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CHINA CRISIS

By
F. C. Sutherland

The 1948-1949 Missionary Study Book
Authorized by the Commission on Foreign
Missionary Study Literature

Printed in U.S.A.

1948

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Kansas City, Missouri

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DEDICATION

To Rev. C. Warren Jones, D.D.

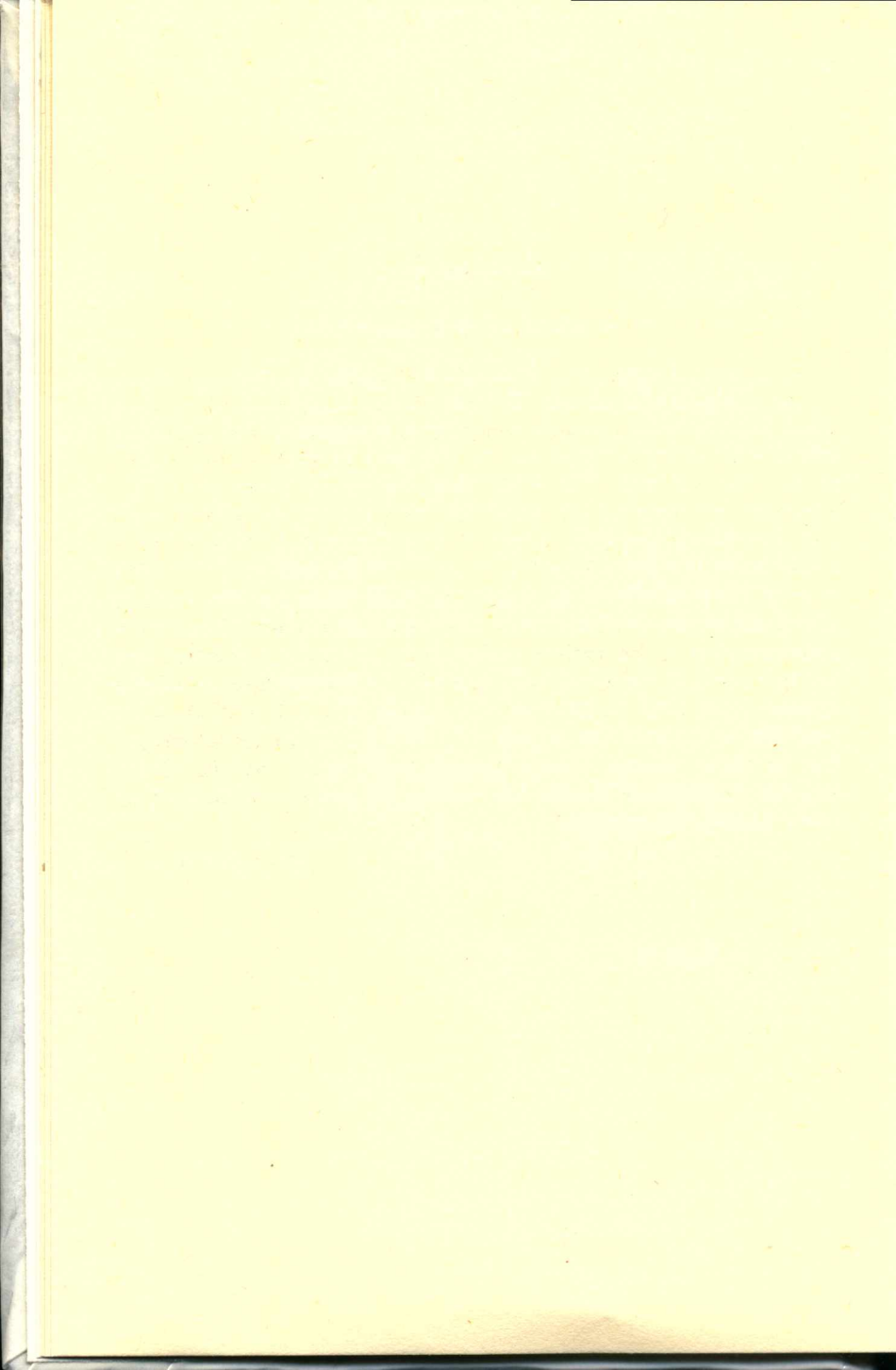
Foreign Missions Secretary of the Church of the Nazarene
In recognition of his devoted service to the cause of missions

PREFACE

A Word of Explanation

In CHINA CRISIS we have not attempted to give a history of the China field of the Church of the Nazarene. We have tried to deal with present conditions, prospects, and opportunities with enough reference to the past to enable the reader to get the setting. We wish that we could have given an adequate account of the work of each individual missionary, but that was impossible. Since CHINA CRISIS is to be used as a study book we have hoped that each reader will study it with a good map of China at hand and will look up the various cities, provinces, and rivers as they are mentioned. Some may consider this to be rather a dull way to study missions, but we believe it to be a helpful method. As the articles on China appear from time to time in *The Other Sheep* it will then be possible to connect the names with definite incidents which occur in these places. There is thus built up a cluster of associations which will give increasing pleasure and interest as one's knowledge widens.

THE AUTHOR



FOREWORD

No man in the Church of the Nazarene is better qualified to write the missionary study book on China than Professor F. C. Sutherland. He has devoted his life to the work of missions for the Church of the Nazarene and also has been an intense student of Oriental history.

He carries a passion for the lost and an interest for the development of the Chinese national church. This contribution to the missionary literature of the church will be invaluable as time goes on. It is a great blessing to the church that Professor Sutherland has put into writing some of his bountiful knowledge of the China field.

I know God will bless the book as it goes out for the church to study.

LEWIS T. CORLETT, *President*
Northwest Nazarene College

MEMORANDUM

TO : The President
FROM : The Secretary
SUBJECT: [Illegible]

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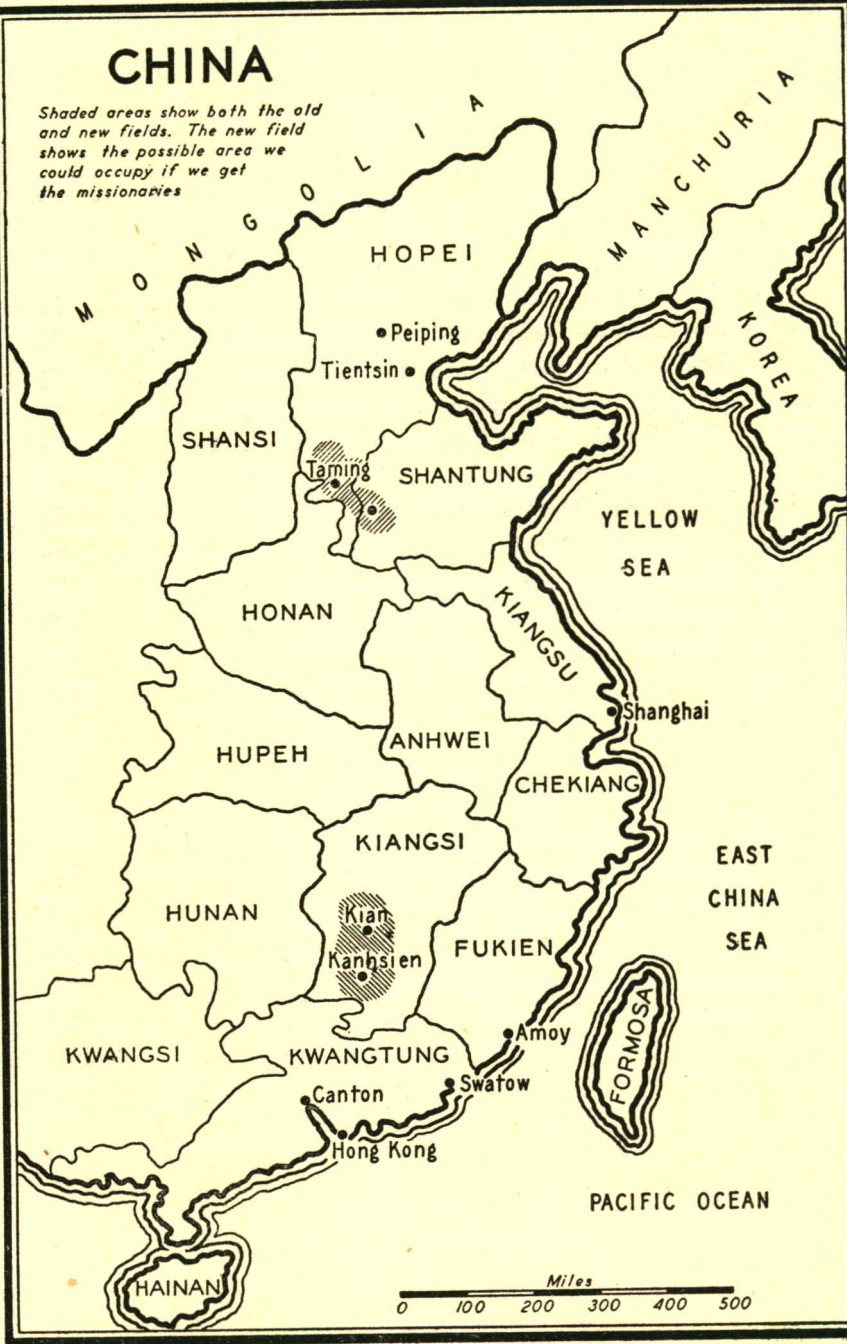
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CHINA

Shaded areas show both the old and new fields. The new field shows the possible area we could occupy if we get the missionaries



Chapter I

THE LAND OF CHINA

First impressions. The little steamer which had left Japan three days previously was plowing through the muddy waters of the Yellow Sea. About four o'clock on a dull November afternoon in 1920, there was a slight stir amongst the passengers and our attention was directed to the dim outline of a rugged coast in the distance on the port side of the ship. Someone said, "China!" We watched the long line of coast till the gathering darkness caused it to fade from view. When we woke the next morning and came on deck, we found that we were at the wharf in Tientsin. Half an hour later we stood on the wharf surrounded by our baggage, unable to speak in Chinese, besieged by a large group of ragged men, struggling with one another and with us for the privilege of carrying our baggage to the station. We began to realize somewhat the poverty of China, the pressure of the population, and the stern struggle for a mere existence which is the lot of so many in that land, which, next to Russia, is the largest country in the world.

Greater China covers one-fourth of Asia. Asia is the world's largest land mass, having an area of 17,000,000 square miles, about one-third of the total land surface of the globe. More than half of the inhabitants of the earth live in Asia, more than 1,326,000,000 souls. Greater China covers 4,277,000 square miles of Asia, or one-fourth of the entire continent. One-third of all the people of Asia live in China, whose population is variously estimated, but the number most frequently given is around 450,000,000. Since China is in the mountainous part of Asia, two-thirds of the country being mountains and hills, the greater part of China's vast population is crowded in the river valleys. The mountains also act as

a barrier to China on the west. The greatest of these ranges which isolate China is the Himalayan system, one of whose peaks, Mount Everest, is the highest in the world. This isolation resulted in the Chinese building up their great civilization without the interchange of ideas which has marked the civilization of the West. Then a range of mountains within China, the Tsingling, running eastward from Kansu to Honan, has made two Chinas with respect to climate. Their rugged ridges stop the northern course of the summer monsoons, laden with moist air from the southern sea. South of the range is the China of green rice fields and a humid atmosphere, while north is the China of dusty plains where wheat is grown. Thus the mountains of China have greatly affected the lives of the people.

Political divisions. China divides very clearly into two divisions. Old China, or China Proper, consists of the eighteen provinces, in which most of the events of China's history have taken place. Surrounding them on the west and north are the territories won by great emperors in the times of China's greatness. These include Mongolia, Manchuria, Sinkiang, and Tibet, an area greater than China Proper but only very thinly populated. At present these outer territories are only loosely bound to China, are subject to pressure from outside powers, and have local movements within themselves tending to independence.

Mongolia covers 1,300,000 square miles, but is hot and dry in summer and intensely cold in winter, and therefore not adapted to farming, except in a few spots. Consequently it is only thinly populated. Manchuria, the best endowed with resources of these territories, supports 30,000,000 people. Sinkiang in the far northwest, bordering on Russia, is semi-independent. Tibet is a high plateau, averaging nearly three miles above sea level.

The eighteen provinces. China Proper consists of Kiangsu, Chekiang, Anhwei, Kiangsi, Hupeh, Hunan, Szechwan, Shantung, Shensi, Honan, Hopei, Shansi, Fukien, Kwangtung,

Kwangsi, Yunnan, Kweichow, Kansu. The area of any of these provinces is about that of a medium-sized American state; but the most thinly populated Chinese province, Shensi, has almost 10,000,000 souls, while Szechwan, the most heavily peopled, has 46,000,000. The three provinces in which the Church of the Nazarene has work are Hopei with 28,000,000 people, Shantung with 38,000,000, and Kiangsi with 13,700,000. There are differences between the provinces in language, in customs, in products, in scenery, in climate, in political conditions, in advancement towards modern conditions. Yet the ancient culture of China has been able to tie them together in a remarkable way. Although there has been so much strife in recent Chinese history, it can be said that never in the history of the world has there been so large a body of people having so much in common as the Chinese.

China's rivers. These have also done much to make China what she is. The two greatest are the Yellow and the Yangtze rivers. Both have their sources far in the west in the high mountains which isolate China. In the lower valleys of these rivers and some smaller ones are the most thickly populated portions of China. These rivers bring both blight and blessing to China. When swollen by the melting snows of the western mountains or by the heavy rains of the summer monsoons, they have brought untold sorrow in the form of destructive floods. The Chinese have practiced flood control for thousands of years. But sometimes the dikes break.

The Yellow River is often called China's sorrow. Again and again in China's long history has the Yellow River broken through its dikes. One of the greatest of these breaks occurred in the year 1887, in Honan province. The water flowed over six thousand square miles of land, and an estimated 7,000,000 people perished. This flood has been likened to five Danubes pouring down from a height for two months on end. Some 3000 villages were destroyed amid scenes of despair and death. Within twenty-five centuries the Yellow River has changed its course in the lower reaches no less than eleven

times. Some of its mouths were hundreds of miles apart. In consequence no important town is to be found on the banks of the river as it nears the sea. The total loss of human life which can be charged to this river must be very great indeed.

The rivers are also valuable. The rivers are a great help to China. The Chinese word for a large river means "water at work." The plains along the lower reaches of the rivers have been built up by silt brought down from the uplands. There are times when, if a bucket of water was taken from the Yellow River and allowed to stand a little while, one-half would be found to be silt. Thus have been built up the rich soils which have stood the farming of centuries. From earliest times the Chinese have used the rivers for transportation. The Yangtze, one of the greatest rivers of the world, more than three thousand miles in length, is navigable by ocean steamers of ten thousand tons. When the water is high they can reach Hankow, six hundred and thirty miles from the mouth. Beyond that, small steamers go as far as Chungking, capital of Szechwan province, and war-time capital of all China. The Yellow River, more turbulent and shallow, is used by small steamers and junks. Large and small, the rivers are also used for irrigation.

The rivers and our Nazarene mission work. The northern field of the Church of the Nazarene consists of ten counties in Hopei and Shantung provinces. The Yellow River cuts through the southern portion of the field. All ten counties are in the area of the great plain built up by the river through the centuries. This is the oldest part of China, which, according to history, has been inhabited for at least four thousand years. That portion of our mission field which lies close to the river and on both sides of it is isolated and difficult to work. Swept by war, famine, brigandage, flood, and earthquake, it has been visited by more disaster than any other portion of the field. At Pu Chow the mission station was opened by Rev. and Mrs. O. P. Deale, who later moved to Yungnien, leaving Rev. and Mrs. H. A. Wiese to succeed

them at Pu Chow. Despite the backwardness of the people a good work was built up. To illustrate the problems faced by missionaries in this area it may be said that not so many years ago human sacrifice was still being practiced in this district to appease the god of the river.

The North China plain. We have just stated that the ten counties which form the northern field are situated in this plain. A study of the whole plain is therefore well worth while. For in a portion of it live some thousands of China Nazarenes. It is a very well defined geographic region having a total area of 125,000 square miles, and containing the greater part of three provinces—Hopei, Honan, and Shantung—and portions of two others. Peking and Kaifeng, two of the former capitals of united China, are situated upon it, and also many of the small capitals, when China consisted of little kingdoms. Professor Cressey believes that during the long course of Chinese history it is probable that a trillion people have lived and died in this region. Many of the famous men of the past were born here. Today it is a great storehouse of Chinese racial strength, supporting at the present time a population of 80,000,000.

How the plain was built. The building of the plain has been the result of river action and wind. Dust-laden winds from the deserts of the northwest and river-borne silt have done the work. In a true sense the plain is a delta of the Yellow River, and considered as such it is certainly the largest delta formed by any river in the world. In its work the Yellow has been aided by a number of small streams flowing into the same basin, formerly an arm of the Yellow Sea. A vast amount of sediment has been washed down from the loam-covered hills of the west. The course of the river has changed a number of times, and the plain built up as the channel shifted. The soil is not uniform, the good soil alternating with sand from old river beds, with clay, and with alkali. From the clay comes material for bricks, roofing tiles, and a coarse kind of red pottery. The alkali which is prac-

tically everywhere present in small quantities eats out the base of brick and adobe walls in contact with it. Where there is much alkali, of course the soil is poor. In places where the alkali crops out in white patches on the ground, it is scraped off and separated from the soil by solution in water and by evaporation. This is a cheap substitute for salt, which is expensive on the plain, since it comes long distances from the coast, where it is made by evaporation from sea water.

The soil is the plain's greatest natural resource. There is coal at Kailan and several other places, but the chief natural resource of the region is the soil, and the dependence of the people upon it is very great indeed. It is generally light and fertile, and its fertility has been kept up by constant application of such fertilizers as were available, chiefly night soil and manure. Very few weeds can grow, for there is constant cultivation with hoes. Much labor is spent upon the crops. Whereas in America a man using machinery may raise an acre of wheat by using 1.2 days of labor, in China it takes 26 days, or twelve times as much. Another use of the soil is for the homes and farm buildings of most of the people. Lumber is scarce and bricks expensive, because of the lack of fuel to burn them. The soil is widely used for adobe bricks and pounded walls in the building of houses. These earthen walls last well when roofed over to protect from rain.

The climate of the plain. The winters are cold and dry, the summers hot and long, with a short rainy season. The average yearly rainfall is twenty-one inches. Generally speaking the rainfall is heavier nearer the sea and diminishes as one goes inland. The seasons are very regular, so much so that the Chinese have divided the year into twenty-four periods, each marked by a distinct change. These seasons are:

Spring begins—Feb. 5
Rain water—Feb. 19
Awakening of insects—March 5

Vernal equinox—March 20
Tomb festival—April 5
Grain rains—April 20

Summer begins—May 5
Grain fills—May 21
Grain in ear—June 6
Summer solstice—June 21
Slight heat—July 7
Great heat—July 23
Autumn begins—Aug. 7
Limit of heat—Aug. 23
White dew—Sept. 8

Autumnal equinox—Sept. 23
Cold dew—Oct. 8
Frost descends—Oct. 23
Winter begins—Nov. 7
Little snow—Nov. 22
Heavy snow—Dec. 7
Winter solstice—Dec. 21
Little cold—Jan. 6
Severe cold—Jan. 21

The monsoons. North China is within the influence of the great monsoon winds of Asia. (Monsoon is from a Malay word meaning "seasonal.") The winter monsoon sweeps in from the northwest between September and March. It brings clear bright weather and but little moisture, whether in the form of snow or rain. In April and May there is a period of calms, with light breezes, mostly from the south. Then in June starts the southeast monsoon, which, blowing till August, brings to all North China the life-giving moisture from the sea. If in some years the monsoon fails, drought and famine are the result. Some years it breaks with such stormy violence that the mud-built buildings are melted down and floods result, because the rain comes so fast that it cannot be absorbed by the soil. Such a summer was that of 1937 when, in the city of Taming, many buildings collapsed and the roads outside the city became small rivers on which, for weeks, river junks could go. Many crops were drowned in this flood.

Irrigation on the plain. A fair amount of the land, perhaps 3 per cent, is under some form of irrigation. The Chinese proverb says that one irrigated acre is equal to ten unirrigated in value. The water is raised from the stream or well by human labor, though in some places animals are used with a chain of wooden buckets. A far-reaching plan to store up the overflow of the rivers in the upper reaches during flood season, and then to release the water gradually to the plains through irrigation canals, would be a great help, but this must wait for

a time of political security. At the present the sinking of wells is the most practical method of obtaining more water for those who do not live beside streams. Many farmers who urgently need a well for irrigation are too poor to sink one. A well of the ordinary type, in depth slightly below the minimum water table, will cost all the way from sixty to one hundred dollars. About half the cost is materials. Wells are usually dug in late spring or early summer, when the water table is at the lowest, and the weather is warm enough to prevent the well diggers from getting chilled. A large group, usually about thirty men, is required, for the brick casing of the well must never stop as it sinks into the ground. The mud and water must be constantly dug out from under it as the weight of added bricks on top causes it to slowly lower.

Early the next morning someone goes to the well to see how deep the water is. If there is nine feet of water in the well, it is a good one and everyone is satisfied. With windlass and bucket the water is brought to the surface and poured into the irrigating ditches. Four or five hours of steady irrigating will usually empty a well. Overnight the well fills up and can be used again. A time of drought leads to an increase in the number of wells dug. During famine time some of the relief money sent from America was used to dig wells; and, as these can benefit only the land nearest to the well, the farmer receiving this aid was asked to consider the money as a loan to be repaid.

What the North China plain produces. Such is the pressure of population upon the land it is necessary that the greater part of the land should grow food. Of these food crops wheat is important, but it does not hold the place that rice does in the south. Wheat is sown in the fall, and during the winter animals, especially sheep and goats, are grazed upon the young growth. The crop matures at the end of May or the beginning of June in the latitude of Taming. Harvesting is by hand, using sickles, and the entire family takes part in this. Our Nazarene schools are given their holidays at this time so that the

students may return home, where their help is so much needed. Harvesttime is a busy time in North China. From the moment that the wheat begins to ripen it must be watched day and night to prevent thieving. There are no fences. Children will do during the day to give warning of the approach of marauders, but at night it must be the men of the family who stand on guard. One man, who became so tired after gathering the wheat bundles into a heap, fell asleep beside them, to awake next morning and find that his chief hope of food for the winter had vanished.

The gleaners. We remember how gleaning was an Old Testament custom, and one of the beautiful pictures is Ruth and her mother-in-law gleaning in the fields of Boaz. It was a custom designed to give the poor an opportunity to gather a little food store for the winter. But in China many of the quite well-to-do also follow the reapers, making it difficult for the poor to get anything.

Threshing the wheat. Each village has several earthen threshing floors. Oxen harnessed to a small stone roller are driven around over the wheat scattered upon the floor until the straw is separated from the kernels. The wheat is then swept up into piles and, when the wind is the right strength, wooden shovels are used to toss the wheat in the air, and the wind carries away the chaff. The grain is then sacked up and stored in bins made of straw matting. Once or twice during the summer the wheat is spread thinly on the threshing floor and sacked again before sunset. This is to insure its keeping qualities. The price of wheat is usually lowest at threshing time and steadily rises until, just before the next harvest, it is double or even more. Our Nazarene Bible School and the hospital make a practice of buying wheat at harvesttime and storing it through the winter, selling it to the students and patients at the harvest price throughout the year.

Other crops of the North China plain. Millet and sorghum are two other important crops which take up one-third of the

agricultural surface in Hopei and Shantung. Millet is widely eaten as a cereal flavored with a few beans and some salt, and without sugar or cream. Corn is widely grown, though not in large amounts. The golden ears, spread out to dry upon the roofs, give a splash of color to the drab houses in the fall. Many kinds of beans are also grown, the soybean being the most important. Its protein helps the Chinese diet so short of meat. The peanut was first introduced into China about five hundred years ago and is widely grown in lighter soils. About forty years ago an American missionary brought in the larger American variety. The peanut gives an oil for cooking, the nuts are good food, the cake left after the oil is pressed out makes good fertilizer, and the dried vines are used to feed stock. There are no gas stations in interior China and resourceful missionaries, finding their car needed oil for the motor when away from their home, have sent to the nearest village for a quart of peanut oil as a substitute for motor oil.

Cotton and cabbage. The most important non-food crop is cotton, which can be grown in most sections, though not on all kinds of soil, throughout the area. Among the vegetables, cabbage and carrots are outstanding. There is also a large white root which is similar to a radish and is salted down for the winter. The vegetables are always grown on irrigated ground. Other food crops are sweet potatoes and barley. Among the fruits peaches, pears, apricots, persimmons, dates, and grapes are the best known. Potatoes, tomatoes, and alfalfa are being slowly introduced in North China.

