many days he waited before God as he found time in his busy life as a builder.

One day an inspiration came to him. It was to dig a big well by hand in the center of our 10-acre mission compound, just north of the main driveway. His men set to work with shovels to dig a hole 15 to 20 feet across. The dirt began to fly. When not more than 20 to 25 feet from the surface (before quicksand had been reached) water began to spurt into the excavation almost like an artesian well. Brother Kinne's prayer had been answered. That fountain, through all the periods of drought, never went dry. Brother Kinne had the well lined with brick and a three-story water tower constructed nearby. A windmill was installed and, for emergencies, an electric pump. Water was piped to the hospital and to all the living quarters. This water supplied 125 students of the Bible school and more than 200 other people living on the compound.

And this water was pure. After Pearl Harbor, when the Japanese army occupied Tamingfu and needed water for their men and animals, they sent bottles of it away to be tested to ascertain whether or not it was safe. Word came back that this was the best water to be found within many miles. People all about knew about this marvelous well. Surely the Lord is able to bring forth water wherever it is needed in answer to prayer, fasting, and faith in Him.

6

Church Growth and Revival

Gradually a number of outstations were opened in the larger market towns throughout our 10 counties. Property was purchased, churches were built, and a pastor and his family provided to carry on the work. A regular program of services was carried on and people turned to the Lord. Many wonderful outpourings of the Spirit were realized in these country churches. At the time of Pearl Harbor there were 96 churches of the Nazarene in North China.

We thank God for what our eyes saw and our hearts experienced of the grace of the Lord in our midst, for there were some gracious outpourings of the Spirit among our Chinese people. Many, when the supreme test came, would have fallen by the wayside, had it not been for the mighty moving of the Spirit of God upon their lives.

In the earlier days considerable revival work was done with the gospel tent, as well as in the churches. The Wieses, the Pattees, and the Osborns were particularly involved in this work. They went from church to church holding three-and four-day meetings in each

place. Four services a day were held, and great victories were realized. In one place 35 or more prayed through to definite victory during three days of meetings. Much sin was confessed and restitution made. Hardened sinners fell under conviction and born-again Christians sought to be filled with the Spirit. One man who had been in the army and had helped rob a Christian mission in central China was deeply convicted of his sins. He confessed everything, made restitution, and became a leader in his church and in the community.

Another army officer, Ho Chan Ao, fell under deep conviction, confessed most terrible sins, was forgiven, and filled with the Spirit. He gave up his good job in the army, associated himself with the Bresee Memorial Hospital, and did menial work in order to be around Christians. When he was off duty, he would take his songbook and Bible and go to the surrounding villages, where he would sing and testify. He was a living testimony till his dying day to the transforming power of Jesus Christ.

All who experienced the great revival outpouring of 1926-27 confessed that it was the greatest event in their lives.

It all began during the early summer of 1926. Dr. Charles E. West, who had come to the Bresee Memorial Hospital from our field in Swaziland, South Africa, suddenly broke out with smallpox, from which few white people in China ever recover. The district superintendent at the time was visiting the Chao Cheng station in Shantung. A message by the hands of a foot-runner from Tamingfu was received which indicated that Dr. West was very ill and seemed to be dying. The district superintendent was to come at once. Trips like this cannot be made at night, but early the next morning he and the writer started for headquarters in the old Model-T Ford. On the way they

were praying for God's healing touch upon the doctor, but were also discussing where they would bury him. Since medical aid was limited, it seemed that unless God marvelously undertook the doctor's life would not be spared. Because of the seriousness of his illness, however, our faith did waver.

But thank the Lord for Miss Margaret Needles, a missionary who had been at Tamingfu for less than three years. She knew how to hold on in prayer until the answer came, and she heard from heaven. The Lord assured her that the doctor's life was to be spared for His glory. At the same time the Lord was faithfully dealing with the doctor regarding a more faithful Bible study and prayer life for a revival throughout the whole of China, should his life be spared.

China had around 8,000 Protestant missionaries throughout its 18 provinces, but there was great need among both the missionaries and the nationals for a Pentecostal revival. Buildings were being erected everywhere and schools opened. There was much activity among the missions. But a deep lack existed everywhere of a real moving of the Spirit. The Lord revealed this need to Dr. West and asked him if he would give himself to prayer for this should he be healed. He answered, "Yes!"

Almost instantly he was healed and began to pray for revival. Not only did he pray but he was led to fast also. He took no food except a little fruit once a day for two weeks. He looked after his duties at the hospital and declared that he never felt so light on his feet as he did during those days. Hours every day were spent in waiting upon God for a mighty revival throughout China. The missionaries saw that God had worked a miracle and rejoiced but did not fully join him in extra prayer and fasting for revival. Some time afterwards the breakthrough came.

A young lad in the Bible school, Hsu, from Fan Hsien in Shantung, became demon-possessed. The missionaries and national leaders tried to deliver him but could not. They began to examine their own hearts and to humble themselves before the Lord. Then their prayers were answered and the young man cleansed. The revival broke out and there was a great moving of the Spirit.

One young man, Mr. Hu, a nurse in the hospital, said, "You may pray and fast all you please for me, but I will not yield." Suddenly deep conviction seized him. He soon prayed and confessed his sins. A greater change than that which came to him could not be imagined. One after another prayed through.

Preachers, teachers, and servants yielded to the wooing of the Spirit. One servant, who had been very dishonest with the missionaries for whom he worked, went down before the Lord in deep conviction as though he had been shot with a gun.

Another servant whose name was Han (his nickname was "Handy" because he was very handy about the kitchen) fell under conviction and dropped in humble confession before the Lord and the missionaries. God marvelously transformed him right there. When the missionary in charge put his arms around him saying, "You are my brother," he was deeply melted and said, "If you only knew how I have stolen from you, you would never call me brother." Needless to say, they were now like brothers in the Lord. Words and space fail in describing the blessing of the Lord in our midst during the next few months.

