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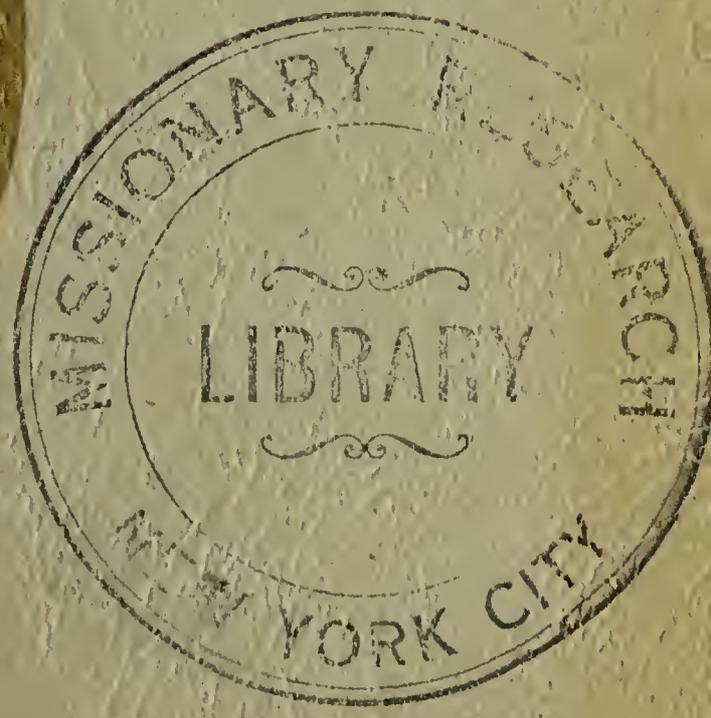
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Messengers of the Cross In China

Amy N. Hinshaw

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Messengers of the Cross
In China

By

Amy N. Hinshaw

WOMAN'S FOREIGN MISSIONARY SOCIETY
CHURCH OF THE NAZARENE
2923 TROOST AVE., KANSAS CITY, MO.

FOREWORD

DEAR NAZARENES:

Greetings in the name of our God who "so loved the world" that He provided the Supreme Sacrifice for its redemption!

Once more we present to you a group of your own heroic missionaries. This is a valiant band who have labored amid the din of battle. They have planted the white banner of the Cross, with its crimson stain, in front of the cannon's mouth, while ministering to a people torn by civil strife and suffering the ravages of famine and pestilence. The story of their remarkable achievements in winning souls to Jesus in this dark land will surely commend to you your own "Messengers of the Cross in China."

Since this booklet is the fifth and the last of the "Messenger" series, we wish to express our heartfelt thanks to all who have helped to make this series a success since it was started as an experiment, five years ago. We appreciate the kindness of the W. F. M. S. leaders, of the Publishers, and especially of the precious missionaries who have so graciously contributed the required material.

May the eternal riches of His glory be the abiding portion of each and every one of you. Amen.

A. N. H.

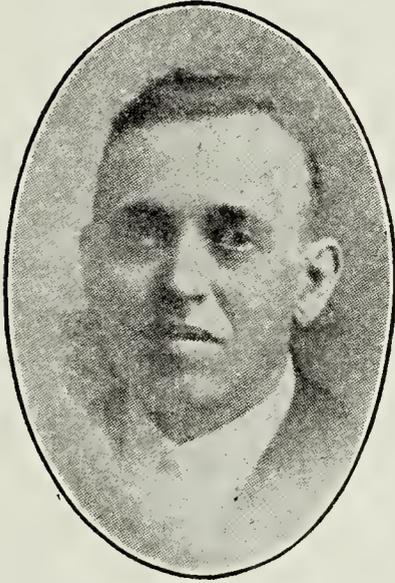
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Messengers of the Cross in China



REV. PETER KIEHN
MRS. ANNA SCHMIDT KIEHN

Peter Kiehn is a Kansas boy, born February 25, 1885, at Waldick, Marion Co., Kansas. His parents were godly people who maintained a family altar and reared their children in the fear of God. They were faithful members of the Mennonite Church. Their ancestors for generations had been zealous Mennonites, and some of them had left Europe to seek homes in America where they might worship God with more liberty according to the principles of their communion. Their son was led to the Savior by his own parents. The lad was also deeply impressed by the triumphant testimony of his brother John who was saved on his death-bed. This occurred when Peter was fourteen years of age. He yielded his heart to God at that time, and promised his brother to be true to God, and to serve Him so long as life should last.

Since the Kiehns were a large family with limited means, they moved to Oklahoma where they secured a section of land near the Washita river which they developed into a nice farm. The boy, Peter, attended Grammar school near his home, then an Academy at Korn, Oklahoma. Later he entered the Holiness Bible School (Bresee Bible College) at Hutchinson, Kansas, continuing in this school until he left the homeland for China. When he was eighteen years of age Peter Kiehn heard holiness preached for the first time at a Holiness Campmeeting conducted by Seth C. Rees. He was greatly stirred and became an earnest seeker after purity of heart, but he did not receive the clear witness of the Spirit until after months of praying and seeking, while he was a student in the Bible School.