Too many people, too little land. A traveler passing through the plains of North China in early May or June might get an impression of plenty. The strain of the long spring waiting time is over; the people are in a lighthearted mood. On all sides young and old are industriously toiling to garner the golden wheat. But careful observation would reveal that the true condition of the North China plain is that of tragedy. As early as 1870, the German geologist, Baron Richthofen, traveling

through North China, noted everywhere the evidences of a more prosperous past. The farms are too small to support adequately the average family; there is constant political unrest, robber bands, and petty thieves. Every few years there is famine. The income of many farmers is less than what they must spend in order to live. One writer has stated that "the heart of the problem [of North China] is the growing inability of the bulk of the farming classes to make a living despite a standard of subsistence of the very lowest character."¹

What hope is there? But after all poverty is not the greatest tragedy of North China. Isaiah once challenged the people of Israel: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." We were walking across the fine field of a Christian family's farm on our northern field of the Church of the Nazarene. With us was the farmer's younger son. As we told him how glad we were that the family could have such a fine farm he turned to us and said, "We would not still have this if we had not become Christians. At one time we had more land, but all of us gambled and we were losing it fast." They had fifteen American acres. Many cures have been proposed for the poverty of China. Some have thought that a more equal division of the land would accomplish it. But the economists, by the simple plan of adding together the sum of the good land and dividing it by the number of people, have found that the share of each would be all too little to sustain life adequately. Others have suggested emigration to more fortunate lands. But all the merchant ships of the world would be kept busy doing nothing else than taking the yearly increase of the Chinese people to other places. A well-known missionary who has spent his life in studying means of helping Chinese farmers (Dr. J. Lossing Buck) says that the Chinese already farm well and intensely, and better methods of farming will not greatly increase the yield. Irrigation, using the

¹F. C. Jones, *China*, Part II, p. 210.

methods of Western countries, will help; but it is very expensive and will have to wait till there is peace in China. Only the gospel message deals with the heart of China's problems.

Questions on Chapter I

1. What about the size of China?
2. Can you name the provinces in which the Church of the Nazarene has work?
3. What difference in climate do you note between North and South China? Why?
4. Why is the Yellow River called China's Sorrow?
5. Where is Pu Chow and what Nazarene missionaries were stationed there?
6. What is the chief natural resource of the North China plain? Why?
7. What happens if the summer monsoon fails?
8. Name some of the crops grown on the plain.
9. Are the people of the plain prosperous?
10. Discuss ways of bettering the condition of the people.

Chapter II

THE CHINESE PEOPLE AND THE CHINESE LANGUAGE

The Chinese race. The Chinese, like the Americans, are a mixed race. We do not know all the elements of which the Chinese nation is composed. But we do know that the result is a virile, intelligent people. The physical characteristics of black hair, brown, somewhat slanting eyes, slightly yellow cast to the skin, and noses of a flatter shape than ours are common to all Chinese, whether from the north or the south. Generally speaking the southerners are less heavily built than the northerners. This may be the result of diet, for the south is a rice-eating area, while in the north wheat and millet form the main articles of diet. The northerner is also more conservative in temperament. Usually radical movements have started in the south.

The Chinese are one family. In view of the civil war now raging this may sound like a queer statement. Yet it represents a truth. One culture, one civilization, binds the Chinese together. They are very conscious of being one people. Their proverb says, "All under heaven are one family." Yet they have always desired to be independent in local affairs. In older days the Emperor reigned at Peking and he was looked upon as their rightful overlord, though the Chinese believed that he was responsible for the well-being of his people, and if he failed to do his duty, rebellion was justified. The Chinese also felt that the whole human race should be subservient to their ruler. But the foreigner was regarded as a barbarian, inferior in culture to the Chinese.

The Chinese are a cheerful race. The Chinese are hard workers, and they labor cheerfully. I am sure that I must have seen some lazy Chinese. But I am equally sure that I have not seen too many of them. Some whom I thought lazy

may just have been unable to find work, or too underfed to have much strength. Labor is a stern necessity with most; it must be done in order to obtain the barest necessities of life. And most work in China is done the hard way. There is an absence of labor-saving devices. But you can generally get a cheerful smile from a man toiling along the road, pushing a wheelbarrow, which may carry a load up to three hundred pounds.

The Chinese have a talent for organization. The Chinese have a really outstanding talent for organization. One proof of this is the wide influence of secret societies in Chinese life. The Chinese family is a closely organized unit. In reading accounts of the guerrilla warfare carried on against the Japanese one becomes conscious of the exercise of this talent for organization.

From the Christian point of view this talent is valuable in the organization of the church, the N.Y.P.S., the W.F.M.S., the district assembly.

The Chinese can suffer. Life in China is easy only for the favored few. For the great mass it means toil and suffering. So well do they bear pain that it has been said of them that they are a people without nerves. But this is not true. They just accept pain and suffering as a part of life. There are too few doctors and hospitals to alleviate pain. There is so much suffering that there is a tendency to be indifferent to the suffering of others.

A capacity for friendship. One of the finest sides of Chinese character is the capacity for friendship. Before we went to China we heard a missionary say, "Once a Chinese is your friend he is always your friend." And later we were to experience how often this is true.

Our China Nazarenes. The Chinese of the Church of the Nazarene in China have been through some fiery trials in the past twenty years. It is encouraging to know that in the days

when the anti-foreign movement was sweeping China and also in the recent strain of ten years of war when it would have been so easy for hatred to have swept love from the heart, so many have stood firm. Writing home to America after his return to China last year, Brother Wiese said, "Our people have come through well." After the anti-foreign storm of 1927, when on account of the hatred hundreds of missionaries left China in discouragement never to return, the Church of the Nazarene weathered the storm. And a revival greatly strengthened the work.

The Chinese language. Today the Bible is published in more than a thousand languages and versions to reach as many as possible of the peoples of earth. So few speak some of these tongues that perhaps only a few thousand can be reached by one version. But when the Bible was translated into Chinese it made the Word of God available for almost one-fourth of the human race. To know something of a tool of speech which is so widely used should be of great interest.

A difficult language. Most people who have seen Chinese writing so full of strange strokes and curves have come to the conclusion that it is a difficult language, which it is. The spoken language is not quite so hard as the written one, but neither of them is easy. The structure of the language is quite different from our own, and another great difficulty for foreigners is that the sounds of Chinese speech are pronounced with tones, which, according to the dialect, may vary from four to eight. As the tone in which a word is pronounced determines its meaning, the foreigner who disregards tones or whose ear is not sufficiently sensitive to them may find difficulty in making himself understood. Also, to a Chinese the language sounds colorless and monotonous when spoken without tones. But the greatest difficulty about the language is the writing of it. All the words in the English language can be written if one knows the twenty-six simple symbols of the alphabet. But Chinese has no alphabet. The language is written in "characters," or

pictured sounds, of which there are some 80,000. Fortunately, many of these are not used in ordinary speech. To read the entire Bible about 7,000 are necessary. The characters are formed by "strokes," and each character uses from one to forty of these strokes, which consist of lines, curves, and dots. All good Chinese writing is done by the use of a brush, such as water color artists use. This makes possible skillful shadings to increase the beauty of the character by giving it the right balance. Nowadays pen and pencil are much used, but something of the artistic quality of the writing is lost in this way.

Chinese schools give much time to reading and writing. Learning to recognize and write a large number of characters takes a lot of time. Thus the Chinese boy or girl in grade school has to spend more time in learning to read and write than does the American child. Fortunately, the Chinese are good students; especially do they have excellent memories. They are endowed with better memories than we have. Or it may be because we have overloaded our memories that we cannot retain so well. It is a good thing that they have such good memories since they have more to learn in order to acquire the tools of knowledge.

The Phonetic Script. Many here in America have heard of a new simplified way of writing the Chinese language, the Phonetic Script, somewhat on the lines of an alphabet. Articles in magazines have extolled its value and its simplicity to such an extent that some have been led to believe that the Chinese were about to abandon their elaborate "characters." But such is not the case. The Chinese language is not so rich in sound as our language is, for we have only a few words with the same sound but different meanings. But in Chinese many words have the same sound, and the difference in the meaning of the words is brought out most clearly by *seeing* the "character." Thus the very structure of the language seems to forbid any simplification of the writing of it. Scholars are continually studying the language and applying scientific prin-

ciples to the study, so we cannot yet say what they may find in the future.

The Phonetic Script serves a very useful purpose. However, we would not want to leave our readers with the impression that the Phonetic Script has not been very useful. It has. It can be learned much more quickly than the old "characters," and many a Christian has learned to read the Bible in this way, especially adults who did not have the benefit of formal schooling. All missions have used it for this purpose. In the Church of the Nazarene when mission station classes are held there is nearly always a class learning Phonetic Script. It is also a help in pronunciation of the regular Chinese characters, textbooks often having the Phonetic Script printed beside the character. The Phonetic Script is taught in government schools as well as by the missionaries.

Chinese is a capable language. The foreign student of Chinese becomes impressed with its capabilities of expression. Some ideas can be more easily expressed in Chinese than in English. And some English words are translated very quaintly into Chinese; for instance, locomotive. The Chinese call this "fire-cart-head." Electric streetcars are called "lightning carts." An automobile is a "gas cart." A steamship is a "fire wheel boat." Some Chinese idioms are so much to the point that missionaries, when talking to each other in English, tend to interlard their speech with these idioms in Chinese.

The Chinese sometimes use English. The great growth of scientific knowledge in our Western world has brought many new words into the English language, especially from the Latin and the Greek. Medical science, for instance, uses a very intricate vocabulary. This the Chinese have such difficulty in translating that Chinese medical students of the new school are taught medicine with textbooks in English. Another difficulty Chinese had was with mathematics. For this they have imported into the language our Arabic numerals—which, by

the way, we originally borrowed ourselves—and the symbols of the higher mathematics.

The Chinese language has many dialects. A dialect of Chinese is not another language but a method of speaking that language peculiar to a district. In some cases the difference is very great indeed. Cantonese is as different from Pekingese as French is from Spanish. This dialect represents the extreme. However, most of the Chinese dialects do not differ that much. Four-fifths of the Chinese speak variations of Pekingese or the Mandarin dialect. There are tribes in the southeast of China who speak languages which are not Chinese at all. Pre-eminence is given to the Mandarin of Peking since that city has been the cultural capital as well as the political capital for many years. There are many variants of Mandarin spoken by large sections of the Chinese people.

The Nazarenes live in Mandarin-speaking districts. Both the northern field and the southern field of the Church of the Nazarene are in Mandarin-speaking districts. There are some slight differences between the Mandarin of Taming and the Pekingese. For instance, five tones are used at Taming and four at Peking. Then outside of Taming in all the ten counties there are a number of local dialects. The new southern field in Kiangsi has another variation of the Mandarin, the Kan-Hakka group of Mandarin dialects. However, when Brother Wiese and Brother Pattee first visited Kiangsi, they found that the people understood their Taming Mandarin. This was one of the reasons for choosing Kiangsi as the second field. The Chinese government hopes to standardize the spoken language someday, but local dialects are very tenacious. There is less difference when we come to the written language of China.

This helps the spread of the gospel. The written Mandarin can be read throughout the entire Mandarin-speaking Chinese world, with very few exceptions. That gives a great opportunity for Christian publications, for they can thus reach a very wide circle of readers. No land has more respect for the

printed page than China. The art of printing was known in China long before it reached Europe. Its supposed date is A.D. 954, while paper had also been invented in China more than eight hundred years before. The result of these discoveries was to encourage the production of many books. Some were short but many were long. One history is said to consist of 3,264 volumes, while a medical work contained 168 books and gave 212,739 prescriptions. One emperor, K'ang Hsi, is said to have written 176 books, and his grandson, another emperor, wrote 33,950 poems.

China a great field for Christian literature. While it is true that China has a great literature and that much has been written in the past, yet for millions of the Chinese there is very little reading matter. In the interior there are no public libraries and very few newspapers or magazines. One reason why there is no more reading matter available is that many of the Chinese are poor and there would not be great profit from the sale. That helps to broaden the opportunity for Christian literature; for the aim of Christian literature is not profit, but reaching the multitude with saving truth. In the production of Christian literature in China it is rarely possible to pay the authors for writing, and the books are published at a financial loss; but it is worth while.

The Bible. First on the list of Christian literature is the Bible. When Robert Morrison was on his way to China, and staying awhile in New York, the ship owner on whose ship he sailed challenged him with the question, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," Morrison replied, "but I expect God will." With such a faith the first Protestant missionary to China, going there in 1807, toiled through danger and difficulty until the Chinese Bible had been translated. Although in his lifetime he saw but a handful of converts, he had started the Word of God on its life-giving mission to the Chinese people. His translation naturally had

the faults of a pioneer work. Since his day the work of many Christian scholars has resulted in a version of the Bible so correct in translation and so beautiful in rendering that it has won the respect even of unbelieving Chinese scholars. The great Bible societies, the British and Foreign Bible Society, the American Bible Society, the National Bible Society of Scotland, have co-operated in printing the Bible. The Bibles and portions of scripture are sold to the Chinese at a very nominal price, a portion of the cost being borne by the contributions of the Christians of Europe and America to the Bible societies. On account of the recent war, since the Japanese army occupied Shanghai where the Bibles were printed, there is now a great dearth of Bibles in China. However, one encouraging feature is that the plates from which the books are printed were hidden during that period and escaped the destruction which came to so much property in Shanghai.

"Pilgrim's Progress." Many years ago *Pilgrim's Progress* was translated into Chinese. Some of the older Chinese preachers were familiar with this edition, but it was hard to get our young people to read it. Then just a few years ago a new and better translation appeared. We noticed that quite a few copies were being sold, and that to the young people. Christmas time drew near. Some of the Bible School students came and asked if they might give a Christmas program using *Pilgrim's Progress*. The night came when it was to be given. The largest classroom in the Bible School was packed as economically as possible. No space was wasted. Those who took the various parts had so deeply steeped their minds in the book that the effect on the audience was very great. They sat in absorbed silence while they followed Pilgrim on his journey toward the Celestial City.

A little book. One day when we were teaching a class in the Bible School, a student arose and said he wanted to testify. He was a man of mature years and had been a Confucianist by religion. One day while he was in his field plowing, a

stranger passing by placed in his hands a little book. Mr. Li went on to say, "I was curious and began to read it. It had a strange effect on me. Every time I read the little book it moved me to tears. I began to ask others the reason for this and they could not tell me. Finally, I met a man who had gone to Changte to hear Dr. Goforth preach. This man said that Mr. Goforth frequently wept when he read from the book." So Mr. Li took a long trip across robber-infested country to Changte and was converted there. Later when the Nazarene work was started at Chengan he joined the church there because it was near his home. The little book which had wrought such a change in his life was a copy of the Gospel of John.

The Bible has done much for China. If we study some of the problems which faced the translators of the Bible, we will realize how much Chinese civilization lacked without it. They did not have to find a new word for love, but as it is used in the Scriptures it brought a new deep meaning to the word which it had not had before. There was more difficulty with "repent," for which there was no exact equivalent in Chinese. Remorse would not do in itself, and "sorry" was certainly insufficient. Finally, two words, one meaning to change and one meaning to return, were combined; and, when read in its place in the Bible, the combination brought out clearly that repentance meant a real heart-turning from sin to serve the living God.

How to translate "God." It was not to be expected that the Chinese language would contain terms already having the Christian meaning for God and Spirit. Pagan terms had to be taken and filled with the new meanings of Christianity. There has been a long controversy as to which term was best. Protestants are divided between two terms for God, *Shen* and *Shangti*. In consequence the Bible societies print two editions. The Roman Catholics use *Tien Chu* for God. Many Protestants think this a very good term; but, as the Roman Catholic

Church in China is called the *Tien Chu Chiao*, it might confuse many people if the Protestants used it.

The Chinese printer. The setting of Chinese type is in some ways much more of a problem than setting English. There cannot be so great a variation in styles of type partly owing to the expense; for, whereas a font of our type requires just the capitals and small letters, etc., the Chinese compositor must have several thousand containers before him, each with different characters, before he can even begin to think of setting up anything in type. In an ordinary newspaper probably at least 7,000 different characters would have to be used. It has been difficult to invent a typewriter for the same reason. The problem was how to devise a keyboard with enough characters to satisfy ordinary use and at the same time keep it from getting so clumsy and large that it would be slow and not practical. Just lately it has been announced that Lin Yu Tang, the famous Chinese author, after some thirty years of experiment, has solved the problem. He has called the machine the *Ming-Ku'ai*—Clear and Quick. It will be naturally slower than an English typewriter with our merely eighty or more letters and signs, but it is claimed to have a speed of thirty-five words a minute. This is very good indeed and, if the machine can be produced in quantity and at a reasonable price, will be of much help in spreading the gospel.

Holiness literature. For our Nazarene field there is great need of more translation of holiness literature into Chinese. There are some of the older works on holiness available, such as those by Isaiah Reid and Commissioner Brengle. Dr. Hill's *Holiness and Power* is available. Some portions of the *Nazarene Manual* have been translated; a songbook has been compiled; Dr. Ellyson's *Doctrinal Studies* has been provided, and a *History of Nazarene Missions* for the use of the Nazarene W.F.M.S. There is a great and fertile field along these lines yet to be developed, and it is to be hoped that the Church of the

Nazarene can enter it. The message of holiness must be carried by holiness people if it is to be carried at all.

A publishing house for China. The Church of the Nazarene in China depends, of course, to a large extent on such firms as the Christian Literature Society, from whom many helpful publications can be obtained. Not all that is printed is suitable for our field, and we need to be able to print some of our own distinctively holiness literature. For this, a beginning ought to be made in a small way soon. The Idaho-Oregon District has promised the China field a printing press. This is indeed a fine start. Perhaps in a few years the field will be able to publish some of its own Sunday-school literature.

Questions on Chapter II

1. Do you think the Chinese are an inferior race?
2. Which quality of the Chinese people do you like best?
3. Why was it specially important to translate the Bible into Chinese?
4. What makes the Chinese language hard to learn?
5. Discuss the value of the Phonetic Script.
6. Tell in your own words what you think a dialect is. Does it differ from a language?
7. Did the dialect have any influence in the choosing of Kiangsi as the second Nazarene field?
8. Are there plenty of Christian books and Bibles in China?
9. Is there one kind of Christian literature particularly needed?
10. Who first translated the Bible into Chinese?

Ruby

Chapter III

THE OPENING OF CHINA TO THE GOSPEL

The religions of China. Previous to the introduction of Christianity there were three main religions in China: Confucianism, Buddhism, Taoism. Of the minor religions, Mohammedanism has the most adherents. One estimate as to the number is twenty million. In eastern China they do not try to proselytize the Chinese, although Mohammedan wars have disturbed the peace of Western China from time to time. At one time in Honan province there was a small colony of Jews, who had a synagogue; but they have long since been absorbed in the Chinese race. At Sian is the Nestorian Tablet, which throws light on the only known missionary effort that was made to reach the Chinese in the early days of Christianity. This stone tablet, three feet wide and nine feet high, tells of the creation of the world and gives an outline of Christian doctrine. It mentions the cross, baptism, and the Scriptures. It is probable that there were Christians in China for several centuries; but, after a persecution which arose in A.D. 845 against all foreign faiths, Buddhism as well as Christianity, the latter seems to have been wiped out. Up to the present no trace has been found of any Christianity in China in the tenth and eleventh centuries.

Confucianism. When the subject of Chinese religion was mentioned, probably most of the readers of this book thought at once of Confucius. And they are right, for in any discussion of the religions of China the name of Confucius stands first; it cannot be omitted. That does not mean that Chinese religion began with Confucius. He never thought of himself as an innovator. His message was for men to recall a better past, a day when the rulers and people of China were governed by Virtue. This remarkable man was born in the province of

Shantung in 551 B.C. His father was a man of seventy years and his mother quite a young woman. Confucius himself married at eighteen and had one son and at least one daughter. Dr. H. H. Kung, a member of the Executive Yuan of the present Chinese Government, and a graduate of Oberlin College and Yale University, is a direct descendant of Confucius, of the seventy-fifth generation. Confucius, who gathered a group of disciples around himself, gave his life to the teaching of the principles of right conduct and good government. His advice was not always taken by the rulers he strove to instruct, and he suffered persecution rather than compromise his ideals. He was a student of history and endeavored to get the princes of his day to practice the good principles of their ancestors. He never claimed to be a god; but today there are Confucian temples in every city of China, large and small, and the honors paid to him are those due to deity. In addition, his teachings gave great support to ancestor worship, which has been the greatest hindrance to the advance of Christianity in China. Ancestor worship has taught a superstitious fear of the spirits of dead ancestors which has bound the souls of the Chinese in chains of darkness.

The good and evil of Confucianism. We Christians recognize much that is good in what Confucius taught. His principle of propriety resulted in the Chinese having higher standards of moral conduct than those of any other nation without Christianity. These teachings covered the minutest details of daily life, to such an extent that he has been accused, and with some reason, of legalism. We from the West in going to the Orient cannot disregard, without injury to our influence with the Chinese, those standards of propriety in dress, in deportment, in relationship with others, which Confucius has impressed upon that great nation.

Although divine honors are paid to Confucius, he himself did not claim any relationship with deity. He thought it well to avoid becoming familiar with the gods. He had no thought to

offer regarding man's origin or his destiny. Once one of his disciples asked him, "Do the dead have any knowledge of the services we render, or are they without such knowledge?" The disciple was referring to the practice of placing sacrificial offerings on the graves of the departed and also of offering prayers on their behalf. Confucius answered, "You need not wish to know whether the dead have knowledge or not, as there is no present urgency about the point." Surely if there is any question that is important it is the question of eternity, and to discourage inquiry upon this point is to leave people in great darkness indeed. For the question of death Confucius had nothing to offer, save the attitude of resignation. Great as has been the contribution of the Confucian teachings to the virtues of the Chinese people, the result has been to leave China more materialistic and less spiritual than any of the other great nations. A Catholic priest once expressed to me this materialistic side of the Chinese character in three questions: What shall I eat? What shall I wear? How much do I have in my purse?

No, Confucianism is not an answer to the spiritual hunger of China. Many years ago a great Chinese patriot and statesman, Chang Chih Tung, not a Christian, but realizing the weakness of Confucianism, warned his countrymen in these words: "Because Confucianism, as now practiced, is inadequate to lift us from the present plight, why retaliate by scoffing at other religions? Not only is such a procedure useless; it is dangerous."

Buddhism. Scholars are not agreed as to the exact date when Buddhism, which originated in India, entered China. But all agree that it was early, in the first centuries of the Christian era. Buddhism made great progress in China. In the thirteenth century a census places the number of Buddhist temples at 42,000 and the number of monks at 215,000. Confucianism has been chiefly confined to the scholars and official classes, although ancestor worship, a part of Confucian doc-

trine, was practiced by all the Chinese. The strength of Buddhism lay in the fact that Buddha had sensed the sadness which is in the lives of the people of Asia, and he offered them hope of a better existence, even though that hope was vague and distant. And he awakened the conscience with the expectation of a coming punishment for evil in the next world. "Virtue has virtue's reward, vice has the reward of vice; though you may go far and fly high you cannot escape." Yet both Confucianism and Buddhism insist on the essential goodness of men. They do not deal with the problem of the consciousness of sin, a consciousness which is widespread in the human race, though not often clearly recognized. The gospel comes, throwing its clear strong light upon the human heart; the sinner becomes acutely conscious of his condition. Best of all, Christianity not only reveals the condition of the heart but reveals the Christ who has the remedy for sin.

Taoism. Taoism is today the most degraded of all the Chinese religions. It will be interesting to know that the head of the Taoist religion lives on Tiger and Dragon Mountain in Kiangsi, the province in which the new southern field of the Church of the Nazarene is located. He is sometimes called the Taoist Pope. He is said to keep evil spirits sealed up in large bottles. He uses charms to drive demons away. The early philosophers who taught Taoism did try to gain an idea of that which is divine and to show a way or pattern of life. But today Taoism is the most corrupt of all of China's religions. The Taoist priests are just dealers in charms and sorceries. Almost all of them are ignorant; perhaps they were given to the temples as children by parents too poor to support them. They are everywhere despised but, owing to the enormous force of superstition, are regarded as necessary evils; for there is a strong belief in China in demon possession, and these demons must be expelled. It is also important to know the right spot to build a temple, to place a grave, the right day for a wedding, and also for a funeral. In all this the Taoist

priest is a specialist. Dr. Arthur Smith, in the *Uplift of China*, says about Taoism:

"The effect of a belief in Taoism is to bring the living Chinese into bondage to demons, and to the innumerable spirits of the dead. Incredible sums of money are annually wasted in burning mock money (made of yellow or white tinsel paper in the shape of ingots) to ward off imaginary evils. Chinese demon possession, however explained, is a real and terrible evil. It is firmly believed that invisible agencies cut off cues, kidnap children, and do other bad deeds. The latent superstitions arising from Taoism are endless, and they are as dangerous to the Chinese themselves (and yet more to foreigners) as powder-mills and dynamite factories, which they actually are." There is no teaching about good spirits, only about evil ones who need to be appeased.