At Chao Cheng, our first station opened by the Church of the Nazarene, where the Kiehns, Deales, Osborns, and the single ladies had been located, wonderful things had been experienced and many souls had sought and found Christ. Activities in the schools

were moving quite normally when the revival spirit first came on the missionaries. They began to fast and pray and seek the Lord almost day and night. Meetings were started in the Osborn home, and when so many came that there was no more room in the house, they moved to the church.

During the following midweek prayer meeting in the church, after the singing of the hymn "Tis Burning in My Soul," the writer said, "Let us pray." Suddenly the Holy Spirit fell on the whole congregation and people began to flock to the 30-foot altar, all praying aloud at the same time. There was no controlling the revival flame. Eventually we expected to give the gospel message, but not so. Students began to confess their sins to the Lord and some began to make restitution with others in the congregation or around the altar. It was the sweetest thing we had ever experienced.

Prayer could be heard about the place night and day. The meetings continued day after day and souls were "added to the church daily." People from the villages and outstations, after hearing what was taking place in the city, came to our meetings. Before long they too were under conviction and began humbling themselves before the Lord. Whole families who were out of harmony at home were united around the altar. Husbands and wives were reconciled and begged forgiveness of each other. People were quick to assume the blame for long-standing grudges.

One lady teacher at our girls' school was angry because we had not raised her salary when asked some time before. She came and asked forgiveness of the writer, who explained why it had been impossible to give her the requested raise. She went away fairly happy, but the next day she came again and asked forgiveness for the same thing. The writer said, "That

was forgiven yesterday, was it not?" She answered, "Yes, but yesterday it was just from my lips. Today I want to ask forgiveness from my heart." This time she left the house literally filled with the joy of the Lord.

The revival continued for several months. We did not know at the time that in less than a year the Nationalists' Revolution would put this newfound faith to the test. Had it not been for the great revival, not many would have been able to stand the severe test of the persecution which soon followed.

In the early spring of 1927, because of the oncoming revolution, we missionaries were ordered by the American consul to leave the interior as soon as possible. We dreaded to leave our brothers and sisters in the church but had to obey orders. Some returned to the United States, while others of us went to Tientsin, where we did gospel work there among servicemen and saw a number seek the Lord.

Interdenominational prayer meetings were held in the Union church at six o'clock each morning. God was with us and you could not tell one denomination from another. We had one thing in common. We prayed earnestly for revival and a chance to return to the interior to preach the gospel. Several other groups of missionaries met in other port cities and at the seaside resorts in North China.

God heard and answered prayer, for the door again opened during 1928 for the missionaries to return to their respective fields for about 12 more years. Powerful evangelists were raised up. One was Dr. John Sung, Ph. D., who was saved and sanctified in New York City just after Dr. West was healed and began to pray for revival. Another was Miss Marie Monsen, a Lutheran missionary who had spent 15 years in China without the baptism of the Holy Spirit; she

was sanctified in 1927 and released by her mission to go wherever the Lord led.

These leaders, along with many others, went north, south, east, and west holding meetings in which many were saved. Meetings were held wherever there was an open door, and eternity alone will reveal the results of those days. Dr. Sung, after a glorious ministry of about 15 years during which thousands were saved, went to be with the Lord. Sister Marie Monsen died in Norway after being a great blessing both in China and in Norway. Revivals went on until after the war began with Japan, when it was more difficult to carry on. Revival fires began to burn in the Southern Baptist Mission in Honan and Shantung provinces also. Within eight years an estimated 15,000 souls found the Lord.

Let us join in prayer that the door of the mainland may again swing open and revival spread over the whole land of China. This is her hope and the hope of the whole world.

THE WOMEN'S MISSIONARY SOCIETY

In the days when the men were not yet included in the missionary society, the Christian women of our mission became intensely interested in what they might do to boost the work of the Kingdom on the field and elsewhere.

In 1922, Dr. H. F. Reynolds officially organized a missionary society in China. The Shantung churches, being a little older, seemed to lead in organizing local societies. (Even down to the close of our work in North China when we missionaries could carry on no longer, there were more church leaders from the Shantung end of our work than from Hopei, where the work of our church last opened.)

The district superintendent's wife was usually elected president of the missionary society. The last year before Pearl Harbor, Mrs. Osborn who was district president, urged each woman in the society to raise at least one chicken for the missionary offering during the year. To her surprise, when the funds were all in, over \$1,600 had been raised for missions. This was more than four times the amount of any other year. Once when Ida Vieg was home on furlough and there was no money with which to return her to the field, Chinese women took up a substantial offering and sent it for her return to China. This manifested great love on the part of the Chinese.

THE NAZARENE YOUNG PEOPLE'S SOCIETY

The NYPS was organized in a similar way to the WFMS (NWMS) and about the same time, 1922. This organization continued to grow until the time of Pearl Harbor. It was amazing what was being accomplished through the efforts of the young people. At Tamingfu more than 60 evangelistic bands were organized. Each band would have its own flag, and Sunday afternoons they would evangelize in the surrounding villages. They would sing songs and give gospel messages wherever they went. At their evening meeting at the church they would joyfully relate their experiences of the afternoon, telling how many had heard the gospel, how many were interested, and how many had sought the Lord or had wanted to become Christians. Thank God for the young people in the Church of the Nazarene in China. They were an inspiration indeed. There is something about the Nazarene message which appeals to young people everywhere. This was true in both North and South China and is still true of our church in Taiwan.

7

Revolution and War

Although the Manchu regime in Peking was overthrown in 1911, there followed many years of unrest. The Nationalist government lacked stability, especially north of the Yangtzu River and up into Manchuria as far as Siberia. Peking, while still the capital of China, was constantly embarrassed by the presence of various warlords within the northern provinces.