We remember how, when we first went to live in a small Chinese city in the interior, the first foreigners to live there, the children on the streets called us "foreign devils." One day when a group of Chinese women were being taken through the house—for they were curious about us and how we lived, and we thought that this was a good way to reduce prejudice—one woman carefully lifted the lid of every box and everything that was covered in the house. Later Mrs. Sutherland heard her telling another woman, "Now I know it is not true." She had been told that foreigners, who were known to have very potent medicines, obtained these by stealing little Chinese babies and pickling their bodies.

These superstitions have been a powerful factor in Chinese life and, in times of excitement, have led to riots, in which a number of missionaries lost their lives in the early days of work in China. The greatest manifestation of this was in the Boxer days when the Boxers thought that through magic they were made bullet-proof. Twenty-five years after the Rebellion, when we were living in the county of Chengan, some of the rich men were hiring members of the Boxer society to protect

their homes against the robbers who were prevalent at that time. Among these Boxers was a boy in his teens who was so sure that magic protected him that he rushed out at a band of robbers, waving his arms. They said, "You are only a boy; we do not want to kill you." But he rushed on to the attack, confident his charms would protect him, and fell before their superior numbers.

The Chinese religions have been losing their hold. One of the impressions received by a traveler in the interior of China is that the temples are in a state of decay. Leaking roofs, fallen walls, idols stacked in corners of the temples, all point to a loss of interest in the old religions. Then on worship days it is acutely evident that most of the worshipers are women. All observers are agreed in this. We remember how in the days of the Japanese occupation they gave special favors to the Buddhists and tried to revive that religion, but with no success. Perhaps the most deeply intrenched of all Chinese beliefs is that of ancestor worship, and this has proved to be the greatest foe to Christianity.

The loss of faith in the old religions has created somewhat of a vacuum in Chinese life. The challenge of our day is—What will take their place? We remember the parable of our Lord with regard to the house from which one demon had been cast out—empty, swept, and garnished. There is a crisis in China. In a very real sense it is Christ or Communism. Will it be Communism? It has been well said that Communism is the religion of the once-born man. It is the religion of those who believe that this life ends all. Then men must hasten to obtain by force what they consider is their share of the world's goods. It is a teaching which appeals to the materially minded. Then there are also sincere people who see the inequalities there are in life and believe it is a method to do away with them. The most serious side of the Communistic teaching for us is the denial of religion. The threat is not only to individual freedom, economically speaking, but to the Christian religion

in China. On the one hand the Communist seeks to cure the economic troubles of China by a division of the usable land. This is not available in sufficient quantity to solve the difficulty. Then, from the point of view of religion it teaches class hatred—hatred of the rich especially, and also of all, whether rich or poor, who do not fully and zealously carry out the party principles. In China today, in Communist areas, little children are taught to spy upon their parents and to report their findings to the party. Here is a blow at the solidarity of family life, which has been always one of the outstanding features of the Chinese social system.

The true way out for China. In Taoism the word *tao* means “way” or “road.” In other words, Taoism claimed to have found the true way that men should take. But, as we have seen from the account of Taoism in this chapter, it is a hollow claim. When the missionaries and the Chinese scholars who worked with them were translating the New Testament into Chinese, they found a difficulty in the very first verse of John’s Gospel. The English is: “In the beginning was the Word.” There was no exact equivalent in meaning for “word” in Chinese, for the language is made up of a number of picture-sound characters. Finally, it was resolved to use the Chinese word for a road, which also happens to be the word applied by the Taoists meaning *the way*. It has proved a happy choice, and the word with a Christian use has acquired a sacred meaning it really never had in the Taoist philosophy. For Christ is the *living Way*, the solution of the problem of life, the Way to heaven, to eternal life.

One New Year’s Day we were with our Chinese teacher on a cart passing through a village decorated with things used at that season. Stretching across the road above us was a banner, to the god of the five roads. I asked the teacher what these roads were. He answered, “South, North, West, East.” “But the fifth road?” I queried. “That is the road of heaven and hell,” he said. In the heathen mind these two roads are

confusedly one. No, thank God, heaven and hell are not one road, but two very distinct roads leading to very different destinations. How little we would know about eternal things if it were not for the light of Christianity!

Opening China to the gospel was not an easy task. The people of China were a proud people, with a civilization thousands of years old, and with deeply rooted social customs. Especially strong was the practice of ancestor worship, to forsake which was to have the whole weight of organized society against one. The first two attempts to plant Christianity in China in the early centuries failed and the missionaries would have been driven out again in the nineteenth century if it had not been that China lost the Opium War of 1839-42, and thus religious tolerance was forced upon her. In few lands indeed was there so strong and deep-rooted dislike of foreigners and foreign things to be overcome. Both rulers and people were hostile, and it was a very difficult language that missionaries had to struggle with. William Milne, an excellent linguist, wrote in 1814, "To acquire the Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah."

Roman Catholicism in China. Hundreds of years before the first Protestant missionary reached China, Catholic missionaries had found their way to China and some of them had found great favor in the court of the Emperor. They faced many hardships. A Catholic scholar writes that during the seventeenth century the voyage took them two years, and only one-third of the priests survived to reach the Middle Kingdom. Furloughs were rarely granted to the Catholic missionaries; when they left their homes they did so with the expectation of never seeing them again. After these centuries of work there are between two and three million Catholic Chinese. There are Chinese families which have been Catholic for many generations. Recently the Pope elevated a Chinese priest, Thomas

Tien, of Tsingtao, to the cardinalate, the first time in many hundreds of years that a cardinal was of any other race but the white race.

China and the gospel. One hundred and forty years ago the first Protestant missionary to China, Robert Morrison, entered the country. Seven long years of work resulted in one convert. Peter Parker was the first medical missionary. He went to China in 1834, and his great surgical skill won him much fame. It has been said that "he opened China with the point of a lancet." Other missionaries followed; the interest in China increased; and today there are about four thousand Protestant missionaries at work and a probable Christian community of eight hundred thousand. And the influence of Christianity has been much greater than these figures would indicate. Christians are found amongst all classes, both the rich and the poor, the people of the city and the people of the country.

Do the Chinese become real Christians? Sometimes we hear it stated that the Chinese are a very materialistic people and that they do not make good Christians. Such statements are the result of insufficient knowledge as to the real state of affairs. Those who know the land and the Chinese people well cannot accept such a view of the Chinese. The noble characters among the Chinese Christians, the long list of martyrs for the faith in the Boxer Rebellion and at other times, are evidence of the depth and reality of the hold of Christianity upon a very considerable group of the Chinese people. The Christians of a heathen land must be aggressive for the Lord or lose their Christian experience.

The Boxer Rebellion. Previous to World War II the greatest crisis which the Christians of China had had to meet was the Boxer Rebellion of 1900. A widespread campaign of hate and suspicion culminated in a formidable uprising of the reactionary forces of the nation, aided and abetted by the Dowager Empress, Tzu Hsi, whose strong character dominated the young emperor, Kwang Hsu. This movement had two

main objects: (a) To get rid of all foreigners in China; (b) To destroy Christianity.

The Chinese name for the secret society which was behind the disorder was Righteous Harmony Fists, hence the English "Boxer." It was hard for the people to distinguish between the political designs of foreign governments and the objects of the missionaries. Yet hundreds of the missionaries had pressed deep into the interior and were dwelling far beyond the possibility of protection by the armed forces of the countries of which they were citizens, if they had desired to avail themselves of their help.

Christian martyrs in China. The Dowager Empress was a remarkable woman—very patriotic, but not too well informed about foreigners, and certainly ignorant of Christianity. Fearful of the aggression of some of the foreign nations, her rage against all foreigners knew no bounds. Because some of her chief ministers of state did not agree with her policies and tried to protect the Christians, she caused four of them to be executed. The last words of one of them was, "Posterity will remember us for this." The storm fell most heavily upon the two provinces of Shansi and Hopei. Several hundred missionaries, including women and children, lost their lives. No less than ten thousand Chinese Christians chose death rather than denial of their Lord. The Christians were hunted down like wild beasts. They were given the opportunity to renounce Christianity. A rude cross would be drawn on the ground and they would be asked to trample upon it. Refusal to do so meant to face cruel torture and certain death. A great company chose the latter. In 1920, during our first year in China, along with a group of other missionaries we were taken on a tour of some of the scenes of 1900 in the city of Peking. Our guide, a veteran Congregational missionary who had been an eyewitness from the beleaguered wall of the British Legation, described how the mob, twenty thousand strong, returning from a successful manhunt, would place their victims on the ground near that spot, then for twenty minutes would cry,

"Kill! Kill!" "As you listened your blood would freeze in the veins," he said.

They did not die in vain. In the Book of Acts we read of the martyrdom of Stephen; how a young man named Saul was standing near, holding the garments of those who were stoning that great man. We know the fruit of Stephen's death; Saul, the persecutor, became Paul, the greatest missionary for Jesus Christ of all the Christian ages. So in China. A Chinese soldier, seeing the heroic death of the missionaries at Paotingfu, a few short years later was converted; he became the great Christian General Feng, whose courageous Christian life was for years a great testimony for his Lord. In 1900 the young church in China numbered 100,000 souls. Ten years later the membership had risen to 250,000. Not only were the Chinese people deeply impressed by the fidelity of the Christians, but those who had been tempted to think of rice Christians discovered how many there were who were not such.

Another crisis. In 1926 all China was swept with a terrible wave of hatred against all foreigners, as the representatives of western "imperialism," whom they were taught to believe were in China solely with selfish purposes. The sowing of these seeds of hatred was the work of Russian Communism. Again Christianity in China met a severe crisis, and came through the conflict not without wounds. The missionaries had to withdraw to the coast for protection, and many mission hospitals were closed. For a year or so things looked very bad for the future of missions in China. The most outrageous statements were freely circulated as to the huge amounts of money supposed to be made by foreigners in China every year. All the contributions of Christian missions and philanthropic people in western countries was ignored. Mr. Hallett Abend, the correspondent of the *New York Times* and a careful observer, came to the conclusion at the time that the day of missions was coming to a close, and many missionaries had the same view. In fact, the large number who left China never to return seemed to prove this.

Dawn of a better day. Fortunately, the Chinese government discovered documents in the Russian Embassy which proved that Communist Russia was herself a decidedly "imperialistic" country with very definite designs upon the sovereignty of China. In the revulsion of feeling which followed this discovery, the government sent the Russian advisers back to Russia. Once more the foreign missionary was able to go back to his task, and the years just before the outbreak of the war with Japan were years of great advance in mission work. In some of the provinces, notably Hopei, there was a spirit of revival and the number of Christian inquirers increased, while Christian literature, especially Bibles, could not be issued in sufficient quantities to meet the demand.

Missions and the war with Japan. By the close of 1936 there were about 6,000 Protestant missionaries in China, and about the same number of Roman Catholic missionaries. When the attack on Pearl Harbor took place there were still about 1,500 Protestant missionaries in the areas of China occupied by the Japanese, and about 2,500 in Free China. When Japan declared war on the United States she interned all missionaries in occupied areas who belonged to allied countries. Since most of the Catholic missionaries came from the totalitarian countries or lands occupied by them, only a small number of the Catholic missionaries were interned.

The war and the missionaries. Missionaries had held on as long as possible under the difficult conditions created by the war. We know of eight Protestant and ten Catholic missionaries who lost their lives more or less directly as a result of the war. But this is very far from being a complete list, for all the casualties mentioned occurred in just three provinces. Of the list mentioned above, thirteen were shot by the Japanese; two were burned to death in the flames that destroyed their city; one was shot by robbers while attempting to cross from occupied China to Free China. Much property was also destroyed as a direct result of the war. In Chaocheng,

Shantung province, a Nazarene church was destroyed by bombs. Rev. Geoffrey Royall was later enabled to rebuild this church with funds sent from the homeland, and contributions of the Chinese Christians.

Present conditions. The end of the war with Japan did not restore peace to all of China. The close of the conflict found Chinese Communist armies in control of much of North China. They were unwilling to allow foreign missionaries to again return to that area. Then when civil war broke out between them and the National government, the hostilities affected great portions of North China, making it necessary for many missionaries to leave the scene of hostilities. Missionaries returning to China have also the difficulty of inflation to meet. For a long time all ships crossing the Pacific were so crowded that it was hard to get passage. Despite these conditions, well over a thousand missionaries, men, women, and children, returned to China in 1947.

Questions on Chapter III

1. Name the three religions of China previous to the introduction of Christianity.
2. What do you know about the life of Confucius?
3. Why can Confucianism not satisfy the spiritual hunger of China?
4. Distinguish between Buddhism and Taoism.
5. What crisis has been created in China by the loss of faith in the Chinese non-Christian religions?
6. What caused the crisis of 1926?
7. Did the crisis of 1926 and the war with Japan have serious effects upon the numerical strength of Christian missions in China?
8. Do you think that China needs more missionaries? Why?
9. Is the situation urgent?
10. Why are so many young people getting calls to China?

Chapter IV

HOLINESS AND MISSIONS

Holiness is the central theme of the Scriptures. From the first to the last book of the Bible we find God calling men to a holy life. No less a standard will satisfy a holy God for His creatures. The Lord appeared unto Abraham (Abram) and said, "Walk thou before me, and be thou perfect." Of Job it was said, "That man was perfect and upright." In the Psalms we are told to "worship the Lord in the beauty of holiness." In Luke we read: "That we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him." In Hebrews it is stated, "Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Paul's prayer for the Thessalonian Christians is that "the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." We have quoted only a few passages, but our readers will think of many more along the same line.

Missions is the central theme of the Scriptures. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "But when the fulness of the time was come, God sent forth his Son." "As thou hast sent me into the world, even so have I also sent them into the world." In the old dispensation Jonah was sent to preach to the men of Nineveh; and in the new, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Thus we see from a study of these and other Bible passages that holiness and missions are indeed interdependent. The

theme of this chapter has been well brought out in a little book by Sister Fitkin, with the title *Holiness and Missions*, and we acknowledge gratefully that it was from the book that we got the idea for this chapter.

It cannot be taken for granted. The child of God may be inclined to think that holiness and missions cannot be separated, and it is certainly not God's intention that they should. But it is easy to forget that. The need for holiness in connection with missions will not just preach itself. We need to emphasize that, after all, the great object of Christian missions should be to make men holy. It is not enough just to educate men. For to educate without holiness is to put sharper, more dangerous tools in the hands of carnal men. It is not enough to heal the body without attending to the deeper wound of the soul. It is not enough to call men to repentance without calling their attention to the fullness of life which God has offered to them. When Dr. Bresee said, "We are debtors to give the gospel to all men in the same measure that we have received it," he was referring to the fullness of grace which God intends every Christian to have, the inheritance among the sanctified mentioned in Acts 26:18.

Holiness is needed by the convert. The Apostle Paul carried to the Mediterranean world the message that God sought a sanctified people to serve Him. Writing to the Ephesian Christians, Paul says:

*For this cause I bow my knees unto the Father of our Lord
Jesus Christ,
Of whom the whole family in heaven and earth is named,
That he would grant you, according to the riches of his glory,
to be strengthened with might by his Spirit in the inner
man;
That Christ may dwell in your hearts by faith;
that ye, being rooted and grounded in love,*

*May be able to comprehend with all saints what is the breadth,
and length, and depth, and height;
And to know the love of Christ, which passeth knowledge, that
ye might be filled with all the fulness of God.*

Ephesians 3:14-19

The Christians of Ephesus had been won out of a great idol-worshipping city, whose goddess was Diana. Should a lower standard be set for the Christians who live in China?

Holiness is needed by the missionary. The full armor of God is needed by those who go forth to face the forces of darkness and evil. This missionary is often isolated from those of like faith, and oppressed by evil spirits. Surely his need of indwelling grace is very great indeed, for the sake of his own soul, lest he yield to the pressure of manifold temptation. He needs to be sanctified in order that he may preach an adequate gospel for those who repent and believe. He needs it in order to explain the Bible, for holiness is the true key to the Scriptures. Holiness is the key of heaven; holiness is the true Sabbath, a rest for the soul.

No need for delay. The new convert has a right to know early of his full privileges in the gospel. When Cornelius sent for Peter, it took only a short conversation between the two men for Peter to conclude "that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10: 34, 35). While Peter was still preaching a brief sermon, we read that "the Holy Ghost fell on all them which heard the word." We admit that Cornelius and his household had been serving the Lord with loving zeal for some time, a condition which would not be duplicated in those who hear the gospel for the first time. But the need of a second work of grace and the possibility of attaining it should be an integral part of the message of the missionary. In calling men to repentance we find that the Apostles pressed them to press on in the Christian way and receive the fullness of God.

Holiness is the message of the Church of the Nazarene. Our church was founded by men who believed in the doctrine of holiness as a second work of grace. They "went out under the stars" in order to be free to tell men that it was possible for them to live holy lives. It would not be necessary to have our own separate organized work on mission fields were it not for holiness. We can find many who believe in the necessity of the new birth, who are orthodox in the questions of the deity of Christ, who are one with us in reverence for the Scriptures as the Word of God. But only too frequently has the preaching of holiness been neglected. There is need for this message.

Holiness churches in China. In the statistics of Protestant missions for China in 1935 we find a total of 5,817 Protestant missionaries, of whom 193 are listed under the heading "Holiness and Pentecostal." Of course it would not be fair to say that the rest do not preach holiness; no doubt there are a number. But among the eighteen provinces of China, the least populated of which have as many people as Canada, there are a number which have no holiness churches whatever. Again we would emphasize our need of being fair to our fellow missionaries of other churches. For among them are a multitude of greathearted souls and many who do believe wholeheartedly in holiness. But it still leaves an opportunity and a responsibility for those churches which are specifically called holiness churches to meet a great need on the field—not to infringe on the rights of others, nor to crowd into territory already well filled with missions, but to give the message of holiness and to discharge our duty to the field allotted to us.

Our China fields. Those counties which have been allotted to us, both in North and South China, are specifically ours to evangelize. We have taken the responsibility, and the other missions look to us to do it. It is a full-sized task and more. To what shall I compare it? Well, suppose the Church of the Nazarene were to have the sole responsibility for evangelizing Texas, or Ohio, or California. Would not our hearts be stirred

by the magnitude of the task, the greatness of the opportunity? China is so far away that it is hard for us to visualize the job that we, reverently and humbly under God, have undertaken. It calls for more missionaries, more prayer, and more sacrifice than we have yet given.

A witness for holiness. If the task we have undertaken is performed without zeal, if we are careless and indifferent as to whether the gospel is carried to these millions, will the message of holiness be commended to others? And how can we face our Lord at the Judgment? Surely there is a challenge here which should awe us and humble us, for only God can enable us to meet the issue. We need Him very definitely for this task.

The world has an aching heart. The last few years have been very difficult indeed in the world's history. All my readers are now fully aware of the dreadful feeling of insecurity which is widespread. The possibilities of the atomic age are breath-taking. Many are rebellious and are seeking to mold their own lives in their own way in the midst of these tremendous revolutions which are taking place, but millions also have aching hearts and are longing for a message of hope. They have a vague feeling that there is a *way*, that all is not lost, that there is still an ordered universe, that He who created it has not abdicated His throne, that the way out is not by lawless trampling on the rights of others and indifference to goodness and righteousness.

The remedy is a heart remedy. In Proverbs 4:23 we are told to "keep thy heart with all diligence; for out of it are the issues of life." The heart and not the head is the storm center. When the heart is restored to purity, the affectional nature once more assumes its rightful place in the relations of men. Some men are looking for a change in government to bring in a better day; some put their hope in a strengthening of the national defenses. But the trouble of the world needs to be attacked at its source. The world's troubles stem from the

rejection of God, the Holy Spirit, the representative of the Godhead in the world today. It is the rejection of a Person, just as much as was the rejection of Jesus by the Jewish rulers of His day.

Revivals. The promotion of revivals is the great task of the holiness churches, to which all other tasks are secondary. It is true that when the spirit of revival is mightily present there are liable to be things said or done under the pressure which are of an extravagant nature. But revivals have more than once turned the tide in China. The revival of 1927 on our Nazarene field in China accomplished great and permanent good for the work. The steady growth which followed that event proves this. In a sense it was part of a larger revival which swept through Shantung province at that time. It was an answer to the storm of hatred stirred up by the anti-foreign agitation, and was a most encouraging sign that the efforts of evil to destroy Christianity were not succeeding.

Revivals cross denominational barriers. Revival flames like prairie fires leap over denominational boundaries. The good effects of the Shantung Revival, the North China Revival of an earlier date, the Manchurian Revival, and the Korean Revival, all of which took place within a circle of a thousand miles in the Orient—the good effects of these revivals went far beyond the starting group. With sincere loyalty for the church to which we belong, and a desire to promote her interests, we can have joy in the victories of others, when the spirit of revival breaks out within their ranks. Nothing does more to convince the heathen of the truth of Christianity than to see the churches manifest the spirit of love toward one another.

That does not mean church union. Some who argue that all the churches in China should be of one great denomination say that denominational differences mean nothing to the Chinese, and that they are confused by the great number of Protestant denominations. But the Chinese are used to many

different shades of belief in the Buddhist and Taoist religions. They are not nearly so confused by the multiplicity of sects as they are disturbed by manifestations of that which is not love. They may see difference of opinion; they may hear one group emphasizing one doctrine and another group another. But charity shown will convince them of the reality of the experience of those who show it. Revivals bring men face to face with matters of eternal value, and the trivial and the unimportant sink into the background.

The Korean Revival. Here we have one of the greatest revivals of modern times. It came to a people who had lost their political freedom, who had lost their standing as a proud, free, and independent nation. It swept 100,000 people into the church in ten years—Bible-reading, testimony-giving, praying Christians. Imagine midweek prayer meetings attended by 1500 people. Imagine one city (Pyongyang) having twenty-five brick churches all built by the native Christians with their own giving. Great conviction for sin, agonized prayer for deliverance, deep burden for others felt by the Christians—the Korean Revival is outstanding in its manifestations of the work and power of the Holy Spirit. It encourages us to believe that such revivals can be had again in the Orient, where the desperate need of the people forces them to seek help from some source—pray God it may be from Him. The Korean Revival was in the Presbyterian and Methodist churches.

Revival the answer to materialism. The war has made the Orient more conscious than ever of the wealth of the West in material resources. Many have taken as their goal bringing to the Orient the material benefits of Western civilization. In the acuteness of the struggle for existence brought by the war and the resulting inflation, combined with the loss of property, the scarcity of goods—all of which press upon the Orient with much greater intensity than upon us—even some of the Christians of China have been deeply affected. Revival is needed

within the churches to recall to the minds of men that God is the great Provider, and that we must walk by faith.

Revival in the Chinese churches. Part of the work of the missionary for years to come must be to encourage a people who have not only had ten long years of the strain and loss of war, but a people whose present outlook is not bright, and who can see in the future only a continuance of the same insecure and turbulent conditions as they have in the present. The very extremity of men at the present time is God's opportunity. Will we see it in China within the next few years? Will China in her desperate need turn to God? Unless the Chinese Christians find the answer to their need in God, we cannot expect that the nation will be led to turn to Him. Undoubtedly the present Chinese church is the key to the situation. The church in China needs our prayers.

The schools and colleges. It is a very hopeful sign that a deep interest in Christianity is being manifested in the schools and colleges of China. We are so glad that Rev. and Mrs. Osborn can go with the message of revival to the universities of China. They are being lent by our church for that purpose, and will work under the World-wide Evangelization Crusade. In years past Brother Osborn was greatly used in a revival which occurred at Cheeloo University in Shantung province. May God greatly bless and use him in this new field of usefulness.

Holiness and missions. Again we come back to the subject of this chapter. We have seen how intimately connected are holiness and missions. We have seen that the promotion of revivals, the waiting on God until He undertakes, the preaching of the gospel that men may know the extent of the inheritance which the death of Christ upon the cross has made them heir to, is particularly the responsibility of those who believe in this kind of gospel. It was to this end that the Church of the Nazarene was established. Great victories have already been won—a splendid home base, consecrated leadership, and mis-

sion fields with an active indigenous church. Here is the foundation for a great advance.

Questions on Chapter IV

1. Do you think that the Bible stresses both holiness and missions?
2. Is it possible to carry on missionary work without preaching holiness?
3. Who needs holiness?
4. Why was the Church of the Nazarene established?
5. What is the chief need of mankind?
6. Who is the great promoter of revivals?
7. What happens in a real revival?
8. Have there been great revivals in the Orient?
9. Do you think that there is basis for hope of a revival in China?
10. For what purpose has our church lent Rev. L. C. Osborn?

Chapter V

THE CHURCH OF THE NAZARENE ENTERS CHINA

The territory described. In order that our readers may have a clearer idea of the area entered by the first missionaries of the Church of the Nazarene and its subsequent growth within this area, we are giving first a short description of the features of the two provinces in which they settled. The location of these provinces within China can be best realized by tracing them on a map. In fact we believe that for intelligent study of mission lands one should always have a map at hand and locate the places named. We now turn to an account of the first province entered.

Shantung province. Shantung province has a population of 38,000,000, almost as much as France. The name Shantung means East of the Hill. The hill is T'ai Shan, one of China's five sacred mountains. The hill is also called Eastern Peak. It is the highest mountain in the province, having an elevation of 4,111 feet. There are stone steps to the top, nearly 7,000 steps in all. The view of sunrise from the top of Eastern Peak is famous, and many thousand take the long climb every year to see it. The beauty of a T'ai Shan sunrise is described by Lin Yu Tang in *Moment in Peking*. The sun coming up from the ocean illuminates range after range of hills in eastern Shantung. The western part of Shantung is flat, a part of the Great Plain of North China. The total area of the province is somewhere around 59,000 square miles.

Shantung has much poverty. One can understand this well when we realize that nearly forty million people are crowded into an area about the same size as the state of Michigan. Somewhat less than half, or about 46 per cent, of the area of Shantung can be cultivated. One reason for the poverty of Shantung has been given. The people are conservative; they

do not like to emigrate to other provinces. They are proud of Shantung. It was the birthplace of Confucius and of Mencius. In the last twenty years thousands of the poorer people went to Manchuria as the pioneer land. Many of these just intended to work there and then return home to Shantung to live.

Some features of Shantung. Transportation in Shantung is much helped by the canals and rivers. The most famous river is the Yellow and the best known canal is the Grand Canal. The mountains of Shantung are mostly treeless, and only the valleys and the plain can be cultivated. In the mountains wild boars and wolves are still to be found. Trees grow in the valleys, especially around the villages. In the colder parts of the province the varieties are pines, oaks, poplars, willows, with some cypress. In the north millet, wheat, barley, sorghum, corn, peas, cotton, and hemp are grown, while in the south castor oil beans and rice. Considerable fruit is grown in this province. Silkworms are raised and the wax insect is bred. Quite a lot of coal is mined in Shantung.

Straw braid. Much of the straw braid used in the making of straw hats has come from Shantung in the past. It is a useful way of making a little extra money for the poor, as it can be done in spare time. Straw braid was also produced in Europe, but the Chinese article was cheaper. The women were also able to sell hair for the production of hair nets; but for both straw braid and hair nets the demand is not so great as it was.

Hopei province. This province has twice the area of Shantung and half the number of people, or about twenty million. The name means North of the River (Yellow). Peking, the capital, and one of the largest cities of China, having a population of 1,500,000, is situated almost in the northern end; while Taming, a small city in the extreme south of the province, is headquarters of the work of the Church of the Nazarene for the northern field. The people of Hopei are progressive. There is more wealth than in Shantung; and, in the work of evangelization, Hopei province has proved a more fertile field

as far as the Church of the Nazarene is concerned, than has Shantung. The land is almost all in the Great Plain though there are some high mountains in the northwest portion, one range rising to 10,000 feet. Much coal is produced northeast of Peking.

Peking. This is one of the most unique cities in the world today. Hot summers and cold but dry winters give it one of the finest climates in China. The city is entirely surrounded by a great wall, with four large gates; and within it is still another walled city, the Imperial City; within this again is another walled city, the Forbidden City, within which is the palace of the former emperor of China. There is a curious blending of the old and the new in Peking, which makes it a very interesting place for the tourist. Our missionaries, when they went to Taming or any part of the field, usually went from Tientsin, which is the seaport of Peking, to Peking, and from there took the train to Hantan. This latter is a small city on the main railroad, and from there a good auto road leads to Taming, forty-five miles away.

Peking-Hankow railroad. This is the railroad just mentioned. It is the main line from the capital to Hankow, the great Wuhan city on the Yangtze River. So this railroad is very important. Few railroads in the world are more crowded with traffic, and fewer still have seen such turbulent times. Whoever controls this railroad is in a fair way to control North China. In the days of the war lords the rolling stock took heavy punishment, but after order was restored the railway regained its former efficiency. Then came the Sino-Japanese war and the Japanese, after a summer of fighting, had control of the northern half; later they extended their control as far as Hankow. Chinese guerrillas would come down from the western mountains and make sudden attacks on poorly defended portions of the line, tear up rails, burn stations, blow up bridges. At the time of writing a struggle is raging between the National Government and the Chinese Communist forces for possession of this line.

Taming-Hantan auto road. During the famine of 1920 the American Red Cross came to the Taming area to give help to the suffering Chinese. In order not to give away help to famine sufferers who were able bodied (the old and the very young were not required to work) and thus pauperize them, it was decided to carry out some project which would be a permanent help to the area. The Red Cross consulted local residents; and Rev. Peter Kiehn, who was superintendent of the Nazarene Mission at that time, suggested the idea of an auto road. This project was approved, and the road is now the main connecting link between Taming and the railroad. A bus line connects the city with the railroad.

Chaocheng, the first mission station in Shantung. Taming was not the first city to be entered by Nazarene missionaries. It was in 1913 that the Missionary Board decided to open a field in China. In the fall of that year Rev. and Mrs. Peter Kiehn, and son Arnold, and Miss Glennie Sims sailed from the United States. Through the courtesy of the National Holiness Mission several of their counties in the west end of Shantung province were turned over to the Church of the Nazarene. Brother and Sister Kiehn rented a small compound in the mud-walled city of Chaocheng, a county seat. A portion of this compound was set aside for living quarters for the missionaries, and the largest building was made into a street chapel. One splendid convert was a young man named Chang Hua Hsu, who was an active Christian worker for a short time, when death took him. A small village's entire population, a walking distance from the city, took down their idols, and was known as the "Christian Village."

Hopei is entered. About thirty miles to the west of Chaocheng, across the border from Shantung, in Hopei province, is the city of Taming. With a population of about 70,000 it is the metropolis of quite a large area. Its location made it highly desirable for the headquarters of the mission. When in 1920 famine conditions made it possible to buy land, about

twenty acres was purchased in the North Suburb of Taming and surrounded with a brick-base adobe wall, about ten feet high. When purchased the land was studded with old graves, some of at least several hundred years' duration; but the agreement in the sale of the land was that these should be removed. It was not a cemetery; but it is a custom in the interior to bury on the land, and much of the land of China is cumbered with the graves of past generations. Within this wall-protected area there arose within a few years a well ordered mission compound, which included the fine Bresee Memorial Hospital, the Bible Training School, homes for missionaries, a fine large tabernacle-church, gate houses, guest rooms for visiting Christians, book room for the sale of Bibles and Christian literature, also the school for children of the missionaries. Visitors from America will remember their first sight of the mission compound. After the long and tiring train ride from Peking to Hantan, and the forty-five-mile ride from Hantan to Taming which some have made by ricksha, some by slow Chinese cart, some by city bus, some by car, and even some on bicycle, one comes at last in sight of "Uncle Sam," the hospital windmill. Then come the entry through the gate into the compound, whose trees afford a helpful shade, and the cheery welcome from the friendly Chinese Christians and the missionaries.

Other mission compounds. In order to care properly for the large field which was now the responsibility of the church, in addition to Chaocheng and Taming, mission stations were opened at Yungnien, Chengan, and Pu Chow. All these were county seats, the smallest of which, Chengan, governed 150 villages. At each of these places missionary families were stationed, who were in charge of the work of evangelization within the county. Chengan and Chaocheng are the two stations which are nearest to Taming, and each of them is thirty miles from Taming, and more than that from each other. Since the area to be covered by the small group of missionaries was almost as large as the state of Massachusetts, and the means of

communication very poor, the necessity of the other stations may readily be seen.

The county seat a center. Most roads within a county radiate to and from the county seats. Besides being the residence of the county magistrate, the governor of the county, and the judge, these towns have the most important markets and the only stores to be found in the county. In only a few cases are stores found in a village. Within the walls of the county seat and guarded by the soldiers who also are the keepers of order within the county, Pu Chow county has well over six hundred villages within its jurisdiction. When the number of missionaries on the field was sufficient to permit it, these county seats which I have mentioned as being supplied with mission stations were all lived in by missionaries. Chao-cheng had the largest church building next to Taming, a fine structure. It was destroyed by Japanese bombs but rebuilt under the direction of Rev. Geoffrey Royall during the war.

Schools and clinics. At these mission stations, elementary schools of the Christians were maintained and also hospital clinics when possible. The only permanent clinic was at Chengan, where Mrs. Pattee was living. She was an experienced trained nurse.

The famine of 1920. The prejudice against Christianity was very strong in the area where our missionaries were working, so that previous to this famine progress was very slow indeed. The Church of the Nazarene sent at least \$25,000 to the field to be given to the famine sufferers, and the American Red Cross also entered the area with relief. No doubt many cared only for the "loaves and fishes"; but there was a great breaking down of the wall of suspicion and dislike of the foreigner following this event. Many hearts were touched because in the hour of their need help came from so far away when sometimes their own kith and kin were not inclined to help. At the time there was also still a strong dislike of the railway as one of the instruments of the hated foreigner. But when they saw the

mountains of grain at the railway stations brought in by the Red Cross and knew that the crude methods of transportation hitherto employed could never have got the precious food to where it was needed in time to save lives, a new realization of the value of the iron road arose.

Fighting between the war lords. North China was for years the scene of civil war between rival "war lords" who sought to control the country. There was, generally speaking, no opposition to missionary work; but sometimes the disorder brought inconvenience. Interruptions in travel were frequent. Brother Deale once took a business trip to Peking in a railway car from which all the seats had been removed and burned. Yet it was so crowded that for twenty-four hours he had only carrots to eat, not daring to leave his place for fear he would not find it again. And Brother Osborn was held for forty days a prisoner in the tower of a Catholic Church, until the American consul secured his release.

Anti-foreign agitation. When the Communist-inspired wave of hatred of all foreigners (except Russians) swept over all China like a prairie fire in 1926, most of the missionaries in the interior were compelled to leave their posts and take refuge in the port cities on the coast. The Church of the Nazarene missionaries were also compelled to do the same, and were away from the field for some months. But just previous to this, a fine revival had helped both the missionaries and the Chinese. During this great crisis, which might have ruined the work of years, the steadfast love displayed by the greater number of the Christians proved the depth of the work done. While on the coast the missionaries were not inactive, and services were held for the American marines stationed in Tientsin during this time. These services were a great blessing, many of the marines being helped.

Bandits. At times portions of the field were subject to attacks by bandits. One bandit chief swept down from the north with several thousand followers and occupied the city

of Taming. The government forces came and occupied the mission compound outside the city as a base of operations against the robber. The chief called all the missionaries in for a "consultation." Dr. R. G. Fitz was the only missionary in the Taming compound; and, on the advice of the Chinese friends, he refused to go but dealt with the messengers from the chief by talking to them from a hospital window. It was well that he did, for the chief intended to kill all, and was only dissuaded from his purpose by faithful Chinese who pled before him on their knees for over an hour till he changed his mind. At one time Miss Catherine Smith, while out on tour, was captured by bandits and held for several days. Dr. H. C. Wesche had the same experience while with the National Holiness Mission.

China and Japan at war, 1937. Never had the prospects for missionary work been better than they were just before this war opened. The Bible School was crowded, with several hundred on the waiting list; the hospital had a large and increasing circle of usefulness, and was crowded with patients. New villages were calling for preachers, and all over North China there was evidence of reviving interest in Christianity. The sale of Bibles and Christian literature was limited only by the amount of supplies available. Then came the war. It broke out in July; but the summer rains and the resistance of the Twenty-ninth Route Army held back the Japanese armies in their advance south, so our field was not affected until the fall. The first coming of the Japanese was that of small planes which flew over Taming making observation, then later dropping small bombs. Taming city by this time was organized with air raid alarms. Brother Wiese had also an alarm for the compound, an old car horn and a car battery. One autumn morning at breakfast time there were six planes overhead. These bombed the area all around the compound on every side, but respected the American flag painted on the roofs of all the buildings. Before the next day's bombing could start, most of

the missionaries had left on a hurried trip overland to the coast to get out of the area. Brother and Sister Wiese stayed behind to guard the compound.

The Japanese take Taming. Finally the Japanese forces on the ground neared Taming. Mrs. Wiese with her family fled to Chaocheng, while Brother Wiese and a few of the Chinese friends hid in a small room in the cellar below his house, which he had strengthened and provisioned so it could be a hideout. The Japanese forces broke down one portion of the wall of our Nazarene compound and marched through the compound, coming out by the hospital gate. While passing Brother Wiese's house they fired several shots into the cellar, thinking someone might be there; but getting no response, they passed on.

The Japanese occupation. Brother Wiese was able to gain the confidence of the Japanese officials, and they permitted the mission work to proceed. They granted his first request, permission to bury the bodies of Chinese soldiers lying around the outside of the compound. Some forty were buried by the time permission was received; but before that time an equal number had been devoured by the starving dogs. The days which followed were anxious ones. Finally the Japanese subdued the country in the vicinity of Taming sufficiently to make it possible to carry on active work once again. The missionaries returned from the coast and work was carried on. However, there were restrictions to travel, and great care had to be exercised to prevent unpleasant incidents with the conquerors.

1941. This year opened with increasing restriction, and it became plain that it would be only a matter of time until it would be impossible for missionaries to remain longer on the field, although America and Japan were not yet at war. In consequence, most of the missionaries decided to return to the United States. Five remained, a great help and comfort to the Chinese Christians, who did not know what the future might bring. These five were Rev. and Mrs. L. C. Osborn, Rev. J. W. Pattee, Miss Mary Scott, and Mr. Arthur Moses. The day of

Pearl Harbor dawned. About three in the afternoon the compound was filled with a group of Japanese and Chinese, who notified the missionaries that there was war and that they were under arrest.

The missionaries returned. These five missionaries were kept for some months in the city of Taming, Rev. L. C. Osborn being more severely treated than the rest, and kept a prisoner in separate quarters for forty days. No doubt many of the readers of these pages have read his account of his experiences, also those of Rev. J. W. Pattee. The missionaries were allowed to communicate to some extent with the Chinese friends, and this was a great encouragement to them. After a while they were taken from Taming and removed to a concentration camp near the coast, at Weihsien. After some months here, all but Miss Mary Scott were returned to America, despite their pleadings that they should remain.

Cut off. The Church of the Nazarene was thus completely cut off from its field in China. It was not possible to send letters, or at least not wise to do so, even if the letters might have found their way through in some roundabout way, for fear that they might bring vengeance upon those found with them. With America and Japan locked in grim struggle the only avenue of communication was through prayer, which was constant. One or two items of news came out by way of Free China, and it was realized that the Chinese Nazarenes were having a hard time. But not until the war ended and once more it was possible to get in touch with the field, could much be known.

The war ends. Even the ending of the war did not bring about the hoped-for return of the missionaries. All through the war the Generalissimo had left the defense of this portion of China in the hands of the Eighth Route Army, a Chinese Communist army. With the ending of the conflict this group seemed to become especially antagonistic to missionary effort. When the Department of Foreign Missions sent out Brother

Wiese and Brother Pattee to survey conditions before the return of the main body of the missionaries, they found that return to the North China field was impossible. This is the experience not only of the Nazarenes but of all other missions working in the same field. The Department had realized that this might be the case, and had commissioned them to look for another field for work should that be true. This we will leave for another chapter—the search for a new field.

Questions on Chapter V

1. Can you describe some of the features of the Shantung province?
2. Compare Hopei province with Shantung province.
3. Where was the first Nazarene mission station in China situated? Who opened it and when?
4. Why was Taming chosen as mission headquarters?
5. How is Taming reached from Peking?
6. What activities were carried on at mission headquarters?
7. Why should there be a mission station in every county seat?
8. How did the aid sent to China in the famine of 1920 affect the progress of the gospel?
9. Was China perfectly peaceful in the years before the war with Japan?
10. How did the war with Japan affect our Nazarene mission work?

Chapter VI

PREACHING THE WORD

Preaching is peculiar to Christianity. The priests of the non-Christian religions do not preach. Their duties consist chiefly in the performance of certain rituals. We read in the Scriptures: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). Preaching is thus the God-ordained method for the spread of Christian truth. It was the means by which the Apostles reached the unevangelized Roman world of their day. And in the twentieth century it is still the most effective means of proclaiming the gospel. One of the important tasks of the Church of the Nazarene in the various mission fields is the preparation and sending forth of a national ministry, the "national workers," whose command of the language and knowledge of their people gives them an especial fitness for the task.

Christian doctrine should be preached. It is a mistake, though often asserted, that doctrinal preaching is not for the heathen. On the contrary, sound doctrine helps to lay a foundation for the exercising of Christian faith. How can men know that God exists; be informed regarding His nature, His attributes, and His plan for mankind; and then know of the revelation of God to men through Jesus Christ, and His redeeming work, unless they are told? Men need to know that there is a Holy Spirit, for this is wonderful news to those who all their lifetime have been in bondage to evil spirits. Christian truth is the answer to the world's need.

Bible stories are effectual. The stories of the heroes of the Old Testament are just as much loved in the Oriental world as they are by us. Daniel, Noah, Joseph, David, Abraham, all appeal to those who are newly introduced to the Christian

faith. One hot summer evening we were cycling from Taming to Chengan, a distance of about thirty miles. The road passed through a village where a Bible School student was pastoring during the summer. We dismounted and entered the church. It was a week night but a service was in progress. The building was small, with mud walls, earth floor, backless benches, and a low platform at one end. The dim light of several lamps revealed that the room was crowded. Several, unable to find a seat, were standing near the side, leaning on the hoes with which they had been working in the fields. The preacher was in the midst of them, telling the story of Noah and the ark. This was to all but a few of his audience a new and unknown tale. It held them with all the gripping power of Bible stories. Professional storytellers are found everywhere in China, but their tales are not always edifying. But in the story of Noah and the ark there is soul food. There is to be found evidence that God cares for men, warning the disobedient, caring for those who obey Him. It was hot and close in that crowded little room, but no one seemed to mind it; the attention of every hearer was deeply absorbed.

Multitudes in the valley of decision. In the northern field of the Church of the Nazarene there are about 2,000,000 souls; in the new southern field, over 5,000,000. In the northern district are between 4,000 and 5,000 villages. Some have one or two hundred inhabitants; the larger ones may contain as many as three thousand or even more. It has been demonstrated that if a three-day revival meeting can be held in almost any village, some are likely to be saved, even if these are the first gospel messages they have ever heard. Brother Pattee has calculated that if a missionary could go from village to village of the ten counties of this field, holding a three-day meeting in each one, he would be able to visit each village but once in thirty years, that is, once in each generation. The probability is that half of those who heard the message the first time would be in their graves at the time of the second visit.

Preaching in the villages. When regular revival services are held, the day begins with prayer meeting at dawn. After breakfast comes the morning service. The afternoon service starts quite soon after the noon hour, to permit those from near-by villages to return home before night falls. The evening service is usually attended only by those in the village. But when a new village is entered, or one which has not been visited for a long time, preaching continues as long as there are people to listen. As soon as one comes to an end of his message, a song is sung and another preacher takes his place. This is strenuous work, since for long hours there is little chance for any of the workers to relax. When the meetings are held on the street or on threshing floors, there is added strain on the voice of the preacher. But it is profitable work, for every year multiplied thousands hear the gospel through village evangelism.

Evangelistic bands. The name of Dr. John Sung is well known among the Christians of China, especially those of the north. Sent to America by his father to gain money and fame by higher education, he was saved and sanctified while attending an eastern university. Dr. Sung returned to his native land with a deep passion for souls. He was unassuming in appearance, and dressed with severe plainness, but his revival meetings had great drawing power and were attended by thousands. We were privileged to attend one meeting. It was a hot summer afternoon, and it can be warm in north China. Between two and three thousand people were present, so many that it was impossible to provide benches for all, and many were seated on the ground or on mats. This meeting was held in the National Holiness Mission. We were not in China when he held a meeting in the large Nazarene tabernacle at Taming which would seat about a thousand. But on our return to China several years after this time the results of this meeting were very marked. Dr. Sung was able to bring to the Chinese Christians a very deep realization of their responsibility for the

evangelization of their own countrymen. He organized evangelistic bands, the members of which promised to give regular time to village evangelization. Practically every church which has been organized for some time has one or more of these bands and much valuable work has been done.

Chinese New Years. The New Year means more than a one-day holiday in China. In fact the people relax for well over two weeks at this season of the year. The days which have preceded the first of the new year are busy ones. If debts are owed they must be paid, in order to start the new year right. The women prepare food in large quantities, for there will be guests. Relatives visit back and forth; when possible new spring garments are worn, for the coldest part of the year is now past. Chinese New Year, old style calendar, is about the first of February. Work in the fields has not yet opened up, stores close, and there is much gambling. There is no better time of the year for evangelistic meetings; and in all parts of the field where conditions are peaceful enough to permit it, meetings are held.

Fairs and market days. The fairs and markets which are held regularly throughout the interior of China offer good opportunities for gospel work. Up to ten thousand people from fifty villages may attend a single fair or market. During the time that a fair is held, the small town or village becomes a very busy place indeed. All along the streets are the booths or stands of the merchants. Progress along the street is slow owing to the milling crowds, but everyone is cheerful. The hum of voices, the squeaking of wheelbarrows, and the cries of the hawkers make a din. From early morning till noon, along every road leading to the fair, comes a stream of people, on foot, in cart, or pushing wheelbarrows. As the afternoon shadows lengthen, the stream of traffic begins to flow the other way. Fairs are often visited by missionaries and national workers; sometimes preaching is done in some open space, or a small tent is pitched, gospel portions are sold, tracts are dis-

tributed. At times crowds of several thousand have been known to listen to the preaching.

The beggars. At the fairs and markets, beggars are very numerous, attracted by the bustle and excitement, and the extra opportunities for gathering in the coppers. There is much more misery than anyone can relieve. We remember one beggar with a little son, who always begged money of the Chinese preachers as they went to the fair. Each time they would patiently stop, give him a small coin, and urge him to get saved. This happened a number of times. Finally one day the preachers were again on their way to the market, and the same man came to speak to them, but this time it was not to beg. With a happy and contented face he told them how he had repented and now, with his son, was earning a living by selling hot water to the people who came to the fair. Perhaps we should explain that these fairs in China are different from the county and state fairs in America. There are no exhibits; the only amusement will be the professional storyteller, who pitches a tent, or opens a large umbrella, and after telling his stories passes the hat. As for the rest, it is all buying and selling, as most villages have no stores and for many needed articles it is necessary to go either to a market or to the near-by county seat.

The rich. It is harder to contact the rich of China. Yet from the ranks of the well-to-do there come some splendid converts to the Christian faith. Among China's well-to-do are of course the well known examples of Chiang Kai-Shek, and some of the Soong family, the relatives of Madame Chiang Kai-Shek. General Feng Yu Hsiang and General Chang Chih Chiang are others well known for their stand on the Christian side. The humility and earnestness of spirit of General Chang are particularly moving:

"At the time of my baptism I was very conscious of my defects, and my lack of understanding of the Bible, and considering myself unworthy, I hesitated about being baptized. After

the very earnest persuasion of Pastor Chang and General Feng, I finally consented. But I constantly felt that as a baptized Christian, if I did not study and understand the Bible, I should not only sin against myself, but also against those who had introduced me to Christianity. From this time on I resolved that no matter where I was, whether traveling or in camp, I would always study the Bible. And no matter whether I was traveling by train or by cart, never once did I omit to do so. There were times when I was calling on high officials and had to spend long hours in the waiting room; so I used to take out my pocket Testament and read. I received great benefit from my study. I felt frequently that God anointed me with His oil of grace, and so I devoted myself more and more to Bible reading, prayer and worship."

China's high school and college students. The Chinese people have always placed a high value upon education. Parents often make great sacrifices to educate their children. The mounting inflation during and after the war has greatly increased the difficulties of the students. Fuel is so scarce and high-priced that schoolrooms and dormitories cannot be heated; food is insufficient, monotonous, and not well-balanced; there is a great shortage of textbooks, paper, and other supplies. Yet the Chinese continue to carry on under circumstances which we would be inclined to declare impossible. The difficulties of the students give opportunity for those who wish to spread radical doctrines amongst them. It is a great crisis, for the leadership of China has nearly always come from the student class. On the other hand, it is encouraging to know that there is much spiritual hunger amongst the students of China. Never have the doors of government schools been so wide open to the missionaries. One government college has adopted the Bible as one of its textbooks. Brother and Sister Wiese at Kian, and Brother and Sister Pattee at Kanhsien, are reporting in their letters splendid contacts with students which have been granted them in recent months, with some fine

enthusiastic converts. And Brother and Sister Osborn have been lent by the Church of the Nazarene to the World-wide Evangelization Crusade for service in this wide-open field.