The three provinces of Manchuria, known as Feng-Tien, Kirin, and Heilung-chiang, were ruled over by Chang Tso Lin, a former powerful bandit chief. Shantung, with an estimated population of 30 million, was governed by another bandit leader, Chang Tsung Ch'ang. He was a fierce and desperate character, standing 6 feet 5 inches high and having 17 wives. A man with a better background, Wu P'ei Fu, ruled Honan and some of the other provinces in North China. There was constant fighting, and skirmishes here and there. The so-called Christian general, Feng Yu Hsiang, was connected for some time with Wu P'ei Fu and at one time almost captured Peking.

None of these rulers outwardly opposed the Church and Christian missions but contributed constantly to the restlessness of the country. At the same time, the promoters of Karl Marx were busy getting their propaganda and leaders into every Normal School in China. Even President Chiang had such men as Earl Borden and Owen Lattimore, known Communists, working for him in the government. It was during those days that the Nationalists and Propagandists began their terrible attack upon all missionaries and the Church. Before President Chiang broke with these men the Church was greatly persecuted and many church leaders lost their lives.

Not long after this the Nationalists, under Chiang, began to move northward and, in 1928, succeeded in overthrowing all the warlords and capturing Peking. At this time Peking (meaning "northern capital") was renamed Peiping (*Bay-Ping*, meaning "Peace in the north"), and the capital was removed from the north to Nanking in the south. Nanking is located on the Yangtzu River, just west of Shanghai.

It was during all this unrest that our missionary force had been evacuated, several going back to the United States, but a small group remaining in the coastal city of Tientsin, namely, Rev. and Mrs. O. P. Deale, Rev. and Mrs. L. C. Osborn, Dr. C. E. West, Mary Pannell, and Margaret Needles. From this vantage point we tried to keep in touch with our national workers at the Tamingfu headquarters by mail. Dr. Chu was left in charge of the hospital. The writer, being the treasurer of the mission, tried hard to get money to the national workers. Since the revolution was some distance away, I received permission from the American consul in Tientsin to go in to Tamingfu to see the workers, to encourage them, and to get money to them.

The first two trips were made without incident, but on the third I was captured as a spy by the Nationalists and held for 19 days in a Roman Catholic church in southern Hopei, spending one week in the balcony and 12 days in the belfry. A Chinese preacher was with me during those days. On the nineteenth morning he was sitting down in the corner reading his Bible. Suddenly he was greatly blessed and filled with joy. He said, "Pastor, I have a wonderful verse of scripture; let me read it to you." It was Acts 16:35: "And when it was day, the magistrates sent the sergeants, saying, Let those men go." He said, "Possibly the Lord is going to set us free today." Sure enough, in less than one hour an officer from the general's office came to tell us that we were free and could leave at once. Naturally we were happy, but we had orders not to go toward our Nazarene field. We must go south directly away from where we wanted to go.

The pastor said that he had heard that in that direction the country was full of bandits. "What shall we do?" he asked. I replied, "The Bible tells us to obey those in authority, so unless orders are changed, we will go right through the bandit-infested territory and trust God." The orders were not changed, and we traveled in our old Model-T Ford 125 miles without even hearing a dog bark.

Because of stopovers, we were one month in reaching home but by that time Peking had fallen and the Nationalist flag was flying. Things were beginning to quiet down, so shortly we were all able to go into the interior again. President Chiang had broken with the Reds, and God marvelously answered prayer for the missionaries of many denominations who had been praying and waiting at the coast. We had almost 15 more years of missionary work. God had wondrously undertaken.

Upon return to their interior stations, the missionaries found that some of their Chinese associates had suffered severely at the hands of the revolutionists. However, they were pleased to find much of their work still going forward. Some had compromised with the enemy because of great persecution, but most workers had remained true.

We appealed to the General Board for more workers. Miss Catherine Flagler was sent out and it was not long before a nurse, Miss Myrl Thompson, arrived. Rev. and Mrs. Peter Kiehn came back from America. The Wieses and Dr. and Mrs. R. G. Fitz came to do medical and evangelistic work again. Many found Christ in the tent meetings held by the Wieses. Money was sent to purchase several smaller tents which were used in preaching the gospel. The gospel message was again being preached all over our Nazarene field. The Bresee Memorial Hospital, after being under construction for six years, was completed and ready for full-scale operation. Thus more people were healed and saved. Not long after this Mr. Wiese became field superintendent.

About this time the great depression came, the repercussions of which affected the budgets on all our mission fields. The China field had to undergo many readjustments. In addition to financial worries, the lives of Dr. and Mrs. Fitz and others at the Tamingfu headquarters were in danger because a bandit chief was in charge of the city. God undertook for them in a marvelous way and their lives were spared. All our Chinese workers stood true to Christ during those trying days. This was a great encouragement to the missionaries.

In 1935 the Bible school was reorganized and opened on a more nearly self-supporting basis than at any time before. Several of us were fearful that there

would be few students, but to our great surprise 36 registered and continued through the year. Some of those who really sacrificed to attend school became our best workers later. A spirit of revival came not only on the Nazarene mission but on other missions also, and many turned unto the Lord.

The General Board, seeing what was taking place, responded to the call for more help and again sent a number of much needed missionaries. Among them were Dr. and Mrs. Henry Wesche for the hospital. Rev. and Mrs. John Pattee (new missionaries), and Rev. and Mrs. G. W. Royall, who had labored in another section of China, Miss Rhoda Schurman (Jones) to teach the missionary children, and Miss Evelyn Eddy (Engstrom), a nurse, were also sent. Then in 1939, Rev. and Mrs. Arthur Moses were sent out, and in the following year Miss Mary Scott. All these valuable additions were a great encouragement to us and the work took on new life, which was much needed during those remaining days of open gospel work in China.

The training of national workers was encouraged as never before. The writer was busy with nearly 100 workmen all one summer putting up larger buildings for the Bible school. It was a task indeed but later on, when the buildings were completed, we had 125 students (boys and girls). For lack of room, many applicants could not be accepted. Revivals often broke out in the classrooms until it was almost impossible to carry on normally. The students organized 60 or more evangelistic bands and went to the villages to sing and witness to the transforming power of Jesus Christ, returning with glowing testimonies and happy hearts.