Old people. The Chinese people have always given much honor to old people. Respect for old age is deeply engrained in the customs of China. Yet with all this it cannot be said that the commandment to honor thy father and thy mother is rightly obeyed. They are a very needy class. In the interior of the country the older generation grew up at a time when only a small percentage of the people learned to read and write. Since custom rigidly confined the women to the duties of the home, the older women have been the most neglected class of all. Miss Ida Vieg, who died during her term of service in China, felt a special call to minister to the older women. Miss Vieg won a very special place in the heart of the Chinese. Miss Glennie Sims was her fine co-worker for a number of years. It is perhaps more common for old people to be saved in China than it is in this country. But there are multiplied millions of them still waiting for the gospel.

The young. It is probable that there are at least 150,000,000 Chinese between the ages of one and twenty. What a vast field for Sunday schools and for young people's work! Younger people are generally the most responsive group in any country, and this is also true of China. A little Chinese boy watched with boundless curiosity the first missionaries in his village. Their eyes were blue, they had big noses, their hair was blond, their dress was unlike anything he had ever seen before. Today this man, now in his thirties, is a tower of strength to the Christians of his area. His Christian life and his zeal for the gospel are an example for everyone. Another boy was converted at eleven years of age in a village practically entirely heathen, save for a small group which included his mother. But even at that early age he determined that he would never marry a heathen; and after years of persecution he was faithful until he won the consent of his family to his marriage with a fine

Christian girl. A little crippled girl was sent by her parents to a Nazarene school. Within a few months she was converted and was the means of bringing her mother to Christ. A start has been made in Sunday-school work in China; but there are millions of Chinese children and young people who offer a wide-open field for special youth work.

The missionary and the evangelization of the field. It is the custom of our Nazarene field that as many of the missionaries as possible should live in mission stations which are situated throughout the field. There must be, of course, some workers at headquarters to carry on the necessary work there. But there is a unique opportunity afforded by living in an isolated mission station which can be had in no other way. There may be long months in which the missionaries who live in these stations are without contact with those of their own race. But living close to the Chinese, sharing their joys and sorrows, the missionary is rewarded by a deep understanding of the people and their life problems. There are also afforded unique opportunities for giving the gospel to others. Around each of these stations and extending out in all directions are hundreds of villages. The mission station is usually in the county seat of the county to which these villages belong. As most roads in the county lead to the county seat, it is the center of a circle of wide influence.

The national worker and the evangelization of the field. So great are the opportunities on the foreign field, so many are the souls to be reached, that the missionaries must find ways to multiply themselves if they are to meet the need. The key to the situation is found in the national worker. He has a mastery of the language and a knowledge of his people which the missionary can hardly equal. He needs the vision and the help which the missionary can supply, but he can add to the training his own special contribution. Thus one of the most essential services rendered by the missionaries is that of the training of the national workers. Many Christian churches in various

parts of China are closed today because the missionaries did not make the necessary provision for the training of national workers. Our Nazarene Bible School has again and again demonstrated its value to the work. The Fitkin Memorial Training School, which is to be established, is certainly a worthy investment for the future of our church in China.

Questions on Chapter VI

1. Is doctrinal preaching needed in this country?
2. Have Bible stories had value for your life?
3. What can you say about the need of preachers in China?
4. What is an evangelistic band?
5. Are there special times in China which offer unusual opportunities for the spread of the gospel?
6. Why is it so important to reach the students with the gospel?
7. Should any class of people be neglected?
8. Are there great possibilities for Sunday-school work?
9. Would the fact that over much of China there is no Sunday except for Christians affect the attendance at Sunday school?
10. Can we hope to send enough missionaries to evangelize all of China?

Chapter VII

THE FITKIN MEMORIAL TRAINING SCHOOL

The school at Taming. When the Sino-Japanese war broke out, the Church of the Nazarene had a Bible School in operation in North China at headquarters at Taming, which had a student body of 132 and a waiting list of over 200. A favorable rate of exchange for American money and conditions on the field had made possible the erection of a group of modest but well constructed buildings for a total of less than \$5,000, United States currency. The number of student applications was increasing constantly, not only from our own mission field but from neighboring mission fields as well. We could see almost boundless opportunities in the future, for it was the only institution of its kind in an area of 2,000,000 people. (The Bresee Memorial Hospital was likewise unique in its field.) Two classes were graduated before Pearl Harbor. One of these classes had forty graduates. After the American missionaries were interned, the Chinese carried on the school for a while; but the student body dropped to less than thirty, owing to the uncertainty of the situation. During the remainder of the war with Japan, the Japanese seem not to have destroyed any of the Bible School property, even the benches and desks being left intact. However, since the war with Japan ended, the part of China in which Taming is situated has been the scene of civil war between the Chinese Communists and the Chinese National Government. It is not very far from the area in which there has been strong anti-American agitation in the last few weeks. Consequently it is impossible to open the school here.

Prospects in the new field. The new field of the Church of the Nazarene is hundreds of miles south of Taming. It is south of both the Yellow and the Yangtze rivers. It is therefore outside the area of civil war in China. Not only so, but the new

field offers even greater opportunity than the old field in the north. Here are 5,000,000 souls for which the Church of the Nazarene has taken responsibility of evangelization—nearly three times as many souls as in the old field. And in this southern field there is just one Bible school with nine students. No wonder that our missionaries write of lying awake at night, unable to sleep as they think of the great open door which is ours as a church to enter! Although the work is only in the pioneer stage, already there are young people who are asking when the school will open and if they may enter. A small building is now in course of erection, and by fall it is hoped that a class of students will start. The W.F.M.S. project of the Fitkin Memorial Training School will make a very splendid institution possible. It is very fitting that the above name should be chosen for the school; for no visitor from the homeland ever showed a keener interest in the school than did Sister Fitkin when she and Sister Word visited China in the summer of 1936. In the book which Mrs. Fitkin and Miss Word wrote after their return from the Far East, called *Nazarene Missions in the Orient*, they said:

“As in Japan, so also in China, the Bible training school is one of our greatest needs, for our young people must be trained and prepared for efficient service among their own people. Young people saved, sanctified, and trained are our greatest asset in advancing the work. Our vast territory in China with its thousands of villages can be reached only through efficiently trained native preachers and Bible women. Realizing this great need, let us keep our Bible training schools on our hearts and pray much for these God-called young people in their preparation for an enlarged sphere of service in their own country.”

Prayed for fourteen years. Our Nazarene Bible School in China has always been embarrassed by the fact that there have been more students wishing to enter than the capacity of the school permitted. Once when we gently told a worthy young

man that he could not be admitted, giving as the reason that there was already a long waiting list, his reply made it doubly hard. He simply said, "Fourteen years ago Brother Deale spoke to me about going to Bible School, and I have been praying for a chance to enter ever since." Another student worked at very small wages for several years, in order to save enough money to go to Bible School. His sincerity moved the Christians of his village to take up an offering to help him. One student asked for work. He was strong and cheerful and never refused a job, no matter what it was. His family would not help him, as he was a Christian and was unwilling to allow them to make the plans for his lifework. He was so quiet about his difficulties that it was several years before we discovered that there were times when he went without food for a day or so. He had never begged or complained in any way.

The students do not expect much. The Bible School classrooms are heated in cold weather, but the dormitories have no heat. The students are furnished with wooden or brick beds, and a supply of straw as padding. Each student brings his own bedding to school. He is responsible for the cleaning of his own room, and takes his turn in the sweeping of the corridors. There are cooks to prepare the food, but the students have a dining room committee appointed by themselves who buy the food with the money they furnish. The school furnishes a limited amount of light for the rooms, and for the classrooms generally a small amount of coal oil, which is doled out once or twice a week. What the students ask of us is teachers and a place to live.

The food is simple. The students eat a very simple and monotonous diet. The morning meal will usually consist of bowls of hot cereal, rice or millet, eaten without cream or sugar, a piece of steamed bread, and hot water to drink. The noon meal will be about the same with the addition of some cooked vegetables, such as carrot or cabbage. The evening meal is similar. It has been found that an ounce or more of un-

shelled peanuts a day added to this diet is a great help. Very little meat is eaten; it costs too much. Just on special occasions the students may eat meat at one meal. Yet it must not be imagined that the students eat more poorly than a great many of the people. The opposite is the case. Millions are not able to attain the standard of the students. It is remarkable how well and strong the students manage to keep on their meager fare; there is comparatively little sickness amongst them.

The student's day. Early rising is the rule in China. Even before the rising bell a number of students are up and have sought some quiet corner of the grounds or a classroom to pray. The cooks are up very early and prepare breakfast, also a large quantity of hot water. Each student brings a hand basin for some of this water to wash in. Breakfast in the dining room is preceded by prayer, after which the meal is rapidly disposed of. After breakfast the students return to their rooms for a quiet time of prayer and Bible study. Chapel bell sounds at eight o'clock; all are punctual and come with their Bibles and songbooks. We wish you could attend a chapel service. Classes begin at nine o'clock and continue till noon. After four o'clock there is an hour or so for recreation before the evening meal. Evening study hours are kept in the classrooms, then a short time of relaxation, and lights are out by ten o'clock at night. There are no classes on Saturday but it is a busy day. Each student does his own washing, suns his bedding if the weather is fair, and takes his weekly bath in the bathhouse. No one stays up late Saturday night. This is a very wholesome custom and makes for a good Sabbath day.

Revivals in vacation time. During the winter vacation the students often hold revival meetings. One student had had a call to preach but did not yield to it. His parents had been poor, and he dreaded what he thought would be a lifetime of poverty. Then one day the Japanese bombers were overhead and he took shelter under a table while the bombs fell not very far away. In the midst of the danger he promised the Lord he

would preach if his life was spared. When the next winter vacation came he was burdened for a small village where there were some Christians who had grown lukewarm in their experience. He determined to go there and hold a meeting. It was a thirty-mile trip over winter roads. He started out with a little dry bread wrapped up in a cloth. On the way there was no water to drink, and he tried to slake his thirst with snow. Towards the middle of the day the snow melted somewhat, and mud clung to the wheels of his bicycle until he had to dismount and push it along. It was such hard going and he became so tired that he cried. Yet he kept on and finally reached the village. He was welcomed and held a few days' meeting in which some fourteen souls were helped. One young man came to Bible School as a result of the meeting.

A revival spirit in the school. As in our holiness schools in the homeland, the Bible training school in China must have revivals. In those parts of the mission field where there are no revivals from time to time, the life of the Church tends to become stagnant. The revivals in Korea, in Manchuria, in North China, have been of incalculable value. In our own Nazarene field we owe much to the spirit of revival in the past, and revival is our earnest hope for the new field in the south. Both works of grace must be emphasized. It is a great mistake to think that a non-Christian land does not need the full gospel, that a slight acquaintance with Christian truth will be sufficient to satisfy. On the contrary, the thirst for truth will be found as keen as here at home. The Bible School at Taming was visited with a revival spirit; and it is to that, more than to any other factor, that the faithfulness of many of the students during the war can be attributed.

What the students learn. Light and truth come most rapidly and are most deeply absorbed during times of revival. But a school must also have a program of studies adapted to the purpose for which it was instituted. The main textbook is, of course, the Bible. Chinese Christians cherish their Bibles. They

always carry them to church and use them. They become well acquainted with the subject matter of the Scriptures and have excellent memories for what they read. But they need the expounding of the Bible in order to understand its truths. Dr. Fitz has especially given himself to the ministry of Bible teaching. He has read the Bible through in Chinese some twenty-seven times. His teaching is much appreciated by the students. A simple theology is also on the course of studies; also the art of preaching, courses in Sunday-school work, etc. Besides, it is necessary to give courses in Chinese language and literature, in history, and in Chinese geography. The value of arithmetic is recognized, for it enables a Christian to keep accounts correctly and to give intelligently the Lord's portion, a tenth.

Do we need a seminary? In all of China at the present time there are probably less than two hundred high school graduates in attendance, that is, in all the theological seminaries together. There are some seminaries in the United States which have that number. So far the ministry in China has not attracted many college men. But things are changing and it is possible that in the future we may see a holiness seminary in China. If so, we trust that our own church will be in a position to take such a step. Undoubtedly such an institution would have a wide field of usefulness, not only for our own field but in service to other missions; for practically all the higher theological institutions in China are of the Calvinistic type.

But the great need is the Bible school. China has almost countless villages—many hundreds of thousands of them. When young people knock on the doors of the church—precious young people willing to give their lives in the task of evangelizing their own people, and asking only for some training to do it—that is our first duty. Really the villages are the key to the evangelization of China. Mr. K. S. Lee, a Shanghai businessman, who after he became a Christian felt a burden for the village where he was born and grew up, in his

book, *A Changed Exchange Broker*, has given a number of reasons why it is so important to carry the gospel to the villages. He says:

1. The villages are the front line of attack against superstition and evil.
2. The village folk comprise about ninety per cent of China's population.
3. The changes in the villages within the past decades have been practically nil because city folk have forgotten that either they themselves or their fathers came from villages.
4. The village folk are very simple and hospitable, yet hardworking and ready to be changed if only some one will show them a better way.

After visiting his village and making provision for the carrying on of gospel work there, Mr. Lee ends his reflections on the subject with the question, put to his own fellow countrymen,

Have you ever thought of the love of Christ for your own village or the village your father came from?

It is remarkable how many of the great men of China were born and brought up in the villages. We might mention Chiang Kai-Shek, General Feng, and Yuan Shih Kai as examples.

The aim of the school. Above all, whether the graduates serve in city or country, or whether they are called to the ministry or to furnish leadership to the churches as Christian laymen, the aim of the school is that an education should be sought as a means of rendering a richer and more satisfactory service, and not for selfish ends. With the motto, "Seek ye first the kingdom of God," the Fitkin Memorial Training School will offer the students an opportunity for life investment for God. It is not well to insist that all should be preachers, before they are allowed to enter. Rather let it be that the Holy Spirit make the selection of the walk of life for each.

A beginning is being made right now. As we write these words, a beginning is being made in China to open school this fall. As our readers are now aware, the school at Taming has been closed for about five years owing to the war conditions.

But now our missionaries on the field in Kiangsi are negotiating for a suitable site for the school. Plans have been prepared for a small unit able to accommodate perhaps thirty or more students, and classes will open in the fall. The city of Kian is very centrally located for this purpose, and it seems likely that it will be one unit of the Fitkin Memorial Training School.

Eight years since the last graduating class. The importance of opening the school this fall can be realized when we remember that it is now eight years since the last class graduated. All the intervening years have been the turbulent war-torn period of present-day China. The strain of these years has had a deep effect upon our Nazarene Christians of China. Especially weary are the pastors and other leaders who have borne the heat and burden of the day. New recruits are needed whose youthful strength and buoyancy will lighten the load of the veterans. The value of these seasoned workers is very great; their experience is greatly needed by the Chinese church. But if they are compelled to carry on too long without reinforcements they will be completely worn out. Then the younger workers who take their place will have to carry the full responsibility of the work without the valuable help of the older men.

Questions on Chapter VII

1. Why has the Bible School at Taming been closed?
2. What are the prospects in the new field?
3. Describe the daily food of the students.
4. Describe the daily life of the students.
5. What in your opinion is the value of revivals during the school year?
6. Give the subjects of study.
7. Why include arithmetic?
8. What is the aim of the school?
9. Why is village evangelization so important?
10. Is it expected that classes will open this fall?

Chapter VIII

HEALING THE SICK

Chinese medicine. The Chinese are said to have experimented with herbs for use as medicines as early as 2700 B.C. They discovered and have used for many centuries similar remedies to those used in western countries a hundred or more years ago. Some of the remedies used were useful and really had curative properties. Others were not only useless but positively bad in their effects. Imagine, for instance, the idea of puncturing the body at various places to get rid of the devils causing the disease. An extreme case of this would be the piercing of a baby's tongue with a red-hot needle. It is needless to say that the old-style Chinese physician could kill about as easily as he could cure with his crude methods. We have only to remember that it is not so very long ago though, in Europe and America, that bleeding as a means of cure was just as frequently practiced as blood transfusion is in our own days. These Chinese physicians, like our own in the early days, got most of their knowledge from books rather than by experiment and by the actual dissection of bodies. They had theories rather than facts regarding what was inside the body. Many of the medical books had been written five hundred or more years ago.

Peter Parker. The name of Peter Parker will always be remembered in connection with Protestant medical missions. He was born in the state of Massachusetts in 1804. While attending Yale University he was called as a missionary to China. He prepared himself both as a physician and as an ordained minister of the gospel. In 1834 Peter Parker arrived at Canton, China, the first medical missionary of modern times to go to any country. He was ideally fitted to pioneer in this work. To a warm Christian experience and good theological

training was added great skill as a physician. He opened his hospital at Canton, and had in mind especially to treat diseases of the eye. One of these eye diseases, trachoma, is so common in China that one-third of the whole population is afflicted with it. In China the common name of this disease is "sand eyes." A granular formation under the eyelids scratches the eyeball until dimness of sight and eventually blindness follow. It is very infectious, the disease being spread by hand towels as a common source. Cataract is also fairly common. But a full list of Oriental diseases, including not only those of the eye but all others, would be a very long one indeed.

Success of Doctor Parker. Peter Parker had come to Canton, the city of China which had been long in contact with the outside world. Consequently it was easier to overcome the prejudice against foreigners which exists everywhere in China. This helps to account for the rapid success he achieved and the great confidence which was placed in his skill by the Chinese. He effected many remarkable cures, and he had many grateful patients. Upon all his patients he pressed the claims of the gospel. Often in a single day he would treat a hundred cases. Sometimes by evening he would be fainting with fatigue. A night's rest would restore him, and the next morning would see him back at his post in the hospital. The zeal and love with which Peter Parker carried on his work made a fine opening for the gospel in Canton. He himself was fond of saying that he was "opening China at the point of the lancet." The hospital he founded in Canton is still in service today, and is one of the largest missionary hospitals in the world.

Need of medical missions. At the present time China has some twelve thousand physicians trained in the modern medical methods such as are used in this country. And of these, about five thousand are only partially trained, not having had the opportunity of getting the full medical course. To adequately serve the needs of the Chinese people it has been calculated that there should be an army of two hundred and

sixty-six thousand physicians. It is no wonder that on all sides one sees in China the need of medical care. During the recent war with Japan the problem of caring for the wounded, especially in the guerrilla areas, was acute. It was reported that near Taming some of the wounded did not even have paper to place on their wounds. Epidemics of cholera, of smallpox, and of dysentery sometimes rage practically unchecked. The Chinese government is making an effort to place medical care within reach of the people; but there still remains a vast field in which mission hospitals can work, seeking to bring a healing ministry along with the gospel.

Missionaries believe in medical missions. The missionary lives in the midst of disease and physical suffering. If he is not a physician, there is very little of it that he can alleviate. Even if he is disposed to use his limited skill as a layman, Chinese law strictly limits him to the use of several simple remedies, such as Epsom salts and several others. It means much that the skilled missionary physician is at hand, equipped and willing to take care of the sick and suffering. As far as the Bible School is concerned, we can remember more than once a student would be taken seriously ill, needing prompt attention. With the home of the student perhaps fifty miles away, and no connection by either telegraph or telephone, how glad we were to have the Bresee Memorial Hospital near by! Medical work gives testimony that the mission is interested in the people to a very deep extent. The Good Samaritan not only rescued the man who had been assaulted by the robbers, but he poured oil and wine upon his wounds, bound them up, and found an inn for him where he could rest and recover.

Medical dispensaries. The dispensary is the simplest form of organized medical missionary work. As its name implies, it is a place from which treatments and medicines are dispensed. It is, in effect, a doctor's office, to which the patient comes, is examined, and given treatments or medicine. The dispensary may have a permanent location, or it may be just

a room in a village temporarily cleared for the doctor's visit, for a longer or shorter time. Sometimes the work of a dispensary is done by a trained nurse, who examines the patients, gives the simpler treatments, and recommends to the hospital those who need further care. Dispensaries are a useful adjunct to medical missionary work; but most doctors feel that they cannot give the service which is needed without some kind of hospital, with facilities for operations and nursing care. Chinese homes in the interior are very much lacking in proper facilities for the care of the sick. And perhaps the majority of the cases brought to the missionary physician are those who have first tried Chinese remedies. Only when these have failed, and the case is a hard one, do they seek the aid of the hospital. The need of a hospital was clearly recognized by the pioneers of our China field. Rev. Peter Kiehn, there being no medical help available, had to do his best with a man who had been wounded so that a portion of his liver was protruding. Unable to get it all back in before sewing up the wound, Brother Kiehn trimmed off the surplus with his pocketknife. The man got well in answer to prayer and the surgery which Brother Kiehn performed, but the incident illustrates some of the difficult positions in which missionaries are placed at times.

The church prepares to meet the need. Soon after the opening of the China field the Church of the Nazarene planned a definite program of medical work. Rev. C. J. Kinne, an elder of the Southern California District, took the matter of a hospital particularly on his heart. This district was planning a memorial to one of the founders of the Church of the Nazarene, Dr. Phineas Bresee. The project appealed to the district as a fitting monument to the memory of this noble man. It was aimed to erect a hospital building of a permanent character and equipped in such a way that nothing essential to good medical and surgical work would be lacking. At the same time there was also to be a careful economy in the use of

funds. We remember how Brother Kinne, who was a keen lover of flowers, desired to plant roses in the front yard of the hospital. He thought that both patients and staff would enjoy the flowers. But he felt this was a luxury; so he paid the cost out of his own personal money. While he was planning for the building, God had laid it on the heart of a fine Nazarene couple to prepare to meet this challenging opportunity, Rev. and Mrs. R. G. Fitz of Bethany, Oklahoma. At great sacrifice Brother Fitz prepared with work at Bethany-Peniel College and with a course in medicine at the University of Oklahoma, graduating with the M.D. degree. Dr. Fitz became the pioneer Nazarene medical missionary to China, reaching that country in 1920.

Rev. C. J. Kinne. It can be said that Brother Kinne carried the burden of the hospital on his heart for twenty-five years. During this period he gave much of his time and strength to plans for building and to the raising of funds. He was a man of prayer and faith. When anyone expressed doubt as to whether some feature of the undertaking could be carried through, Brother Kinne would answer, "It has been prayed about." A remarkable answer to prayer occurred in connection with the water supply. The ordinary shallow wells of the Taming district would not supply water enough for so large an institution. Men could offer no reliable information as to where to dig or how deep it would be necessary to go before a good vein of water could be obtained. Brother Kinne prayed and told them to go ahead and drill in a certain spot. At not too great a depth a splendid stream of water was found, and in this very spot. This well was not only a blessing to the hospital but to the entire missionary community at Taming.

First medical work. The Bresee Memorial Hospital was such a large undertaking that it could not be completed for several years. In the meantime Dr. Fitz erected a small two-story building with hospital wards and an operating room. The first two months after this pioneer hospital was built Dr.

Fitz could report 415 patients registered for treatment, 1,081 treatments given, and 16 operations performed. Best of all, seven of the patients were saved while under treatment in the hospital. One repented in tears after hearing the gospel for the first time in his life. After the main hospital building was built, this smaller building was bought by the Bible School and contained the classrooms and dormitory until the Bible School outgrew it.

Bresee Memorial Hospital. When finally finished in 1930, the Bresee Memorial Hospital was a well built and well planned institution of one hundred beds. There was no other hospital in this area of over two million souls. Probably millions had died in this district from earliest times, to whose beds of pain no Christian physician had ever come with help and sympathy. Taming had been well chosen as a center for the work of the Church of the Nazarene. And it was an excellent location for the hospital. It continued to operate, with several interruptions due to war, until a little while before Pearl Harbor, bringing blessing and help to thousands of Chinese, and to missionaries and their families. Besides the clinic which dealt with thousands of patients, not less than eight thousand patients spent more or less time in the hospital as inpatients. Between October 12, 1925, and September 6, 1941, a total of 3,758 operations were performed. From the latter date until December, 1941, the hospital continued on a limited basis owing to increasing pressure from the Japanese. For these last few months no figures are available.

Hospital evangelism. The hospital program was so arranged that all patients, both clinic and bed, had an opportunity to hear the gospel. Preaching services were held for the clinic patients while they waited to see the doctor. There were daily services for the hospital staff. There were convalescent patients who attended church at Taming when possible. From the graduating classes of the Bible School, workers were chosen to look after the spiritual needs of the patients.

One of these workers was later tortured by the Japanese. He was given the so-called "water cure." This young man, named Yao Chin Hsi, later testified that he was always afraid that he might not be able to remain true to his Lord under such a test; but God did sustain him in the trial. The day before we left Taming in 1941 a young businessman of the city paid us a call. He had been converted while a patient in the hospital through the ministry of the workers there. He told us that he intended to tithe; and we later heard that when the end of the year came, and the customary division of profits in the partnership took place, he gave his tithe to the Chinese church. During the last two years or more that the hospital remained open, an average of a hundred and fifty conversions a year took place.

The missionary physicians. We have already mentioned Dr. R. G. Fitz. On his return to America for his first furlough, Dr. C. E. West from our African field came to carry on the medical work. The political conditions in China brought about the closing of the hospital for a time shortly after Dr. West's arrival. But Dr. West carried a burden for revival, and he was used of the Lord in the revival of 1927 on the China field. Dr. Fitz returned to the field for a second term. During this period a famous bandit chief with a considerable army captured Taming city. The government troops were sent to capture him, and made their headquarters in the mission compound outside the city. In the ensuing hostilities the Fitz family was compelled to take refuge in the basement of their home while the compound was being shelled. The firing lasted for twelve days. These were difficult days, but peace was restored and a period of growth and expansion followed until the Sino-Japanese war came. Dr. H. C. Wesche, a graduate of Northwestern University in medicine, joined the hospital in 1934 and Dr. Hester Hayne came in 1936. Dr. Hayne was a graduate of the University of Kansas and spent some time as resident surgeon in the Rockefeller Hospital in

Peking, China. Dr. Wesche and Dr. Hayne met many difficult problems in connection with the Japanese occupation of Taming, the hospital being subject to many official "inspections."

The missionary nurses. The devoted women who choose nursing as a profession and offer themselves for service in China certainly find not only a wide-open door but many possible avenues of usefulness. In the hospitals there is the superintending of the nurses and the teaching in the nurses' training school. Besides that, there are lessons on disease prevention and hygiene given in the station classes for church members and inquirers, and visiting in the homes offers another avenue of service. We cannot more than mention the nurses who have served in our Nazarene field in China. Their names are as follows: Miss Mary Pannell, Miss Hester Hayne (on her first term of service), Miss Evelyn Eddy (Mrs. Engstrom), Mrs. Pattee, Mrs. Henry Wesche, Mrs. Blanche Moses, and Miss Myrl Thompson. The hours of a missionary nurse are long, and there are many problems to be solved; but it is an opportunity to render a constructive service in the field of nursing and in the field of evangelism.

Do we still need mission hospitals in China? Before the late war with Japan there were about 60 government hospitals in all China, not counting the army hospitals, and about 270 mission hospitals. It can thus be seen that the mission hospitals have done much of what has been done for the myriad sick and suffering of China. Of the 38,000 hospital beds in the whole country, about 20,000 were in mission hospitals. Before the war opened there were less than 300 foreign doctors in China, and the war diminished that number greatly. These were the missionary physicians, and they were associated with about 560 Chinese doctors also working in the mission hospitals. The war, of course, resulted in bombing, looting, and destroying of hospital property, so that it is safe to say that only 70 per cent of the hospitals which existed

before the war are now in operation. And we cannot give figures as to the number of hospitals closed or curtailed as the result of the present civil war in China. Then the hospitals are by no means equally distributed in China. For instance, in the province of Kiangsu there are twenty-eight mission hospitals, whereas in Kiangsi where our new Nazarene mission is located there are but six hospitals to serve the needs of at least 14,000,000 people, and in our field there are no Protestant hospitals. Thus, from the standpoint of medical need, the number of mission hospitals in China should be greatly multiplied.

Mission hospitals have a definite evangelistic value. Valuable as medical work may be from the standpoint of rendering a philanthropic service, it would be doubtful if a church such as ours, whose primary message is that of evangelism, should become involved in the maintenance of hospitals and medical missionaries. But there are several points to be considered in this connection.

A. The presence of the medical staff and the hospital is itself a testimony that the church is mindful of some of the gravest crises which the people have to meet.

B. Medical work furnishes many points of contact with these non-Christians who would not otherwise be reached with the gospel, for sooner or later the hospital and the staff reach all classes from the richest to the poorest.

C. Medical work is invaluable in maintaining the health of the missionaries, their families, the national workers, and the church members.

D. The Chinese government is inclined to look very favorably upon the service rendered by the mission hospitals.

E. The Church of the Nazarene has always chosen and sent out medical missionaries and nurses who would not be content unless their efforts led to the salvation of men and the sanctification of believers.

F. The Church of the Nazarene does not need to emulate older and richer denominations in extensive and elaborate equipment for medical work.

Medical missions an asset when the primary object is kept in mind. The strength of medical missions lies in the spirit in which the service is given. Our Bresee Memorial Hospital has a fine record of grateful patients whose hearts were won by seeing Christianity exemplified in heart and action. We need this type of Christian work in China, not only for its direct value in the salvation of souls but also for its indirect but none the less real contribution to the sum total of Christian endeavor.

A testimony from India. Rev. Prescott Beals, chairman of the India district of the Church of the Nazarene, in a report given to the India Mission Council, February, 1947, says:

"If anyone doubts the value of medical work in our program of evangelism, let him go from house to house in Basim, and let him go from village to village within a radius of fifty miles, and he will be astounded at the number of homes open to the gospel message and messenger because of the contacts first made through our hospital."

And further in the same report he says:

"My recent prolonged illness with diphtheria, my first serious illness in twelve years, was a time of trial, but withal a time of blessing and rest as well . . . Only those who have been, as I have been, in other hospitals in India can fully appreciate what it meant to be in our own Nazarene hospital and in the hands of our own Nazarene staff during an illness like this."

The above is a convincing testimony as to the value of our Nazarene medical missionary work.

A testimony from China. Dr. H. C. Wesche of our Bresee Memorial Hospital in Taming relates the following, in his booklet, *Medical Missions, What? Why? How?*

On Christmas Day we were called to the hospital for an emergency case brought in by a missionary from a village twenty miles away. He had appendicitis and we operated at once, saving the man's life. The story was this: He came from a village the missionary had been trying to reach with the gospel, but without success. He was the village leader and opposed to the gospel. He suddenly one day got a pain in his abdomen and, finding no relief any other way, sent for help to the missionary, who rushed him to the hospital. The result was that his life was saved and his whole attitude was changed. He himself accepted Christ as his Saviour soon after he got home, and this opened up his whole village to the preaching of the gospel. We might multiply examples like this, but these serve to show how the Lord is blessing the medical missionary work.

Questions on Chapter VIII

1. Can you tell something about the first medical missionary of modern times?
2. Discuss the value of medical missions.
3. What should be the first aim of the Christian missionary?
4. Has China enough physicians?
5. To what extent are mission hospitals meeting the medical needs of the Chinese?
6. What is the difference between a dispensary and a hospital? Are both needed?
7. How did the Church of the Nazarene meet the medical needs of the old field in the north?
8. Is there a possible field for a hospital in Kiangsi province?

Chapter IX

THE WAR AND ITS AFTERMATH

1936. The year 1936 was a very happy one on our China field. All departments of the work were prospering and an increasing interest in the gospel on the part of non-Christians was noticeable, not only in our own field but quite generally in North China. The missionary force was augmented by the arrival of three missionary families and two single ladies from the United States. Rev. S. N. Fitkin, President of the Woman's Foreign Missionary Society, and Miss Emma B. Word of the Foreign Missionary Department came to China that fall and were able to make a trip over practically the entire field and inspect the progress of the work. In their book *Nazarene Missions in the Orient* they said:

A bright picture. "As we visited our various stations, we were truly astonished at the progress that had been made in spite of the small staff of missionaries and other handicaps. But God had been blessing and stirring the hearts of His children. Little groups of native Christians are faithfully holding up the banner of the Cross in fifty or more villages. Evangelistic bands freely giving their time and strength are reaching out to other villages. And now with more missionaries to guide them and help them to evangelize and in the reopening of the schools, especially the Bible Training School, all hearts were greatly encouraged. With united faith and consecrated efforts all were determined to go forward in His name to win their part of a 'million souls' in the Orient, for they believe now is the time to thrust in the sickle and reap, for the harvest of the earth (China) is ripe."

Changed conditions. A little more than a year later conditions had greatly changed. No more did the good-humored

Chinese soldiers in blue-grey uniforms stand on guard at Taming city gates. Now it was the khaki clad men from the Island Kingdom with their strange language and their stern ways. The shadow of war with its attendant miseries had fallen across the fair picture of the year before. The war had come suddenly without those weeks of tension and diplomatic correspondence which usually precede the outbreak of hostilities. All on a summer day it had started with a little preliminary skirmish at the Marco Polo Bridge near Peking. As the weeks passed by, it was evident that the so-called "incident" was just part of a long prepared plan to take over North China. Throughout the summer the heaviest rains and most flooded conditions in forty years held back the Japanese push. There was also brave resistance from the Twenty-ninth Chinese Route Army, poorly equipped and often operating in mud and water.

War reaches our Nazarene field. By fall the Japanese armies were pressing south along the railroad and had reached Hantan, the railway station which connects with our Nazarene field. Meanwhile their planes in advance had bombed Taming; and, while the Japanese had refrained from bombing the mission compound, most of the missionaries had fled overland to the coast. Brother and Sister Wiese and their family remained at Taming and Brother and Sister Kiehn at Chengan. As the Japanese came along the auto road eastward from Hantan on their way, Chengan lay in their path. This city offered resistance to their advance and, in revenge for this, after they had stormed the city, they slaughtered all the men—all civilians who were left after the Chinese soldiers had fled by way of the south gate. About 2,000 in all were killed. All the Christians who had taken refuge in the compound of the mission outside the city wall escaped death, but five who were in the city at the time of its fall were shot. Brother Lu, Dean of the Bible School, was amongst those slain.

Taming falls to the invader. As the tide of invasion reached Taming, it was evident that the mission compound lay right in the path of the advancing army. Floods would prevent their reaching Taming by the usual way. Despite the protests of Rev. H. A. Wiese and Rev. Hsu, the Chinese pastor, the general in command of Taming prepared to defend the compound. At this time Mrs. Wiese and her family, Florence, Pauline, Clarence, May, and James, made a perilous escape to Chaocheng by night. Brother Wiese and three or four of the Chinese friends hid in a protected part of the basement of the Wiese home. The Japanese, after shelling the city, broke down a portion of the compound wall, and marched past the Wiese home and through the hospital grounds, but met only slight resistance once the city had been reached. However when, a few days later, Brother Wiese ventured outside the compound, he found the bodies of some eighty Chinese soldiers lying around, who had died in the fight.

Missionaries return to the interior. The Japanese army settled down to occupy the Taming district, and after several months Brother Geoffrey Royall and Brother Sutherland came in from the coast. Then later all the families returned to the field, and the work went on for several years without very much hindrance upon the part of the Japanese authorities. These were fruitful years; and it was during this time that the Bible School managed to graduate two classes, one of forty and the other much smaller. This brought a great lift to the field. Without a Bible School the work advances very slowly. Dr. C. Warren Jones in an article in *The Other Sheep* some years ago has stated the case for our Bible schools so well that we take the liberty of quoting it.

The value of Bible schools. "We would not think of trying to perpetuate our work at home without our colleges. We must have schools in order to educate and train our ministry What is true at home is true on foreign fields. We must make our own ministers. It is even more true in foreign lands.

In the homeland our young people are blessed with a Christian background. Christian parents, Christian homes, and a Christian atmosphere are assets of untold value. It is just the reverse on foreign fields. Our young men called to the ministry are just a few months or a very few years removed from heathenism. Their grandparents and parents in most instances are heathen. God calls them to preach the Word, but they do not know the a,b,c's of the ministry. Some of them can scarcely read and write. Our missionaries are obliged to begin at the bottom so to speak. With such a situation to face, the only course to pursue is to establish and maintain schools."

The hospital was busy. Dr. Wesche and Dr. Hayne were fully occupied with the many problems of this time, but during most of this period the hospital was treating a large number of patients. Mr. Arthur Moses was the efficient business manager. We are sorry that time does not permit anything like an adequate treatment of this period of operation of the hospital.

Christian literature. It was often difficult to procure Bibles and other Christian literature, but the sale of books and the distribution of gospel portions reached the highest figure in the history of our Nazarene mission in China, and there was every indication that it was only a beginning of a better day that was dawning.

Increasing restrictions. As time went on, it became more apparent that the Japanese had plans for world conquest not to be satisfied by the taking of North China. Missionary work was more and more restricted. It became increasingly clear that sooner or later there would be a clash with the United States. In the spring of 1941 most of the missionaries decided to return to America. Five, however, decided to remain and face what was evidently coming. They were Rev. L. C. and Mrs. Osborn, Rev. J. W. Pattee, Miss Mary Scott, and Mr. Arthur Moses.

The impending storm. In his book *From the Mouth of the Lion*, Rev. L. C. Osborn describes the condition at Taming the day before Pearl Harbor. "Because of the fact that we were on the other side of the International Date Line, the day before the attack on Pearl Harbor was to us Sunday, December 7; and on that day I visited Ta Lo Chanag, one of our outstations, and preached to a congregation of village people. The countryside was very quiet and, judging from my surroundings, I might have assumed that the whole world was at peace. That night we retired, never suspecting that within less than six hours events would take place in the Hawaiian islands only five thousand miles distant from us, so momentous and 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 over twenty-five 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 storm bursts. We now continue with the account of the arrest of the missionaries as related by Brother Osborn.

"The next morning, Monday, December 8, we five missionaries, Arthur Moses, Mary Scott, John W. Pattee, Mrs. Osborn and I, had just finished our breakfast in the home of Arthur Moses of the Bresee Memorial Hospital, when suddenly a group of Japanese officers and their Chinese servants burst into the room. Cocked revolvers and guns were in their hands, and they triumphantly announced, 'You are under arrest. War has been declared' They asked if we had any firearms. We had never carried revolvers even when traveling in the bandit infested district on the outskirts of our mission field, since we had always felt that God had called us into this work and that He would save us from danger if our lives were worth saving We were then ordered to call all our Chinese together as the Japanese wanted to talk to them. There were one hundred and twenty-five students in the

Bible School, fifty or more employees in the Bresee Memorial Hospital, and about fifty children in the day school, besides the families of preachers, teachers, nurses, and mission helpers there on the compound—nearly three hundred in all. We called them together and, though we were not allowed to talk to any of them, I did manage to say to one of the leaders, 'Trust in God, He will see you through.' The Bible School was dismissed by the Japanese, the hospital closed on Christmas Day, the whole compound put under guard, and all property confiscated."

The Chinese carry on. Nearly a year before the events recorded above, the leaders of the Chinese church had been called together by Brother Osborn and a plan had been prepared by which they could carry on in the event of the missionaries' being compelled to leave. A number of the mission buildings were occupied by the Japanese, and the Chinese were compelled to abandon much of the mission property. The Japanese however did not destroy much, although they looted furniture and other small movable objects. Under these restricted conditions the Chinese church continued to function throughout the remainder of the years of the war with Japan. Worship was frequently carried on in private houses; many preachers were compelled to turn to secular occupations in order to live. As far as we can ascertain the majority of the Christians remained loyal, and even added to their numbers, although some grew cold in their souls. At least one preacher was shot by the Japanese besides the dean of the Bible School, and the Christians suffered in many ways. Inflation continued with even more drastic rises than before. Imported goods such as kerosene became non-existent. The people had to resort to the old-fashioned bean-oil lamps, which did scarcely more than to make darkness visible. It was impossible for Christians to communicate with the outside world. Letters would have exposed them to the death penalty. Much of what happened may never be known.

The sum total of Chinese suffering was great. It is probable that our Nazarene field suffered less than many other parts of China. But a survey of the whole country shows that the Chinese Christians have gone through a great trial. For ten long years there has been crisis and strain. Eight of these years were those of the struggle with Japan. During this time most of the cities and towns of East China were in Japanese hands. Then the last two years have been those of civil war between the Nationalists and the Communists. It is impossible to give an adequate picture of the suffering of the Chinese throughout the entire period, in which the Christians have shared. There has been persecution, loss of property, and loss of life. Discouragement arose from hunger, from inflation, and many other causes. It is thought that twenty-five million Chinese died of hunger last year. During the war forty million Chinese left their homes and, with what little property they could transport, fled into the West, to escape the advancing Japanese. It is a story of hardship and suffering hardly equalled in the history of the world.

Loss of property. In the war area, which included a good deal of China, Christian churches have been bombed, looted, seized, and used for other purposes. Benches and other furniture have been carried away. Hospitals have been stripped of their equipment. Missionary homes have met a like fate. The total Christians' loss of property in China has been very great indeed. All through the war, loyal Christians strove to protect these properties, some successfully, more not, often at the risk and sometimes at the loss of life. The missionaries had hoped that it would not be a very difficult matter to replace the losses, but in many parts of China the very great inflation of money has made it impossible. One Protestant missionary put the case this way: "We are going back to ruined homes; to dwell amidst a people who are living in squalor and poverty." But one visitor to the war-torn districts found that "the church as an organized body of believers still exists." This is, after all,

something to make us feel very thankful. Although some Christians have turned aside because of the money to be made by some in times of inflation, and others thought it just too hard to get along, yet it is thought, though statistics are not available, that there has been a definite increase in church membership. People are tired and listless after the long strain, but it is reported that there is an absence of the spirit of revenge.

Christian workers. The Chinese Christian workers, preachers, teachers, etc. have suffered the most. As leaders they have been called to bear the brunt of persecution. The responsibility upon their shoulders has been great and they are really in need of a rest. The Bible schools and other training centers have been operating on a greatly diminished basis or entirely closed during the war. Now upon a smaller body of Christian Chinese leaders devolves the huge task of evangelization in a time when, despite the loss of morale which results from the war, there is much spiritual hunger. The war has aged and worn out many pastors, and too few are ready to take their places. This will show us how urgent is the need of such schools as the Fitkin Memorial Training School for Christian Workers.

The missionaries. The situation as regards missionaries has changed greatly in China in the last two decades. The Protestant missionaries in all China had numbered 8,325 in 1926. Then came the years of Russian inspired hatred against the "imperialistic" nations. The latent anti-foreignism of China rose to a white heat. Several thousand missionaries returned home in discouragement, so that there were only 6,059 remaining in China by 1936. Then came China's war with Japan. As more and more of China came under Japanese control, the work of the missionaries was greatly restricted. Some lost their lives in the bombings, through the unrest, by robbers, and from the privations brought on by the war. The American and British authorities throughout this period

steadily advised the missionaries to return home, especially women and children, and all others who could be spared. Then came Pearl Harbor, when the Japanese interned all missionaries from allied countries in the parts of China under their control. As the greater number of missionaries are in East China, this meant that most of the Protestant missionaries in China were compelled to leave their work. Only those in Free China remained. Since the war the missionaries have been steadily returning, though not to Communist-held areas, where they are not permitted to enter. By March, 1947, there were 2,000 missionaries again at work, and since then perhaps 1,000 more have left for the field. Thus China, with a need of missionaries greater than ever, is served by fewer missionaries than before the war. While the number of Protestant missionaries has thus fluctuated, the total of Catholic missionaries has remained fairly constant at about 6,000.

Missionaries more welcome today in China. Outside the Communist-held areas of China there is reported today a more hearty welcome for the missionary than has been the case in the past. During the years 1935-1941 there was a very decided revival spirit in Hopei province reported by all missions. The sale of Bibles and other Christian literature, the call for pioneer workers from the villages, the response to evangelistic meetings was very definite. The war interfered with the progress of this movement. Despite the conditions, our Nazarene work in that province made great gains in those years. Several other parts of China also reported a new interest in Christianity, but it was not true of China as a whole. Now since the war there have been some very encouraging signs.

(a) There is a widespread spiritual hunger and thirst. A new interest in the message of the gospel has been shown amongst the students in China's government schools and colleges. One of these colleges is reported to have chosen the Bible as the textbook in one of its courses in liberal arts. Evangelistic meetings in these colleges are meeting with sur-

prising and gratifying success. Rev. L. C. Osborn, at one time superintendent of the northern field of the Church of the Nazarene, has been lent by our church to the World-wide Evangelization Crusade, to carry on this important work. A number of years ago Brother Osborn held a meeting at Chee-loo University in Shantung province, which was greatly owned of the Lord.

(b) It cannot be denied that the strain of the long conflict has had a deep effect upon the morale of the Chinese people. There is a generally downward trend. This of course is also true of all the other war-torn countries, and America has not escaped the tendency. But along with this there is a genuine desire for national regeneration, a recognition that the great weakness of China has been a moral weakness. Along with the wonderful patriotism shown by some was the pitiful selling of China's honor by others. Along with this desire to see China regenerated is a widespread belief that it is to the Christian Church that they must look for leadership.

Non-Christians look to the Church. A Chinese student at the University of Tennessee, not a Christian though very favorably inclined towards the gospel, said recently to a group in the university chapel:

"The missionaries won the war. It was because of the spirit which the missionaries put in the youth of China and which the youth of China put in the nation that China was able to hold out against the Japanese until America could perfect the atomic bomb and finish the war."

It was not that the missionaries tried to put a warlike spirit in the young people of China, for they certainly did not. But Christianity strengthens and purifies the love of country which is more or less present in every man, and gives high ideals of service, of honesty.

Questions on Chapter IX

1. What was the condition on the China field in 1936?
2. What change had occurred by 1937?
3. Discuss the value of the Bible School to the work.
4. Did the Japanese advance into the interior of China put an end to all missionary work?
5. What was the effect of Pearl Harbor on our China field?
6. How has the war affected pastors and other Christian workers in China?
7. Which needs of the field seem to you to be most urgent?
8. Has the war made the Chinese optimistic about the future?

Chapter X

THE SEARCH FOR A NEW FIELD

A survey of conditions in China. When with the close of World War II the struggle between the Chinese and the Japanese also ended, the Church of the Nazarene desired to send help to their long-suffering fellow Christians in North China. Since early in 1942 practically no news of the Chinese church had been received. Accordingly the Department of Foreign Missions determined to send several missionaries to make a survey. It was felt that plans for the future should not be made until their recommendations were in hand. Accordingly Rev. H. A. Wiese and Rev. J. W. Pattee were selected for this task and left San Francisco for Tientsin in the fall of 1946. When they landed in China they found, as they had expected, that in many ways China had changed considerably since the war. This change was illustrated in a minor way even in going through customs. It used to be that customs examination was more or less perfunctory. Missionaries were allowed to bring in articles needed in the work either personally or by the mission with very little duty being charged. But the increased national consciousness created by the war has resulted in higher customs duties and more strict collection of the same. There are also more regulations, and going through customs can be a very long process indeed. It may take as much as two weeks to get a car through customs. The color of the car can lead to difficulty. It could not be red, for that color is reserved for fire trucks. Nor could an auto be green, since that is the official post office color. Grey and brown were likewise prohibited, since the military had preempted these colors. There is no objection to black or blue or to the varnished wood of a station wagon.

Attempt to reach interior. After a short stay in Tientsin Brother Wiese and Brother Pattee went to Peking, since the

latter city was nearer to Taming. They hoped to re-enter the interior as soon as possible. The area in which our mission is situated is under the control of the Communist Chinese troops. Some missionaries of other denominations who had attempted to return and reside in the interior had been put under arrest by the Communists, and only released after long negotiations on the part of the American consul. As they studied the situation and prayed about it, they came to the conclusion that it would be unwise to attempt to re-establish the missionaries on this field. Since the Department had foreseen this possibility and had authorized them in such a case to search for a new field, they now turned their attention to other parts of China.

The problem stated. Since there are two main branches of the Chinese language, Mandarin and Cantonese, which are mutually unintelligible, and a large number of dialects, some of which differ quite widely, it was advisable to choose a Mandarin-speaking district for the new field. This is the language spoken by our missionaries on the northern field. Another problem to be met was that of territory. Although China is far from being fully evangelized, most of the territory of China has been "marked off" for occupation by the various Protestant missions. This is partly the result of an agreement among the Protestant missionaries made many years ago. Since the total Protestant force of workers is so small in comparison with the needs of China, a specific area was set aside for each mission, including what each had occupied before the plan was put in operation. It was hoped that they could prevent missionaries' concentrating in a few areas and competing with one another while large parts of the nation remained unevangelized and neglected. The plan does give a working basis for co-operation between the missions, and helps to prevent friction. Some missions fail to occupy and work the full territory granted to them. Sometimes this is due to lack of support from the homeland. Usually, though, a mission does not care to yield this territory to another, hoping that some-

day they will get the necessary help from the homeland to give them strength. Fortunately our missionaries came in contact with missions who were generous in their attitude with reference to yielding area. Another problem is raised by the location of the territory. Some parts of China are very hard to reach, and the cost of carrying on work there is high in consequence. Since the Church of the Nazarene has many fields to support, it was deemed wise to leave the more distant and inaccessible fields to missions who do not try to carry on work in so many different countries as we do.