A crisis arose when Japan attacked the Chinese at the famous Marco Polo Bridge near Peiping in 1937. This was really the beginning of the so-called Japanese

invasion of China. In 1931, Japan had taken over the whole of Manchuria, but was not satisfied without further aggression. This eventually led to her downfall in east Asia.

During the days which followed, the preaching of the gospel was greatly hampered in our Nazarene field as well as other fields where the Japanese army was found. Many towns, villages, and cities were bombed and many young men of army age were slaughtered. Another disturbing factor was the increased activity of the Red Army, which was carrying on guerrilla warfare. This made it more difficult for the national preachers and missionaries to move from place to place.

As time went on, the possibilities of war between Japan and the United States increased. There was great anxiety on the part of the American ambassador and consul officers. American missionaries were advised to leave China. A token group of five missionaries remained on the field, including the writer and his wife, Arthur Moses, John Pattee, and Mary Scott. The nationals carried on as usual, and the missionaries did their best to encourage and help them.

On the day before Pearl Harbor, several of us rode our bicycles to one of our outstations and preached to a congregation of village people. The countryside was very quiet, and judging from our surroundings, we might have assumed that the whole world was at peace. On returning to Tamingfu, we attended the usual evening service. Being on the other side of the international date line, it was Sunday for us.

Shortly before midnight, my wife and I listened to the radio news broadcast from Treasure Island in California. The last thing we heard was that President Roosevelt had appealed to the emperor of Japan for peaceful negotiation. We doubted the value of the president's move, but retired for the night.

We never suspected this would be our last night at home. Within less than six hours momentous events would take place at Pearl Harbor, only 5,000 miles away from us. They would be so far-reaching in their results that not only would we be torn from our home and the work which had been so close to our hearts for more than 25 years, but also our beloved homeland would be hurled into a global war of such proportions as to make all other wars seem insignificant in comparison.

The next morning, Monday, December 8, 1941, the five of us had just finished breakfast when suddenly a group of Japanese officers and their Chinese servants burst into the room. Cocked revolvers were in their hands, and they arrogantly announced, "You are under arrest. War against the United States has been declared." At first we did not believe them but were soon persuaded as to the seriousness of the situation. We were given one hour, under their constant observation, to pack some clothing and bedding and leave our homes. Roughly we were taken into the city of Tamingfu.

We were told that we would be taken to Tientsin and turned over to the American authorities, but that was not the case. Miss Mary Scott, Mrs. Osborn, John Pattee, and Arthur Moses were taken to the small mission house of the Mennonite church on the south street of the city. The writer, being superintendent of the mission, was taken into the Japanese Military Police Headquarters, where he was kept for 36 days.

Sometimes the conditions at this place were unspeakable. Many people were tortured within an inch of their lives. Many of the Chinese, including some of our national workers, were held inside wooden cages under indescribable conditions. What happened there is a long story and space will not permit us to go into detail, but after 36 days the writer was released and

sent over to join the other missionaries and kept there for months. Happily we did not suffer too much from the lack of food. Looking back at it now, we feel the Japanese were quite considerate of us.

In the spring of 1942 we began to hear rumors that a transfer of prisoners on an exchange ship, the "Gripsholm," was being arranged. A certain number of Americans were to be traded in Africa for a certain number of Japanese. This proved true. In Shanghai, a thousand miles away, the Swiss consul general selected Rev. John Pattee and the Osborns to be exchanged. Miss Scott, Mr. Moses, and the Browns (of the Mennonite mission) were to remain until later.

We did not like to leave our fellow missionaries or the nationals. However it was safer for the nationals for us to be on our way. Mary Scott felt assured that God wanted her to stay and had so arranged it. We told her, "If the Lord wants you to remain here, He will see you through." It was a long, hard struggle to the end of the war. Starvation was close at hand, but God did see her through. Mr. Moses and other missionaries were exchanged before the end of the war, on the second trip of the "Gripsholm."

The Nazarene mission had been fully organized for two years previous to Pearl Harbor for just such an emergency. The Chinese superintendent and all officers were prepared to take over. With war progressing and the Japanese organizing a state church throughout their occupied territory, it was necessary for our people to join this so-called state organization. If they had refused, they would probably have been put in prison or have had their churches closed.

The Chinese shed many tears over the suffering and internment of the missionaries, and although they had been warned to stay away from them on penalty of losing their own heads, they came anyway and

brought us food and tried in every way to comfort us. We were filled with joy at their loyalty and readiness to die for us. However, we did get a promise out of the Word that we would not die but live and declare the works of the Lord. Not one of us did die but He brought us through with many wonderful deliverances. Amen!

The Chinese churches carried on the best they could. The Japanese and Chinese soldiers and Red guerrillas often fought during the nights and sometimes during the days. It was hard to carry on and especially dangerous to do much traveling from church to church. A number of our young Nazarene men were thought to be soldiers and were speared to death. This brought sadness and fear to many Christians among the churches. Nevertheless, now and then, some would get through to us with glowing testimonies of God's deliverances and of His hand of blessing upon them and the churches.

After the war was ended, Mary Scott, the last of the Nazarene missionaries, was brought back to the U.S.A. She had tried first to get to our field in North China and stay there. Her heart was there, but the Reds were everywhere by the thousands. They had taken over immediately after the departure of the Japanese. It was not long before the whole of North China was under Communist control.

8

The Opening of the South China Field

As soon as the war with Japan was over, our church, like other denominations, was anxious to return its missionaries to the North China field, where they had labored since 1914. Since the Communists had taken over that section of the country, the possibility for such a move had to be investigated. Rev. H. A. Wiese and Rev. John Pattee were chosen for this task. After some difficulty they did succeed in reaching North China, but finally decided that, both for the sake of our nationals and also for peaceful future administration of the mission, it would be unwise to locate there again. Reluctantly the men returned and little has been heard from there since then.

Since this field was totally out of the question, where was the church to go? After much prayer and consideration their eyes were turned to South China, where political disturbances had not been so great.

After scouting around in the south, and after much prayer and consultation with other missions and our

General Board, they decided to locate in southern Kiangsi. Here missionaries were few in number, and there were 3.5 million people who needed the gospel. It was one of the most promising areas of China. The people were friendly and the language quite similiar to the northern dialect. Transportation from the coast was direct and simple; the climate, though hot, was better than in most of South China.

The people from all walks of life welcomed the church with its missionaries. As the two missionaries prayed and thought about the matter, they were convinced that this was the most feasible place to locate. This was in April, 1947.

Not long after this, several pastors from the now-closed North China field, managed to find their way 750 miles southward to this new field of opportunity. With the help of these seasoned preachers, the immediate response was amazing. Six preaching places were opened, with Kian chosen for the headquarters city. Within one year 350 were enrolled in Sunday school, and eight other missionaries had joined the ranks from the United States. All but two had been on the North China field and knew the language.

Because of the phenomenal response of the people and the foresight and vision of Rev. H. A. Wiese, the opening of a Bible school was given priority over everything else. All the missionaries who could teach classes in the school gave themselves to this task without reserve. Everyone felt that it was our last stand, and it was agreed that, whatever else they failed to do, they must not fail to instill the precepts of God's Word into the hearts and minds of these men and women. These, it was hoped, would strengthen the rest, should the missionaries again be called upon to leave the field.

The Fitkin Memorial Bible School officially opened

October 12, 1948, with an enrollment of 26 promising students.

War clouds were already hanging ominously over all of China. As the Red Army moved southward, American women and children were once more advised to evacuate China; but the nucleus of Nazarene missionaries stayed on, anxious to hold the work together, if possible, until the crisis was over.

In spite of all problems incurred, the blessing of the Lord was graciously upon His Word. Hundreds were eagerly listening to the gospel, and some were seeking the Lord. Bibles, New Testaments, Scripture portions, and tracts were sold and distributed by the thousands. The door for such work was wide-open. The people on the whole were better educated, so therefore could better and more rapidly understand than those we left behind in the North China field.

The Sunday school enrollment throughout the area soon climbed to 650. Seventy members had been taken into the church, while 200 more were on probation. Our missionaries and national workers all rejoiced in what was being accomplished. At the same time all realized the danger of the political situation, and knew their peaceful days there might be numbered. Besides the uncertainty of the national problem, there was the necessity of getting acclimated, of securing proper places in which to live, and getting adjusted to the new environment. Other problems were the hot summers, the cold winters, and the day-by-day fluctuation in the exchange of currency, which made it difficult to plan future expenditures.

The advance of the Red Army forced President Chiang Kai-shek to retreat time after time. The enemy had fresh aid from Russia, who had disarmed a million Japanese soldiers in Manchuria at the close of the war and turned these arms over to the Reds in North China.

This left the work of missions in a more precarious situation than ever. Something had to be done.

American officials, seeing the danger to its nationals, issued orders for the missionaries, especially women and children, to be evacuated to the United States. Those doing so in 1948 were Mrs. Varro and her three children; Mrs. Pattee and daughter Grace; Mrs. H. A. Wiese, James, and Lura Mae; and Guilford Fitz, the 18-year-old son of Dr. and Mrs. Fitz. Those remaining on the field were Rev. H. A. Wiese, Dr. and Mrs. Fitz, Rev. Michael Varro, Rev. J. W. Pattee, Miss Ruth Brickman, and Miss Mary Scott.

All through the spring of 1949, reports of the oncoming war forced every thinking person to know that it was only a matter of time before the hundreds of millions in China would be under the totalitarian control of the Red Army. Again warnings were sent to the foreign personnel to the effect that, for safety's sake, both to themselves and to the nationals with whom they were working, all non-Chinese workers should return to their homeland.

The seven remaining missionaries did not immediately heed these warnings. Their hearts were naturally with the Chinese and they wanted to remain as long as possible. They "counted not their lives dear unto themselves."

Finally they asked their Chinese co-workers what they thought was best for them to do—to remain with them or leave for the homeland. The reply of the Chinese workers and the church was that, since the anti-foreign and anti-Christian feeling was so great, they might have a better chance to continue with the work without the missionaries. So the missionaries began to set things in order for their departure. When a cablegram from headquarters in Kansas City advised them to return to the United States at once, the

missionaries, with heavy hearts, severed connections with the Chinese Nazarenes, probably never to meet again on earth.

There were many dangers encountered on their way out from the interior, but God was with the band of missionaries and all made their escape without personal injury. About two months after their evacuation, the Communists took over the whole field and no report has been received of what happened after that. We trust that God has preserved some of our folk as a witness even to those who have the rule over them.

When the missionaries left, there were six preaching places, three organized churches, four ordained nationals, five unordained men, and six Sunday schools.

DR. FITZ REPORTS HIS REACTIONS

The following excerpts from letters written to the homeland by Dr. R. G. Fitz, after he had arrived on the South China field, give a graphic picture of the country and its people, as well as an interesting comparison with the North China area.

In a letter to Rev. F. C. Sutherland from Kian, August, 1948, he wrote:

I know that you will be interested to know how we found things in China and to get our impressions. Our new field here in Kiangsi is quite a contrast to the old one in North China. There it was a monotonous plain. This is a mountainous, rugged country. There we had frequent drought from lack of rain. Here it rains almost continuously in the spring and frequently all the rest of the time. They say a dry spell is rare. There the fields are yellow in harvest with golden wheat, here the valleys are a succession of rice paddies. There the roads were restless with the crunch of cart wheels, drawn by oxen or cows or donkeys, mules, and horses. Here there are no carts on the roads I have not seen one animal hitched to a cart! No donkeys or mules are here! A few horses are present, used for saddle animals. Water

buffalo are used to work the rice fields. Cows for beef and milk are here. (Milk? Yes, they sell milk here, and quite good, too. The Chinese use it and we think it is pretty fair. We pasteurize it and like it. It is cheaper and better than canned milk.)