Letters written. Brother Wiese decided that it would be wise first to write letters of inquiry in all directions in which possible opportunities seemed to lie. Then later, after the selection had somewhat narrowed down, the more likely fields were to be surveyed on the spot. At least a preliminary selection of territory could be made in this way. He, of course, wrote the National Christian Council in Shanghai, for the allotment of territory is one of their functions. In reply they offered the possibility of four different fields in four different provinces. It was not hard to reject Fukien province because the work there called for the mastery of a new and difficult dialect. The two most appealing offers were in Kiangsi and Szechwan provinces. The two men started on a long trip to these two areas. They spent some weeks in a careful survey of these fields, and also conferred with the missionaries of other denominations working in these fields. After the visit Brother Wiese wrote: "We fell in love with both Kiangsi and Szechwan as fields for a new work, and felt it would be grand if we could really get enough missionaries to open both fields."

Szechwan. In many ways Szechwan was challenging. It is the province in which the war-time capital, Chungking, is situated. Before the war it was one of the most highly populated provinces of China, having more than 60,000,000 people. During hostilities many millions also found their way to Szechwan from the Japanese areas in East China. Among these

refugees were the student bodies and faculties of many Chinese colleges and universities. Szechwan had been a very backward province, but under the stimulus of this immense immigration the people had been waking up and there were great possibilities of development in the future. Now with the war over, many of the refugees were returning to their homes in East China. The National Government had also returned to the former capital at Nanking. Some missions which had moved west under the pressure of the conflict were now leaving Szechwan to return to their old fields. There was undoubtedly room to open another mission.

Disadvantages. The people of Szechwan are provincially minded. Before the war, Chiang Kai-Shek had difficulty in getting co-operation from some of these western provinces, whose distance from the national capital had enabled them to become very independent. Then Brother Wiese and Brother Pattee found that, while the people understood their Taming dialect, it was not as acceptable to them as their own Szechwan speech. The climate is also debilitating in summer. Long continued periods of heat rising to 120 degrees in the shade make it impossible to do much work for several months in the year. Szechwan is not easy of access from the coast. It is surrounded by mountains and is far inland, on the upper reaches of the Yangtze River. The trip from Hankow through the gorges of this great stream is both expensive and dangerous. The other method of access is by air, and travel by this route is more hazardous than the mountain airways of America. Then the Department felt it impossible to open more than one new field at this time, owing to their many obligations elsewhere. Nevertheless we hope that at some day or other our own or some other church may be able to go to the help of the unevangelized parts of Szechwan.

Kiangsi is chosen. But while it was necessary to give up Szechwan, our missionaries felt very happy about the choice of Kiangsi. Situated in the very heart of China with beautiful

river and mountain scenery, the moist warmth of the south China climate tempered by altitude, Kiangsi presented an attractive picture. And as there was a warm invitation from the missionaries of other denominations already on the field, it had every indication of being the answer to the prayers which had been ascending to the Heavenly Father in regard to this important matter. It offered to our church a needy field, with room for expansion, and a dialect not too widely different from our northern speech. Since our next chapter will give a description of the province, we will leave the further discussion of Kiangsi till then.

Victory crowns a long and hard task. We do not feel that we have been able to give anything like an adequate account of the long and arduous search by Brother Wiese and Brother Pattee which resulted in the final choice of Kiangsi. They were separated from their families for over a year. Living conditions in post-war China were hard. Peace had just been declared and things had not gotten back to normal. Not only were hotels and inns overcrowded, but with coal at almost impossible prices and hard to get they were usually unheated even in severe weather. Brother Wiese would have to use his typewriter in an unheated room. He would wrap himself in rugs and every now and then go to another room and soak his hands in hot water so that he could continue to write. Of buses and trains, what shall I say? Sometimes it would be necessary to wait several days to get onto a bus, so overcrowded were they. These overloaded vehicles on mountain roads were not very safe when one considers that their brakes were rarely reliable. Then a broken-down bus or truck would mean an all-night stay in a place where bandits or robbers might be expected. Then train travel in China, at best under conditions of crowding and discomfort unknown in this country, has not improved since the war—in fact is worse, owing to the internal strife. All I have been able to do is merely to suggest some of the difficulties our missionaries met with during their search for a new field.

A challenging task. The new field presents a challenging task to our beloved Church of the Nazarene. The territory has been offered to us by other missions who have found the work more than they could do. God gave our men favor with them, and they are welcoming our workers because they believe that we will do with enthusiasm what needs to be done. If we fail, the Church of the Nazarene "loses face," as the Chinese expression says. They will be disappointed if our church does not show a Christian aggressiveness for souls. The influence of success will go far beyond the geographic boundaries of the field assigned to the Church of the Nazarene. In all the great province of Kiangsi, which is one of the eighteen divisions of China proper, there is no other holiness mission, and this is a challenge and an opportunity which has seldom been presented to our church in any land.

Missionaries overjoyed. At last the long months of search and uncertainty had ended. Brother Wiese and Brother Pattee felt that at last our Nazarene mission in China had a definite territory and a definite task to face. Since the mission had been dispossessed in the north, first by the Japanese and then by the Communists, it could be truly said that the Nazarenes were without a home in China. The Chinese phrase applied to the dove which Noah sent from the ark and which at first failed to find a resting place is, very literally translated, "no putting down feet spot." Now there was a "putting down feet spot" and our missionaries could begin to plan for the future. As they looked on the great field all around them, their enthusiasm rose to meet the challenge. It seemed to them that twenty missionaries would not be more than a minimum force to man the field. Fear came upon them that some of the open doors might close before we could enter them. One remarkable thing was that the people generally welcomed them (this is often not common in China), and because they were Americans, too. Instead of "foreign devil" the children on the street would call out "honorable America." With such friendliness

displayed, no wonder Brother Pattee wrote that he was unable to sleep at night, the greatness of the opportunity pressed in upon him so.

Questions on Chapter X

1. Was it possible to reopen the North China field after the war?
2. Should we try to enter fields where many other missions are already at work?
3. Tell what you know about Szechwan province.
4. Do you think it was wise to choose Kiangsi?
5. Does this field present a challenge to our homeland churches?

Chapter XI

KIANGSI

How to say Kiangsi. The name of this province is really not very hard to pronounce. Webster's Dictionary gives the pronunciation as jyang-se. The *a* is pronounced like the *a* in arm, and the *e* like the first *e* in eve. In English, Kiangsi means "west of the great river." This stream, the Yangtze-kiang, largest of China's waterways, is fourth in size of the rivers of the world. It pours 770,000 cubic feet of water into the Yellow Sea every second, from the drainage of nearly 700,000 square miles of China's area. The river and the province are associated both by the name of the province and by its location.

Really south, not west. In ancient days the province of Kiangsi was part of a large administrative area directly south of the Yangtze-kiang River and bordering on it. The district was called "River South," and was divided into two parts. One was called River South West, and the other River South East. Kiangsi was "River South West." In time the South was dropped out, leaving the name "River West," or west of Kiukiang, meaning "nine rivers," 458 miles above Shanghai and 142 below Hankow. Near this city is the outlet by which the rivers of Kiangsi drain into the Yangtze-kiang.

Area and population. Kiangsi has an area of 69,500 square miles. To compare it with areas better known to our readers we would say that it is a little smaller than North Dakota, about the size of Missouri, somewhat bigger than all the New England states put together, or a few thousand square miles less than half of California. If we compare it to the British Isles, Kiangsi is as large as England with two-thirds of Scotland added. Estimates of population vary all the way from about 13,000,000 to 26,500,000. The lower figure would be

equal to all of New York City and state with Minnesota added. The higher figure would make Kiangsi to have the same number of inhabitants as Spain, or more than a sixth of the entire population of the United States.

The people. The people of Kiangsi are all racially Chinese of the southern type. In the mountains there are a number of tribes, of whom the Hakkas are the chief. These are a strong, vigorous mountain people with a different dialect. Their social customs are different from those of the people of the plains. They do not bind the feet of their women and give them greater freedom. They have a tradition among themselves that they originally came from Shantung many centuries ago. They are industrious and intelligent. Many have emigrated to other countries of Southeast Asia. Kiangsi as a whole has a higher percentage of people who have had a measure of education and can read and write than almost any other Chinese province. Kiangsi has been noted for its contributions to the literature of China.

The mountains. Kiangsi is one of the mountain provinces. The mountains form a series of ridges running from northeast to southwest. In the northern half of the province are two large plains, the largest being the basin of Poyang Lake. Most of the mountains are moderately high. Most of the rivers of the province take their rise in the mountains. Several of the mountain peaks are famous. Kuling is well known as a health resort. At 3,500 feet up the mountain, above the moist heat of the plains, are the summer cottages of many Chinese and foreigners. Hundreds of China's poets, literary men, soldiers, philosophers, politicians, and businessmen have spent time here. Many missionaries also rest and recuperate at this place. Generalissimo and Madame Chiang Kai-Shek have a residence on the mountain, which they visit from time to time. Tiger and Dragon Mountain is another well known Kiangsi peak. Here is the monastery which is the headquarters of the pope of the Taoist religion. His followers be-

lieve that he can supply them with magic charms which, when worn, will protect from disease and harm. This is the most degenerate and superstitious of all the heathen religions of China.

The rivers. The rivers of Kiangsi, as we have said, have their origin mostly in the mountains of the province, and flow mostly into the Kan River, which in turn flows into Poyang Lake, and thence by an outlet the collected waters join the Yangtze. The Kan rises in the Meiling Mountains in the south and flows for three hundred miles to the north, where it reaches Poyang Lake. Thus a great water highway is formed from north to south. A single day's portage over the Meiling range brings the traveler to the North River of Canton, thus establishing contact with that city and the China Sea. Kiangsi has been well called the "corridor province." Since only a small portion of northern Kiangsi is served by railroads, the importance of the rivers for transportation can be easily imagined.

Poyang Lake. This lake is over a hundred miles in length and covers more surface than the state of New Hampshire. It is gradually silting up from the muddy water brought down by the Kan and its tributaries, for which the lake forms a settling basin. Evidently at one time much larger, it has receded, leaving a long stretch of level shore, the soil of which is the rich alluvium brought down by the rivers. A ring of towns which must have at one time surrounded the lake is now at some distance from it. Although rice is grown in practically every part of the province, it is in this area around the lake that the greatest rice-producing section is found. The beauty of the scenery around the lake is enhanced by morning mists which overhang it. Both summer and winter thousands of waterfowl have made their homes around the margin of this great sheet of water, the second in size of Chinese lakes. The provincial capital, Nanchang (see Appendix), is situated on this lake, at the place where the Kan River flows into the

lake. The railway reaches this town. Then as one goes south along the Kan River, Kian is reached. This city of perhaps 80,000 people is now the headquarters for the work of the Church of the Nazarene in Kiangsi province.

A rice-growing province. Rice is grown all over Kiangsi, as we have already said. In fact, Kiangsi is one of the three or four provinces which form the rice-bowl of China, and which produce more rice than is needed for local consumption. Rice is probably eaten by more human beings than is any other cereal. It is usually eaten as a cereal after boiling, and not made into bread like wheat. There are two main types of rice—up-land and wet-land. The latter, which is more widely grown, requires a lot of moisture. It is sown in mud or even on land covered with a thin sheet of water, and has to be cultivated and weeded in a muddy condition. The verse in the Book of Ecclesiastes which says, "Cast thy bread upon the waters, for thou shalt find it after many days," evidently refers to the method used in growing rice. Many thousands of rice farmers do not have enough land to grow all the rice they need to feed their families between harvests. In order to have seed for the next sowing, there must be times when they deny themselves even necessary food. Evidently the verse refers to the reward of sacrifice.

The life of the farmer. The summers are long, the winters short and comparatively mild. Thus there is year-round work on the farms. Two crops of rice are harvested each year in some parts, although in the north wheat is grown in the winter and other crops in the summer. It is hard work, there being few labor-saving devices. In the small fields and rugged terrain of the hills machinery could not be much used anyway, if the farmers could afford it. The tractor of the farmers in this part of China is the water buffalo. This animal is large, ungainly, and strong. When strangers are concerned it may show a very fierce disposition, yet it is often controlled by small boys. It is called the water buffalo because the head is

so set on the shoulders that the whole body may be submerged below the water with only the tip of the nose showing. It is highly valued in rice cultivation. Its broad splay feet enable it to work in mud without being mired. At the same time it is said to be more powerful than the ox. The female yields a good quality of milk, and the quantity is greater than that of some cows. The hide of the water buffalo is tough and of value, but the flesh is not good eating.

Many farmers have a hard time. The tenant farmer in Kiangsi does not have a harder time than in other parts of China, or indeed of the Orient generally; but life is not easy for him. The rent is 50 per cent of the crop. In a poor year he may have to borrow rice in the spring in order to tide his family over till the harvest. At this time the price of rice is at the highest of the whole year. But in the fall, when the new crop has been harvested, the price may drop to half the spring level; so he has to pay back two piculs of rice to replace the one he borrowed. Thus the condition of the farmer tends to become one of almost hopeless debt. Added to this, a marriage or a death in the family almost always results in a further addition to the load of debt in the case of many families. Then floods may come and tear down the dikes and ruin crops. In the desperate circumstances into which so many fall, it can be seen how Communism may appeal to them, with its promise to take from the rich and to divide. But the Communist overlooks the fact that there is not enough land to ensure a fair amount for all. And in the process they destroy so much wealth that there is less than ever.

Tea. Kiangsi is one of the tea-growing provinces of China. Tea is the dried leaf of the tea bush. This plant belongs to the same family as the beautiful flowering camellias and azaleas which we admire so much. Tea was first brought to Europe by the Dutch in the seventeenth century. Nowadays most of the tea which is used in this country comes from India, Ceylon, or Japan. Much of the tea grown in China is consumed

there, and there is also an extensive trade with Russia. Tea for Russia is exported in the form of bricks, made by pressing tea dust into hard cakes. The Chinese drink their tea without the addition of cream and sugar. They admire the delicate flavor of the freshly steeped leaves. The only addition they make is in the case of some kinds to add the petals of sweet-scented flowers.

Other industries. Besides farming there is lumbering in Kiangsi. The large amount of waterways also makes the building and using of boats an important industry in Kiangsi. From rice, straw sandals, matting, and a coarse rope are manufactured, as well as other articles. Some paper is also made in Kiangsi. But the best known product of Kiangsi is porcelain.

Porcelain. The glazed earthenware known in this country as chinaware was known by the Chinese and used by them when our ancestors were using wooden and pewter dishes, or if rich enough, dishes of silver and gold. It is not supposed that the art was invented in China. Probably they received the skill from Arabia or Egypt. That was long ago, and the Chinese potters improved on their teachers by using more intense heat, and thus producing a better article. The Imperial Potteries at Kingtehchen were world famous. Since the Tai Ping Rebellion, which destroyed the city, the industry has never recovered its former prominence. It is said that at the height of prosperity there were 3,000 furnaces, and one factory was a mile in circumference. When a few months ago Princess Elizabeth of England was married, China's wedding gift, sent by Generalissimo and Madame Chiang Kai-Shek, was a beautiful set of dishes from these potteries. The industry as a whole concentrated on bowls rather than dishes. Some of these bowls are of exquisite beauty and are preserved in museums in both America and Europe as well as China.

Superstition. A good example of how superstition entwines itself around every activity of life in non-Christian

countries is shown in connection with the potter's art. Tradition amongst the potters of China said that once in olden times the potters were having great difficulty in obtaining the right mix for the glaze and coloring desired on some fish bowls. Finally a poor workman, named Tung, plunged deliberately into the molten mass. His body was destroyed in the fierce heat; but, as a result of his sacrifice, the bowls took on a glaze and color of most exquisite loveliness. From that time to this potters have made daily offerings to Tung, who is worshiped as a god. Thus when we are admiring the remarkable skill of these craftsmen, our admiration is saddened by the thought of the superstition which has prevailed in regard to the art.

Kiangsi a famous province. Kiangsi is in the very heart of China. No less than six of the eighteen provinces of Old China are situated on its borders. There are Chekiang, Fukien, Kwangtung, Hunan, Hupei, Anhwei. It has been important in Chinese literature, and in scholarship generally. Here is the medieval university of Pengtse, still regarded as a cultural center. The province was one of the eleven provinces which suffered severely in the great Tai Ping Rebellion of the nineteenth century. And in the twentieth century since the founding of the Republic, it has been the scene of much disorder.

The Communists once captured the province. In 1927 the Chinese Communist army captured the province of Kiangsi, and for a while it was a Chinese Soviet Republic. Of the eighty-three counties in the area, fifty-one at one time were dominated by this Communist government. It was a nation within the Chinese nation. The flag was the familiar hammer and sickle on a red ground. The coinage displayed the same device. There was a Red army, a Soviet postal system. Many new laws were put into operation, especially on labor, marriage, and other things. But there were no laws regarding landlords, for these were all killed or driven out of the province. The people were forced to give up all titles to their

land and other property. Many of these deeds had been in the possession of successive generations of families for hundreds of years. The deeds were burned and the land was redistributed. One slogan which they used in getting adherents to their cause was, "Pay No Taxes, Pay No Rents, Pay No Debts."

Civil war in Kiangsi. A reign of terror started in Kiangsi. Much of what happened can never be known, for there were at first no newspaper correspondents on the scene and in many cases no survivors were left to tell the tale. One incident which is said to have been only one of many similar ones will help to illustrate how serious the situation was. The Tsui Wei peak near Ningtu, a mountain which rises abruptly about 2,000 feet above the plain, was the scene of a two-year siege. This mountain can be scaled at only one point. The ascent is very difficult, and hand holes have been dug at some points and ladders prepared at others. Warning having been given that the Communists were approaching, about five hundred wealthy farmers worked to get food supplies stored on the plateau-like top of the mountain. They also took up with them about \$350,000 in silver. Word of this, of course, got around quickly; so when the hostile army arrived there was grim and determined fighting. For a year the siege was carried on; then it was suddenly lifted—but only for a time. Back they came, and now there were seven months more of daily shelling. Finally food got so low that women starved themselves in order that the men might have food to give them strength to fight. Finally in despair, fifty persons committed suicide by flinging themselves over the cliff. A hundred and fifty others died of starvation or illness. Those who remained saw that something desperate had to be done. A rope ladder was prepared 1,100 feet long. Only three men were strong enough to descend by this ladder. In the darkness of the night they began. Eventually they got through to Nanchang and asked for help for the remaining 300 refugees. But before the govern-

ment troops arrived, the Reds had stormed the peak and killed all who remained.

Years of fighting. So strongly entrenched did the new government in Kiangsi become that it took gigantic efforts on the part of the National Government to dislodge and drive the Red armies out of the province. Some idea of the magnitude of the military operations may be realized from the following figures. During 1933 it was estimated that more than two million men, soldiers of General Chiang Kai-Shek, passed through the provincial capital of Kiangsi, most of them on military trucks. An army of men was employed in road building in the province. Some twenty thousand men built 700 miles of road in three years. A great chain of block houses was built. These served as observation posts and as little fortresses. They communicated with one another by telephone and were placed not too far apart, so that one could help the other in case of need. It was hoped to throw a cordon of these around the province so as to prevent the armies' getting out to the rest of China, and also to prevent supplies' going in. Finally the Red Army, with great skill, burst out of the encirclement and started on the famous "Long March" to Yen-an in Shensi province.

Kiangsi suffered severely. During the Tai Ping Rebellion the losses of Kiangsi province had been heavy. In this civil war estimates of the number of people killed vary all the way from one to six million. Much property was destroyed. More than two-thirds of the province had been in the hands of the Communists. Kingtehchen, the city which is the center of the porcelain industry, was looted three times; hundreds of the leading merchants were robbed, many were tortured, others carried off and held for ransom. Missionary work suffered. Mission stations were burned and Christians were killed. The long struggle left the people exhausted and without strength or means to carry on in many instances. Farmers had lost their animals, their tools, their buildings. It was evident that much

would have to be done to restore the province to its former prosperity and raise the morale of the people. The loss of property alone had been estimated at \$500,000,000 in United States currency.

New Life Movement. To meet the challenge of the conditions presented by Kiangsi, prostrate and bleeding, after these terrible years, the Generalissimo and Madame Chiang Kai-Shek inaugurated the New Life Movement, at Nanchang, the capital of the province. This was in 1934. It was evident that the National Government could not fully restore the property loss caused by the war. Indeed, the most practical plan under the circumstances was to arouse the people from the apathy which was the natural consequence of what they had suffered. Would they meet the situation with courage and enthusiasm? The New Life Movement offered them a simple plan which could be put into action by everyone. Four Confucian principles were made the watchwords: Propriety, Loyalty, Integrity, and Honor. It was believed that Christianity would infuse these principles with life and meaning. As a positive program was offered by Communism, this movement with its suggestion of things to be done was better than merely warning the people against the principles of Communism. Much was done in Kiangsi by this movement to restore the morale of the people, and it spread finally to all the provinces of China. It called for frugal living, for honesty, and for respect for others. Travelers in Kiangsi noticed the polite reception which they were given both in stores and inns.

Christians help Kiangsi. A few years ago some Christian missionaries met at Kuling to discuss what could be done to stem the tide of Communism which was gaining so many adherents among the people. Madame Chiang was invited to this meeting and asked to give her opinion. "I would like to ask this question," she said, "What are we Christians doing? Do we not have some responsibility towards the needs of China?" This challenged the missionaries and resulted in the

organization of the Kiangsi Rural Service Union. From neighboring provinces a number of young people volunteered for service in Kiangsi. They organized Sunday schools, preached, held health clinics, taught reading, tried in every way to help the people and at the same time to give them the Christian message.

To this enterprise Generalissimo and Madame Chiang Kai-Shek have given the equivalent of \$20,000. One of the leaders of this interdenominational enterprise said: "We felt that, if Communism had any appeal, Christianity should have more; so we had better get out into the former Communist districts and do what we could to aid rehabilitation."

Kiangsi today. Kiangsi perhaps suffered less from the Chinese-Japanese war than many other provinces. It has recovered to a considerable extent from the effects of the civil war which preceded this last war. The people want peace. They have seen enough of radical experiments. Our missionaries report that they show a friendly attitude towards Americans.

Our Nazarene work in Kiangsi. For nearly a year now, Rev. and Mrs. H. A. Wiese have been at Kian. They have been able to establish some fine contacts, both with Christians and non-Christians. The Japanese never entered this city. They fired into it from the other side of the river, and also bombed it. The Chinese thought they would come over and take the city; so they set the city on fire, following the "scorched earth" policy. When the Japanese saw this, they just passed on. Brother Wiese has been able to buy several of these buildings whose brick walls were still standing and, with some repair, to make a street chapel, and homes for national workers and missionaries. At the moment of writing the missionaries are negotiating for land on which to build the Fitkin Memorial Training School. It is much more difficult to obtain suitable sites in China than in the homeland. In the Orient, land is one of the best ways to hold property; and in a time of inflation,

when money is constantly losing its value from week to week, people prefer to hold land, and not to dispose of it. When anyone wants to sell land, there are always plenty of eager buyers, unless it is in a bandit district where nothing is safe.

Kanhsien. About a hundred miles south of the city of Kian there is a smaller city. Kanhsien is about 60,000 in population.* It is situated in a valley between mountains and is reached by auto road from Kian. Here Brother and Sister Pattee are stationed. This work has opened up remarkably and gives promise of becoming a strong church. Just lately the people have chosen as their national pastor Mr. Yu, who was pastor at Taming before the war. Through many perils he and his family have now arrived at Kanhsien. Brother Pattee reports that there is a keen interest in the gospel. At any time they turn on the public address system the street chapel rapidly fills. It will hold about two hundred and fifty. There were a number of Christians in Kanhsien who have rallied to the work of our church there and the prospects are very encouraging.

Questions on Chapter XI

1. What does Kiangsi mean in English? What river?
2. Compare the size of Kiangsi with some of the American states.
3. What can you say about the mountains of Kiangsi?
4. Can you suggest why Kiangsi is a rice-growing province?
5. Does a Kiangsi farmer make a living easily?
6. Where did chinaware come from originally?
7. Name the two sides in the civil war in Kiangsi. What happened eventually?

*This city was kindly ceded to the Church of the Nazarene by the missionaries of the Methodist Episcopal Church.