There we could understand the people pretty well but they found it hard to figure out what we were saying. Here they understand us fine but we don't know what on earth they are trying to say! Here, strange to say, we speak better than the Chinese do! There if you could speak a little local dialect to mix in with your discourse, so much the better, but here the purer Mandarin you speak the better. (They don't call it Mandarin, nor Kuan Hua, anymore. They call it Kuo Yu, or the national language. A pardonable conceit lies hidden under the term but far be it from us to point out flies in the ointment.)

There the women were kept secluded to a large extent and liberties restricted, but here the women are remarkably and often embarrassingly independent. There you could tell a woman as far as you could see her by the peculiar stiff-legged gait, due to her bound feet. Here I have not seen one bound foot, and very few that have ever been bound. Bare feet is the prevailing style here for men, women, and children. If you can afford shoes, well and good, but what do you want shoes for if you wade in water a good deal anyway? (Shoemakers are on the street who can make you as good a pair of shoes as you can buy in America and cheaper.) There the women were rarely seen bearing burdens, but here they are constantly seen carrying heavy loads to market. (With a spring pole and burden at each end.)

In another letter written to the Osborns, upon his arrival in June, 1948, Dr. Fitz said:

I am sure that you want to know about my impressions of the work in Kiangsi. I greatly rejoice to see what has been done here and to see the revival spirit that is on. The church that Brother Wiese built is already too small for the crowds. People are getting saved; they take a great interest in Bible classes both in English and in Chinese (many English-speaking students in the school here). Services are being held in various places in the city and the attitude of the people toward us is exceptionally favorable.

The things we used to wish for and dream about and hardly dared to pray for are here! The crowds, the seekers, the revival spirit, God's blessing on us and the people, the harmony and mutual affection and cooperation of the missionaries are things to make you weep for joy. We shall have a grand revival here I am confident, at no distant date, and I don't want to miss it for anything. Many cities about us are ripe for the opening of stations where we can build up bases for repeated revivals. The harvest is ripe and hanging on the stalk. Some will pay the price to win the Pearl of Great Price, while others naturally will turn away without Christ. Please do pray for us that we may see God glorified in our midst and that many will turn to Christ.

We are confident that the labors of the Church of the Nazarene in South China, though of limited duration, have not been in vain. In spite of the disruption, we believe that the seed sown shall indeed bear fruit and in that great day we shall meet with many from that great land of China, both, North and South, to bask in the sunshine of God's great love forever and forever.

9

The Church Goes to Taiwan

THE ISLAND

Taiwan, formerly known as Formosa, "The Island Beautiful," lies about 435 miles south of Shanghai and about 400 miles east of Hong Kong. It is a central pearl in the chain of islands adorning the coast of Asia from Kamchatka to Indochina. It lies between Japan's Kyushu island and the Philippines' Luzon, and off the coast of China's Fukien Province, about 100 miles distant at the nearest point. In between stretches the turbulent Formosa Channel.

Midway across the strait sprawl, strategically, the three main islands and 60 small islands that make up the Pescadores, or "Dashing Lake" county of Taiwan. This was originally a pirates' base, and later a veritable graveyard of imperialistic expansion and military adventures. These islands, none of which rises over 300 feet above sea level, are one of the present-day, front-line bases for Taiwan herself. It may be recalled that it was off the dangerous coral coast of the Pescadores that the sailing vessel "Dumfries" found her watery

grave, after fulfilling her mission of delivering Hudson Taylor safely to China in 1865.

Taiwan is an island of rare beauty and charm, a bizarre blend of the middle-age Orient and the twentieth-century Occident. This semitropical island is oblong in shape, 250 miles long and 90 miles across at its widest point. It has a total of 13,837 square miles with 1,062 miles of coastline.

Taiwan is a mountainous island. The floor of the Pacific Ocean drops off steeply to depths of 15,000 to 20,000 feet. The perpendicular sea cliffs are 1,500 to 2,500 feet high and mountain peaks reach up to 11,000 feet. Its beauty is chiefly in the scenery of these rugged mountains. They are green with tropical foliage and forests the year around. Fifty or more of these craggy peaks reach above the 10,000-foot level, and above this line no plant life exists. Their summits are therefore sunbaked in summer and snow-white in winter. All rivers flow westward and empty into the Formosan Channel. The lower one-third of the island is in the tropics while the northern section is in the north temperate zone.

The population of Taiwan is nearly 14 million. It has an increase of over 400,000 per year, and more than half the people are under 18 years of age. The progenitors of the Taiwanese came to the island from the mainland of China about 300 years ago. A few million Chinese followed President Chiang there in 1949. There are a few hundred thousand of the tribespeople in the mountains and a similar number of Hakkas. These mountain people are the aborigines and once were headhunters. They are divided into seven different tribes, each speaking a different language. They are not Chinese. No one knows for sure their origin.

Humid, near tropical climate prevails over the

greater part of the island. Electric fans and air-conditioners are appreciated about nine months of the year. Earthquakes, sometimes very severe ones, are prevalent over the island and all buildings of any height must be reinforced with steel. Many people have lost their lives during these earth tremors.

Termites and white ants are an everpresent problem. They push their white, claylike tunnels through the ground into many kinds of woodwork, even to the roofs of houses, boring from within until door and window casings, beams, or rafters become hollow shells. These are innocent, looking creatures but many people have lost their lives because of them.

Typhoons occur almost annually, especially during the months of July, August, and September. These are very destructive to rice and fruit and to the roofs of buildings of all kinds. When a severe typhoon is at its worst, it often reaches a velocity of 100-120 miles per hour and lasts for two to three days. Multiplied thousands have perished because of the terrible winds, heavy rains, and floods accompanying these storms.

THE CHURCH OF THE NAZARENE IN TAIWAN

Due to existing political conditions on the mainland, the writer and his wife, even though under appointment to help open the South China field, had a definite check of the Spirit not to go. Since we had been in trouble a number of times with authorities in North China because of political uprisings, we felt it to be in the best interests of the work not to have our names associated with it. We remained in the homeland doing deputation work and pastoring a small church in Ohio.

But Taiwan, still free and wide-open to the preaching of the gospel, was occupied with millions of Chi-

nese, many speaking the Mandarin dialect, which we had used in North China. Also, hundreds of missionaries who were formerly in China proper were going to Taiwan, and we too began to feel a strong pull in that direction. We attended the General Board meeting in 1954 and told of this desire to go to Taiwan strictly for itinerant evangelistic work wherever doors opened. Written permission to do this was requested and granted. At the same time the Foreign (World) Missions secretary asked us to scout around for the Church of the Nazarene and make recommendations concerning the possibility of opening a work there.

We arrived at Kaohsiung, the southern port of the island, in the fall of 1954 after a very hectic voyage of 45 days in which we encountered two severe typhoons. We were greeted royally and evangelistic doors began to open for revival work. People everywhere were hungry for the truth. The mainlanders were especially anxious to hear. They were all looking forward to the day when they might again return to the mainland and, as they said, "preach the gospel in every village, town, and hamlet and go where the missionaries never did go." Many of them had fled to Taiwan as heathen and had lost all their worldly goods. Now they had found Christ and had a great desire to do the work of the Kingdom on the mainland, from where they had fled. During our stay of over nine years in Taiwan, we held more than 2,000 meetings and saw many seeking and finding Christ.

As we went from place to place in meetings, we saw a great and an effectual door open to our church. We recommended to the General Board that two families be sent as soon as possible. The field was white unto harvest and the grain bending low. The door for the Church was wide-open and how long it might remain so was uncertain. It was also hoped that other

missionaries might be appointed in succeeding years to join them. The Wieses and the Pattees had been reassigned to the Philippines and so could not be sent. Other veteran missionaries of our work on the mainland were nearing the retirement age, so could not be counted upon for leadership. Rev. and Mrs. Peter Kiehn were already serving at the head of an independent mission in Formosa, so were not available either. To whom should our General Board look for leadership in this new field?

Rev. and Mrs. R. R. Miller were attending the General Board meeting in Kansas City in January, 1956, when the question of Taiwan was discussed. They had served our church for five years in Trinidad and had been missionaries to South Africa for a number of years prior to this under another board. Also Rev. and Mrs. John Holstead, graduates of our seminary, were present at the meeting. After considerable discussion, the Millers were appointed to head the new work in Taiwan, and the Holsteads were asked to join in the work. The Millers, due to their ages, were appointed for a three-year period only. They arrived upon the field in December, 1956, and the Holsteads came in January, 1957. Neither family knew the Chinese language. The Holsteads, being younger, employed a teacher and began the study of the language.

The Millers scouted around for the church and also explored the possibility of having the independent group under the Kiehns join forces with the Church of the Nazarene.

After a period of nine months of investigation and study, it was decided that it would be better to build our own foundation. Nazarene work was therefore begun in the living room of the Miller home. Everyone worked hard, and it was not long before a fair-sized congregation was gathering for meetings. This Nazarene work was begun "from scratch."

Quarters for a Nazarene Bible college were rented. Students from all over the island, including a number from the Paiwan tribe in the south of the island, where the writer had often preached and baptized, were admitted.

At this juncture the writer and his wife were invited by the Millers (with the approval of the General Board) to join forces with the Nazarenes in Taipei. Our first assignment was to open the First Church of the Nazarene in that city of nearly 1 million souls. On January 1, 1959, evangelistic meetings were begun and some sought the Lord. The Sunday school was well-attended and often we were crowded out. During our three and a half years there, about 40 people were taken into the church. Some of our leaders today came from this church. At the moment this congregation is setting aside a substantial amount of money from their Sunday offerings toward the erection of their own church building.

The next new missionaries to arrive on our field were Rev. and Mrs. George Rench and family. They were recently from the seminary in Kansas City, and had labored previously with the Chinese Church in Fresno, Calif. George, for some time now, has been the principal of the Nazarene Theological College in Taiwan. This school is located on a hill overlooking the beautiful Tan Shui River near where it empties into the Pacific Ocean. A more exquisite location could not be found on the whole island of Taiwan.

We now have eight acres of land there and have not only the buildings for the Bible college, but also homes for missionaries and some for national workers. The place can be reached easily by train, bus, or auto from Taipei in about 30 minutes. Our missionaries all have cars, so there is no problem of transportation to and from the city. Our mission, being young in Tai-

wan, naturally has its problem in getting students for the school, but to date 24 have graduated. One fine girl graduate finished her course at Bethany Nazarene College and is back in Taiwan teaching in her alma mater and helping with the work in general.

Brother George Rench is also serving as treasurer of the Taiwan Leprosy Relief Association, which is caring for more than 1,600 afflicted with this disease. There are more than 10,000 lepers in Taiwan, but only about one-half of them are under treatment, due to the lack of doctors, nurses, and hospitals to care for them.

Miss Bernie Dringenberg (Chiang), R.N., who had already spent a number of years in Taiwan, was next to join our mission there. She served as nurse in the school, as treasurer of the mission, as well as preaching and helping out in other areas. She was a very valuable worker in every way. She is now married to a most promising young Nazarene Taiwanese man, and is living in California, where her husband, Samuel, is preparing to be a missionary to his own people. A number from his family are now saved and belong to the Church of the Nazarene.

The next missionaries to arrive in Taiwan were Rev. and Mrs. Richard Kellerman from Malone College in Canton, Ohio, who arrived in 1962. Their first year was spent in the language school, after which he served as pastor for the headquarters church in the Shih-Lin suburb of Taipei. They have begun their second term on the field.

Miss Patricia Burgess, a graduate of Olivet Nazarene College and a student of our seminary, came in 1964 to help with the work. She spent the usual year or more in the language school and is now helping in many different ways. She is serving as treasurer of the mission and as head of our kindergartens with over

400 students. She is helping with the young people's work and makes frequent trips outside the city to country churches. She also teaches in the Bible college. Her work is greatly appreciated by the missionaries and the national workers.