8. Tell about the New Life Movement. Do you think it would be able to regenerate the Chinese people?

9. What did the Christians do about rehabilitating the province after the civil war?

10. Describe the location of our Nazarene mission stations in Kiangsi.

Chapter XII

WHAT OF THE FUTURE?

What lies ahead? We realized as we wrote the heading above, that the question, What of the future? is being asked by anxious men all over the world today. Not only is the future of China hanging in the balance, but of all mankind, of all civilization. There are very few men who do not think that we are heading for a crisis. And among Christians the question is being asked, Is this the end of the age? Whether or not the coming of our Lord draweth nigh, all Christians are agreed that the tenseness of the times reveals a state of urgency. Great forces are at work bidding for the allegiance of men. War clouds hang low on the horizon. There is a China crisis and there is a world crisis. There is a clear call to Christians to be prepared in heart, to be watchful, and to be about our Father's business.

A call to present action. While the world's travel-ways are open and the doors of opportunity stand ajar, it would seem that the duty of the Christian Church is to occupy and cultivate the ripened harvest fields of the world. And among these great fields is China with her four hundred and fifty million people, almost one-fourth of the population of the entire globe. It was Jesus who spoke of the fields ripe unto harvest. No doubt He was standing close to the fields of ripening grain when He uttered these words. In the Orient when the time comes that the wheat must be garnered in, the whole family gathers to the task. The reason is clear. Wheat is not like corn. One can leave the corn till any slack season, even all winter. The ripened ear bends down to shed the moisture and protect the kernels. But wheat is different. When its time comes, it must be harvested. If neglected for a few days, it will scatter the precious kernels on the ground. Then diffi-

cult indeed is the task to gather the precious grain. Again, in the Orient wheat must be gathered and put promptly into a place of safety lest thieves come and steal. In the summer of 1940 a farmer toiled till late in the night near our mission station of Taming. Growing very weary, he fell asleep on top of the bundles which he had collected together. The next morning he awoke with his head on the ground. His winter's wheat, his family's dependence, had been stolen in the night.

Sowing precedes harvesting. Much patient toil must precede a harvest, whether of wheat or of souls. In China it takes twenty-six days of human labor to grow and harvest an acre of wheat, whereas with aid of machinery in this country it takes less than two days. The work of preparing China for the gospel has gone on for many years. The Bible has been translated and in circulation for over a century. Some five or six years ago Bibles were coming from the presses of Shanghai at the rate of one every two seconds. A fair amount of other Christian literature is obtainable, though sometimes not easily. In Christian living, and even in martyrdom, the witness of the gospel's ability to change lives has been given by Chinese Christians. There is still sowing to be done in some parts of that great country; but there are many, many places, indeed, where the time has come for the reaping of the harvest.

This generation important. Nearly a quarter of a century ago John R. Mott visited Japan and sent back a message to the churches of America. This message was that a thousand missionaries should be sent to Japan, to avoid the sending of a hundred thousand bayonets a generation later. We who have lived through the last great conflict know how completely the prophecy of this statement has been fulfilled in the case of Japan. The present generation of the Chinese people have reached a crisis in their national life. They have awakened to the fact that despite her great size China is very weak and afflicted with many ills. They are seeking a remedy. There

are some who believe that the coming of Europeans and Americans to China has been the cause of all her troubles. They seek a revival of the old Chinese culture and the rejection of everything from the West. Others say they need our Western science and mechanical inventions; but they reject our culture, and especially the Christian religion. Other groups there are who are eager for help and are not prejudiced against the West. All are agreed that China needs a dynamic, but not all are agreed as to where that dynamic will be found.

The answer of the once-born. A large portion of mankind believes that this life ends all, that there is no after life for the individual, that all that remains of man is what he did for the social whole while he lived. The dynamic of their lives is the effort to secure the best possible circumstances for men to live in in this life. They seek for men who believe as they do, a division of this world's goods. Others are excluded from sharing. Since they know that men will not willingly consent to this division of the world's goods, they propose to bring it about by force. They dislike Christianity because they think it makes men meek and willing to suffer injustice. Christians believe that in due time the Great Judge will appear and will correct the injustices of this life, but Christians also believe that the greatest need of this world just now is not justice but mercy. Amongst the group of those who seek a communistic world some are ruthless; others are dreamy idealists who live austere and whose example should challenge Christians to meet the issue with lives as devoted to our Lord.

The answer of the twice-born. The answer of the Christian is, of course, well known to our readers. This world is beautiful and is to be enjoyed by God's creatures. But it is the scene of a great tragedy. Sin has entered in and is destroying the human race by the multiplied thousands. A change of circumstances will not save men; it is not a remedy at all. If a cure is to be effected, we must get at the roots of the trouble. Man must be reconciled to God. In Jesus Christ

is the answer. Those who follow Him must love God and their fellow men and not sow class hatred. But the answer of the twice-born will not convince unless the twice-born live lives of self-abnegation which will measure up to the best of those who profess the gospel of Communism. For Communism is a religion; it is the religion of the once-born, whose god is the god of this world.

Crisis in China. As we all know, when peace followed the war, our brightest hopes were soon disappointed. Instead of security there is insecurity. The peace is not peace. Even in America we are conscious of this, although men have eagerly turned to the usual activities of this great nation, and have tried to forget what has happened and what might happen. But the insecurity of this country is as nothing to the insecurity of China. Instead of a hopeful future, the outlook is such as to cause even the stout-hearted to despair. We have some inflation in America, but in China it has attained dizzy heights. Thousands have been engulfed by it. It has put a barrier between them and the necessities of life. A few may profit by inflation, but to the vast majority it is the cause of multiplied woes. Besides this, the weakness of the national government, the awful civil war, the fear of aggression from the outside, the knowledge that some foreign powers are doing all they can to continue the unrest in China, and that they are steadily encroaching on her outer territories—all these things press upon the minds of the people.

Vacuum. Dr. E. Stanley Jones has described the state of China as that of a vacuum, that the ancient philosophers and the religions of China have failed to give the Chinese a working plan to meet the challenge of the age. Thus has been created a vacuum, a state of affairs on the inside in which the air has been exhausted and the outside is subject to the pressure of the atmosphere, fifteen pounds to the square inch. We have heard the proverb, "Nature abhors a vacuum." Sooner or later air will rush in to fill the vacant space. The great

need, the loss of hope on the part of many millions of people, suffering from poverty, hunger, the pressure of overpopulation, and all the other ills which affect China, is bound to result in something happening. It is a crisis which applies not only to China but to the whole world. Someone has put the crisis in this way. It is Christ or Communism. Which will it be?

Caution. A moment ago we said that the comparison of China's present condition to a vacuum was apt. But we feel in justice to the Chinese to introduce a word of caution. China is far from being completely a vacuum. Many thousands of Chinese have found the answer to life's problem in the gospel of Jesus Christ. There are not wanting in China clear-eyed Chinese Christians who know from personal experience where help can be found, that there is Balm in Gilead, and healing for the nations. These, our brothers and sisters in the faith, believe that Christianity is the answer to the cry for help. They are, as far as they are able, testifying to their people; they are pointing them to the Lamb of God, who taketh away the sin of the world. But, engulfed like the rest of their fellow countrymen in the sea of inflation, suffering along with them the miseries and the insecurity of the political situation, the Chinese church calls upon the churches of Western countries for aid to meet the situation. While the Chinese church is in the process of recuperation to some extent, it is weak and has much to overcome.

Many Chinese look hopefully to the Church. We should not omit to say that there is a great group of Chinese who have not yet become Christians who nevertheless are convinced that Christianity has the answer for China's need. They look hopefully to the Church, and they too must not be disappointed. Some, of course, look upon the philanthropic work of the Church as its most important contribution to Chinese life; but there are many who will be accessible to the gospel.

How we can help. The missionaries now on the field have found themselves almost overwhelmed by many duties. Property has to be acquired, either by renting or buying, to house themselves and the national workers. There is a need for churches. The method of building in China does not provide for rooms large enough to house congregations of over one or two hundred. Churches have, therefore, to be built rather than rented except when the group is small. Language study, caring for the new missionaries as they arrive, and many other duties press in upon them. But the general direction of their efforts clearly resolves itself along two lines.

1. The first is to gather together the Christians of our Nazarene churches who have had to refugee, and to give them encouragement and the opportunity to get a fresh start in life. Some have lost their property, and families have been separated by the conditions when compelled to flee. Others have found a temporary refuge among Christians of other denominations and desire to get back amongst their Nazarene groups again. Some need medical help; the privations have left them weakened in body. Others need an opportunity to get more education. During the war, schools have been closed and the young people have not had the chance to prepare themselves for Christian work.

2. The other line along which effort must be made is to enter the doors which the war has opened. There is a great field for evangelism. Invitations to open work are coming faster than the means and workers to enter the field. Multitudes are in the valley of decision.

As far as the homeland church is concerned, prayer is certainly a great need. Besides that, there must be missionaries, and money for buildings which are urgently needed.

Our Chinese Nazarenes are asking for help. With the Orient aflame with the desire for political independence and with the propaganda against "Western imperialism," it is cheering to note that our Chinese Nazarenes desire to keep in

touch with the mother churches in the homeland. As soon as it was possible to get word out to America after the war, they asked for the return of the missionaries to the field. When the news came that this had been granted, one Chinese preacher wrote that "he could hardly contain himself for joy." And, he added, "We urge you to come back as quickly as possible and help us." This eagerness for the return of missionaries has been expressed again and again by Chinese leaders. It can be easily seen that they do not think the day has come when they desire to carry on without the help and co-operation of their fellow Christians in other lands. To disappoint them in their present need would be a serious blow to their faith.

What some have gone through. The following is taken from a letter received a few days ago from China. The translation was made by Dr. R. G. Fitz. The writer, Mr. Yu Wan Ch'ien, is one of our Nazarene preachers.

"These six years I did not leave Taming, except that at times I visited our churches to see how they were getting along, or to hold revivals, and one or two months on a trip to praise the Lord for His great grace. During these few years He has certainly bestowed grace on this unprofitable servant, and on his whole family, enabling us to live through dangerous times in peace. Although Satan tried several times to destroy us, with a messenger of violence, he never succeeded. On the other hand, it increased my spiritual experience and blessings. We certainly praise the Lord for His mighty hand. Besides the Japanese who wished to harm me last year, the Communists wished to kill me with various devices and the use of many bad men. But the Lord closed the mouth of the lions; although we were in their den of lions, we received no injury. This year in the spring we fled to ——— and ran into war with many dangers and sorrows. When the fighting was over, the dead on both sides reached seventy or eighty thousand. Add to this the fact that there was no food, no fuel, nor vegetables, nor oil to be had, for the space of forty days, and after-

wards when things were available, they were very expensive. We wanted to move away from such a place of hardship, but had no way to go. The Lord was trying our patience and that of the church until we, by obedience, had obtained glory and virtue. He spared us the sight of death's cold river, but we had to pass a bitter stretch of road.

"At last on September 14, 1947, the Lord saved our whole family and we came out by airplane. By the tenth of October we reached far Kian in Kiangsi province, our new field, where we met with Pastor Wiese."

The task a great one. Just the caring for the needs of the scattered and persecuted Chinese church, as far as that is possible, is in itself no small task. That we can give aid and comfort to our fellow Christians who have been passing through such suffering appeals to all our hearts. Most of these have been Christians for a number of years. Their experience will be a rich help in reaching out for the unsaved. They are of untold value in the work of evangelization. They are a part of the fruit of thirty-five years of effort and sacrifice on the part of the Church of the Nazarene and her missionaries in China. And this is only part of the task. Can we disappoint those who have been moved to seek the Lord in the events and happenings of the past few years? They are not yet Christians, but they can be reached for Christ. Brother Pattee writes that in southern Kiangsi province, with its five or six millions of souls, there are only *ten* organized churches, and some of these are not very active.

What the church can do. It is evidently the duty of those whom God has called, and upon whose hearts He has laid a burden for China, to do their part. Some have been called to go to China and some to support the work of missions in China. It has been very encouraging lately to note how many fine young Nazarene people have been receiving calls to China. It makes us happy to know that the hearts of so many have been led in this direction. They are needed on the field.

May God continue to bless and prosper them in the years of preparation, and may they find the way open to go when the time comes. We believe that, if our good Nazarenes will give through the channels of our own church, none of these young people need be disappointed. They, our very own, are surely our first responsibility.

Will there be enough missionaries? When the church has done all within her power to send and support missionaries in China, it is evident that the working force will be insufficient to meet the challenge of the *China crisis*. It staggers the imagination when we realize that in the agitation and ferment of these fast-moving times *one-fourth* of the human race in China is in the valley of decision. What can our working plan be to meet such a situation? We certainly need medical work and we need schools. Especially do we need the *Fitkin Memorial Training School* for our Christian workers. But above all and through all our plans, there must be the promotion of holiness through revivals of religion. We need the help of the Lord to cope with the hugeness of the task. The church of Korea is generally regarded as the finest fruit of missionary effort in the Orient. The secret of its strength lay in revival. Many years ago we were privileged to hear Dr. Underwood of Korea. He was speaking to a group of students from the colleges of the eastern United States and Canada. The enthusiasm of this veteran Presbyterian missionary made a deep impression on us. He told the wonderful story of a hundred thousand Christians in ten years. Not only were they many, but they were tithing, praying Christians, burdened for the evangelization of their fellow countrymen. He mentioned midweek prayer meetings which would have as many as fifteen hundred persons in attendance.

China needs a nation-wide revival. Down through the years there have been some revivals in China which have affected considerable areas. In North China there was a remarkable revival many years ago, which was closely con-

nected with the revival in Manchuria and in Korea. There was also a revival in Shantung. In our own Nazarene work there was the revival of 1927. In North China for several years before the outbreak of the war, there was a very greatly increased turning towards Christianity and a number of local revivals. A number of these small local revivals occurred in the Nazarene field. At the end of the war, Brother Wiese could say, "Our Chinese church has come through well." We are all devoutly thankful for this. But there is need of a revival which will refire the whole Christian Church of China and reach out to the unsaved millions of this great land.

How the Korean Revival started. The quotations below concerning the Korean Revival are taken from a little book printed by the Methodist missionaries in that country. We quote:

"During the month of August, 1906, the missionaries at Pyengyang sought a deeper experience of God's power in their own lives, and for this purpose meetings for Bible study and prayer were held for eight days. During these meetings a special burden for the Korean Church was laid upon them and, in response to their suggestion, hundreds of Korean Christians covenanted to spend one hour a day in prayer for the outpouring of the Holy Spirit. This concert of prayer continued through the autumn and winter, when in the first week of January, 1907, the Holy Spirit was literally poured forth on the people and the fire of His presence spread rapidly through the whole city and the surrounding country. This was the outbreak of that revival which can best be likened to a storm."

How the revival helped Korea. "For many years there had been a wonderful turning of the Korean people towards Christianity, and the increase of converts had outdistanced the ability of the missionary authorities at home to supply the necessary workers to care for them. This lack of missionaries compelled the placing of large responsibility on the shoulders of national workers long before they were adequately pre-

pared. It is true the loyalty and devotion of the church in Korea had excited the admiration of all familiar with the facts. The helpers and preachers were diligent in their work and zealous to lead their fellow countrymen to become Christians, but it was still too early in the history of the church for the development of a regular ministry among them, such as we understand by the term. The men engaged in the work were lay workers, numbering in the aggregate several hundreds, and in order to prepare them for their work the missionaries held Bible institutes and training classes from time to time at the mission centers. It was at the great class of over four hundred men held in Pyengyang in December, 1906, just preceding the revival, that the attention of the workers was called to the claim of the Christian ministry upon their lives. For a week the matter was prayerfully considered by the entire class. On the final Sunday an opportunity was given to those who had reached a decision to enroll themselves as volunteers for the ministry. Then, as though God himself had sent out the command, one hundred and seventy-six Koreans stepped out from the ranks of the believers and consecrated themselves to the work of the Christian ministry. Many of these were among the finest young men in the church. It is doubtful if in any land such a large body of volunteers for the Christian ministry ever enrolled themselves on a single occasion."

The revival solved a difficulty. "When the missionaries came to view this body of stalwart young men, and caught a vision of the task of training and preparing them for their life-work, a feeling of dismay resulted, for none felt equal to the task. And yet the necessity was imperative, for these men were comparatively recent converts from the old life. They personally recognized their need of training and were full of intense desire to make adequate preparation. Most of them were willing to pay any price in the way of hardship and self-denial to achieve this. As far as the attitude of the candidates for the

ministry was concerned, there was little to be desired. But in Korea our equipment for a work like this, both in men and institutions, is pitifully inadequate. It takes many thousands of dollars and much ripe scholarship to train students for the ministry in America. As the missionaries confronted their task in Korea, and recognized the immensity of the needs and the poverty of resources, it is little wonder that they were appalled. Then came the revival and it proved to be God's solution of the difficulty. It was in full swing when the class of volunteers for the ministry assembled in Pyengyang city for a month of theological instruction. From the first day the power of God was upon the class, and it swept through them until the last man had been cleansed and purified."

Lasting results. Many years after the Korean Revival, our son Robert attended the Pyengyang School, a fine Christian school for the sons and daughters of missionaries and businessmen in the Far East. In the city of Pyengyang there were, at this time, no less than twenty-five substantially built Korean churches. The funds to build these churches had been contributed by the Korean Christians themselves. And they were well attended, at times being unable to contain all the congregation at a service. They were also enduring patiently persecution at the hands of the Japanese authorities, who were endeavoring to compel them to substitute for Christianity the teaching of the New Order in the Far East. Incidentally, the gist of that teaching was that the Japanese were destined to rule the entire Orient. A number of the pastors were in jail for refusing to conform. It is sad to think that at the time of writing Pyengyang is in the Russian zone of occupation in Korea, and it cannot be that the Christians are having an easy time.

Our government helps China. At the moment of writing discussion is going on in Congress regarding further aid to China. The American people are becoming alarmed as to the consequences should China collapse under the weight of her

miseries. Great as her need may be of military help, of food, and of other supplies, we Christians must not forget that in the *China crisis*, China needs God above all else. So often it has been that the Church of Jesus Christ lags behind in her Divine Commission, while the governments of this world are deeply concerned. The poem quoted below, author unknown, appeared first in the *Egyptian Mission News* in February, 1910. It expresses well the thought of the paragraph, though in the setting of Egypt rather than of China.

The strings of camels come in single file,
 Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
 The needs of men are met on every hand.
But still I wait
For the messenger of God, who cometh late.

I see the cloud of dust rise in the plain,
 The measured tread of troops falls on the ear;
The soldier comes the Empire to maintain,
 Bringing the pomp of war, the reign of fear.
But still I wait;
The messenger of peace, he cometh late.

They set me looking o'er the desert drear,
 Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer:
 I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ, who cometh late.

Our church rallies to help. We do not want to close this little mission study book without recording our joy in the W.F.M.S. project of the Fitkin Memorial Training School. We are glad indeed that Miss Emma Word thought of it as a splendid memorial to the talented and faithful leadership of Rev. S. N. Fitkin, whose interest in foreign missions has never lagged down through the years. Thus will be provided the most keenly felt need of our China field. The news has greatly encouraged the Chinese church. May the Lord bless all who have given and prayed and carried a burden for this project.

Questions on Chapter XII

1. Is it harvesttime in China?
2. Is there a crisis in China?
3. What can you say about:
 - (a) Present need of the Chinese church?
 - (b) Opportunity for evangelism?
4. Can the Church hope to send enough missionaries to evangelize all China?
5. What should be stressed most of all?
6. What do you know about the plans of the Church of the Nazarene for the China field?

APPENDIXES

A LIST OF THE CHINA MISSIONARIES CHURCH OF THE NAZARENE

(The date given is that in which the missionary first went out under our Board.)

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|------|--|
| 1913 | Rev. and Mrs. Peter Kiehn
Miss Glennie Sims |
| 1916 | Miss Ida Vieg |
| 1917 | Rev. and Mrs. O. P. Deale
Miss Pearl Denbo |
| 1918 | Rev. and Mrs. L. C. Osborn |
| 1920 | Dr. and Mrs. R. G. Fitz
Miss Catherine Smith
Rev. and Mrs. F. C. Sutherland
Rev. and Mrs. H. A. Wiese |
| 1921 | Miss Hester Hayne
Miss Blanche Himes |
| 1923 | Rev. C. J. Kinne |
| 1924 | Miss Mildred McClelland
Miss Margaret Needles
Miss Mary Pannell |
| 1925 | Dr. Charles E. West |
| 1928 | Miss Catherine Flagler |
| 1930 | Miss Myrl Thompson |
| 1934 | Dr. and Mrs. H. C. Wesche |
| 1936 | Rev. and Mrs. John Pattee
Rev. and Mrs. Geoffrey Royall
Miss Rhoda Schurman |
| 1937 | Miss Evelyn Eddy |
| 1939 | Mr. and Mrs. Arthur Moses |
| 1940 | Miss Mary Scott |
| 1947 | Miss Ruth Brickman
Rev. and Mrs. Michael Varro |

NANCHANG

This city is the capital of Kiangsi and is said to have a population of 300,000. Dr. Virgil C. Hart, pioneer missionary and founder of the Methodist Episcopal mission in Central China, was probably the first Protestant missionary to enter Nanchang. In the book entitled *Virgil C. Hart, Missionary-Statesman*, we find the following interesting description under the chapter "The Porcelain City."

"Those who have travelled widely in China declare that it is its finest city. The streets are wider and better kept; the houses are more substantial and comfortable—chiefly made of brick—the shops are bigger and more attractive than those which are found in other cities of the land. No city in the Orient has as many splendid residences. The houses of the gentry are fascinating with their sunlit rooms gathered around courts made beautiful with magnolias, chrysanthemums, rockeries, and tiny lakes."

Dr. Hart did not always get a welcome when he first started to enter the city. Once a huge cable was placed across the little river which flows through the place to prevent his further progress, and while his boat was halted in midstream the people on either bank stoned the missionary, crying, "Kill the foreign devil!"

Today Nanchang is the headquarters for the Methodist Episcopal missionary work in Kiangsi province.

BIBLIOGRAPHY

The following list of books is just a suggestion for those who might wish to continue to study about China. Most of the titles mentioned can be procured from the Nazarene Publishing House. Some of the books may be out of print. In that case there is the possibility that they can be borrowed from friends.

Books dealing particularly with the field of the Church of the Nazarene:

The Challenge of China. Rev. L. A. Reed and Rev. H. A. Wiese. A general description of China with considerable material bearing on the Nazarene field.

A History of the Missions of the Church of the Nazarene. Rev. Roy Swim. Chapter V is Nazarene Missions in China.

Hitherto, 1914-1939. By the Nazarene China missionaries. This booklet was printed and published in China in celebration of the 25th anniversary of the founding of the Nazarene mission. Several thousand copies were sent to the United States at the time. It is now out of print.

Nazarene Missions in the Orient, by Rev. S. N. Fitkin and Miss Emma B. Word. An account of the visit of these authors to China and Japan in 1936.

Medical Missions, What? Why? How?, by Dr. H. C. Wesche. With special reference to the work of the Bresee Memorial Hospital. (A booklet.)

Native Torch Bearers, by Amy N. Hinshaw. Chapter 3 is National Workers in China. The life stories of eight workers.

Distinctive Days on Mission Fields. Compiled by Edith P. Goodnow. Chapter V. A Day in Our China Training School. Chapter VI. A Day in Our Hospital at Taming.

Hazarded Lives, by Edith P. Goodnow. Chapter VIII. Ida Vieg.

In order to keep up with the latest developments on the China Field one should of course read *The Other Sheep*, the monthly missionary magazine of the Church of the Nazarene.

General Works

China Handbook. This is an official publication of the Chinese Government, prepared by the Chinese Ministry of Information and published in New York by Macmillans. It contains much general information about China, facts and figures, and has a section devoted to Foreign Missions, with the latest statistics. New editions are published from time to time to keep the information up-to-date. Cost is \$5.00.

Village Life in China

Chinese Characteristics. These two works by a veteran missionary who spent forty years of his life in North China, Rev. Arthur H. Smith, are considered classics on their subjects.

The Uplift of China. By the same author. An old book, some parts of which are now out-of-date. Much of it is still valuable however.

Surgery in China, by Dr. Adolf. Medical work in China during the war with Japan. Dr. Adolf was a medical missionary in North China.

Generalissimo and Madame Chiang Kai-Shek, by Basil Miller. A very readable life of these two famous people.

SUPERINTENDENTS OF THE CHINA FIELD CHURCH OF THE NAZARENE

Rev. Peter Kiehn—1914-1924

Rev. A. J. Smith—1924-1927

Rev. Peter Kiehn—1927-1934

Rev. H. A. Wiese—1934-1938

Rev. L. C. Osborn—1938-1942

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