The last missionaries to arrive on the field are Rev. John and Natalie Clayton, who at this writing are in language school, sharpening their scythes for future service in the harvest field.

When General Superintendent V. H. Lewis was on the field in 1962, he organized the first Taiwan Nazarene Mission Council. From this time our missionaries were able to vote for their own field superintendent and other officers of the mission.

About this time word came to the field from Kansas City that Rev. and Mrs. H. A. Wiese, who had been our leaders in both North and South China, and later in the Philippines, were now on furlough. They were planning to come to Taiwan for a period of service if possible. Our hearts were thrilled. Brother and Sister Wiese knew the language and the customs of the people, and since our Taiwan work was in its formative years, leaders like this were much needed.

Thus, when the council convened in the fall and election of officers took place, the vote for superintendent was almost unanimously in favor of Brother Wiese. It was not until February of the next year, however, that the Wieses actually arrived upon the field. Many were at the airport to greet them when they landed. There were many problems to be solved but the Lord graciously undertook and the work moved forward.

The time for retirement for the writer and his wife had arrived, and in 1963 we returned to the United States, as we thought, for good. We settled in the missionary retirement center at Casa Robles in

Temple City, Calif. To our pleasant surprise we were, by action of the Mission Council in Taiwan, unanimously invited back to the field for general evangelistic work for a limited period of time. The General Board responded favorably. So in 1965, just two days after our fiftieth wedding anniversary, we departed again for Taiwan. Many meetings were held in Okinawa and in Taiwan, where a goodly number sought the Lord.

By this time Rev. H. A. Wiese had served almost three years in the superintendency and was about to reach retirement age. When Dr. George Coulter, our general superintendent, came again to Taiwan to convene the mission council, Brother Wiese announced his desire to retire and return to the United States. Rev. J. H. Holstead, being longest on the field, was elected to take his place. There are now 16 churches, all of which are working toward full self-support. It is hoped that within 10 years this will be accomplished, for then mission funds can be invested in starting new churches.

Several young men from the Paiwan tribe have graduated from our mission school and are working among their own people. These are the former aborigines of Taiwan. Many have sought and found Christ, and we now have a number of churches among this formerly isolated and fierce people. The Japanese, when in control of Taiwan, would not allow the gospel to be preached among the tribespeople, but today things are different. In the seven tribes of the island there are now more than 300 churches of various faiths. Headhunting has ceased. Christ has made the difference.

Appendix

ADMINISTRATIVE LEADERS ON THE CHINA FIELDS

Those who have served as superintendents of the work in the various fields are as follows:

North China:

Rev. Peter Kiehn, 1914-24, 1929-33

Rev. A. J. Smith, 1924-27

(1927-29 was a revolutionary period when most of the missionaries were away from the field. L. C. Osborn served as treasurer during this time.)

Rev. H. A. Wiese, 1930-40

Rev. L. C. Osborn, 1940-42

South China:

Rev. H. A. Wiese, 1948-49

Taiwan:

Rev. R. R. Miller, 1956-63

Rev. H. A. Wiese, 1963-66

Rev. J. H. Holstead, 1966—

ROSTER OF MISSIONARIES TO CHINA AND TAIWAN

(In order of the date of first arrival on the field)

Rev. and Mrs. Peter Kiehn, 1913-38

Miss Glennie Sims, 1913-27

Miss Ida Vieg, 1914-37

Rev. and Mrs. Otis P. Deale, 1917-32

Miss Pearl Denbo, 1917-22

Rev. and Mrs. L. C. Osborn, 1919-42; Taiwan, 1954-63, 1965-66

Rev. R. G. Fitz, M.D., and Mrs. Fitz, 1920-36; South China, 1948-49

Rev. and Mrs. A. J. Smith, 1920-27

Rev. and Mrs. F. C. Sutherland, 1920-41

Rev. and Mrs. Harry Wiese, 1920-40; South China, 1947-49;

Taiwan, 1963-66

Miss Catherine Smith (Nankevell), 1920-23

Dr. J. Hester Hayne, 1921-41

Miss Blanche Himes, 1921-26
 Rev. and Mrs. C. J. Kinne, 1924-30
 Miss Margaret Needles (Williams), 1924-28
 Dr. Charles E. West, 1925-28 (transferred from Africa)
 Miss Mary E. Pannell, 1925-41
 Miss Catherine Flagler, 1929-37
 Miss Myrl Thompson, 1930-35
 Miss Bertie Karns (Ferguson), 1934-36 (served in Japan, 1919-23
 and after 1936)
 Dr. and Mrs. Henry Wesche, 1934-41
 Miss Rhoda Schurman, 1936-41
 Rev. and Mrs. G. Royall, 1936-41
 Rev. and Mrs. John Pattee, 1936-42 (Mrs. Pattee left in 1941);
 South China, 1947-49 (Mrs. Pattee left in 1948)
 Miss Evelyn Eddy (Engstrom), 1938-41
 Rev. and Mrs. Arthur Moses, 1939-43 (Mrs. Moses left in 1941)
 Miss Mary Scott, 1940-45; South China, 1948-49
 Rev. and Mrs. Michael Varro, South China, 1948-49 (Mrs. Varro
 left in 1948)
 Miss Ruth Brickman, South China, 1948-49
 Rev. and Mrs. Raymond Miller, Taiwan, 1956-63
 Rev. and Mrs. J. H. Holstead, Taiwan, 1957—
 Rev. and Mrs. George Rench, Taiwan, 1958—
 Miss Bernidine Dringenberg (Chiang), Taiwan, 1960-65
 Rev. and Mrs. Richard Kellerman, Taiwan, 1962—
 Miss Patricia Burgess, Taiwan, 1963—
 Rev. and Mrs. John Clayton, Taiwan, 1966—