Peter Kiehn's father and mother were both intensely interested in foreign missions, and their burden was transferred to their son while he was still a young lad. Extended correspondence with a missionary fanned the flame of enthusiasm in the young man's breast until, finally, while he was praying earnestly for missions, the Lord definitely called him to service on the foreign field. In the fall of 1906 Mr. Kiehn joined a group of independent missionaries and sailed with them to China. His opportunity came unexpectedly, and it gave him practically no time for preparation and no chance to visit his home folks. But his parents came from Oklahoma to Hutchinson, Kansas, to bid their boy good-by, and to bestow upon him their parental blessing. The good father contributed to his son's support on the field during the remainder of his life, although he was not privileged to see the lad's face again in this world. The young missionary had no time to secure an outfit. In fact, with the inexperienced optimism of his twenty years, he scarcely realized that he needed one until he discovered that the other missionaries were equipped with at least three trunks each, while he had but one which was only half filled!

The missionaries soon settled in the Shanhsian district in Shantung Province. Then young Kiehn found himself confronted with the most difficult problem of his life, the mastery of the Chinese language! For three months he wrestled and prayed over this giant problem. Then the boy was sent to a new station where there was no other missionary, not a soul who could speak English, the only language he knew! He was forced to eat and live Chinese fashion, for there was no American food in the place, and he did not know how to cook. He was also forced to talk Chinese, for the only alternative was to keep silence, or to talk English to himself. So he learned to use the Chinese vernacular, perforce.

But in the mean time, he met a young lady missionary nurse who was laboring in the same district. Any doubts which he may previously have harbored in regard to the question were speedily dispelled. Peter Kiehn was firmly convinced that "it is not good for man to be alone." The young lady in question was

MISS ANNA SCHMIDT

She was first welcomed into the world at Tyndall, South Dakota, in the year 1884. Her parents were Mr. and Mrs. Jacob Schmidt, who gave to the world seven missionaries and three pastors in the homeland. Although the wonderful mother of the family was taken to heaven when only forty-three years of age, the influence of her holy life and faithful intercession followed her children through life.

Miss Anna gave her heart to God when fifteen years old and united with the Mennonite Brethren. Two years later, realizing a Divine call to Deaconess work, she entered the Training School for Home and Foreign Missions at Berne, Indiana. She remained with that school five years, two and a half years

in the printing office, one year in orphanage work, and a year and a half in deaconess work.

She heard definite preaching on holiness for the first time at the school, and eagerly appropriated the first light she had. She also recognized a special call to China.

In 1906 the Lord opened the way for Miss Schmidt to go to China with a group of independent missionaries who opened work in the Shantung Province. She was immediately put to work in the dispensary, and caring for the sick. While busy with her healing ministry, the sweet nurse attracted the attention of the tall, blonde young missionary who was so heroically holding the fort at his station, although the only "foreigner" in the place. Miss Anna was not proof against the appeal of her lover. Convinced that it was not so good for even a *woman* to be alone, she promised to marry Peter Kiehn.

The young people were evidently very much in earnest, for it is no easy matter for American citizens to marry in China, since they must be married in the presence of an American Consul. To comply with the legal requirements, the Kiehns, with three other missionaries, traveled six hundred miles to Shanghai. Eighty miles were covered in wheelbarrow at the rate of twenty miles a day, one hundred miles by "sampan" (little fishing-boats) and the remaining distance by house-boat. Finally, after a month's travel, the wedding party arrived at Shanghai, and the happy couple were united in marriage November 4, 1908.

Four months after their return to the interior, the newlyweds felt that the Lord wished them to open a work in Tsao-choufu, a prefectural city having jurisdiction over eleven minor cities in the district which bears the same name. This place had the bad reputation of being the home of robbers and boxers, but it is also a school center where students from the

whole district go to school, hence a good center for missionary effort.

The South Chihli Mission had opened a station in that city in 1903, but not being able to support it, they allowed the new missionaries the use of their buildings for keeping them in repair. There, with other faith missionaries, the Kiehns sowed the gospel seed, and succeeded in winning many precious souls from their blind superstitions to the true and living God, while at the same time, they gained for themselves the confidence and esteem of the entire community, teachers and business men as well as the common people. In this place little Arnold Milton came to them to be the sunshine of the home.

After establishing a promising work in Tsaouchoufu, the Kiehns returned to the United States on furlough. They improved their time by enrolling as students in the Nazarene school at Bethany, Oklahoma, now Bethany-Peniel College. While in school they united with the Church of the Nazarene and applied to the Board of Foreign Missions for appointment as missionaries to China. Mr. Kiehn states his reasons for taking this important step as follows:

“1. Through the experience we have had we have learned that we absolutely need the prayers and co-operation of God’s children.

“2. We long to work with people who believe in the whole Gospel and who are not afraid to live and preach it.

“3. We are doing the preliminary work of the future church in China, therefore it is important that we do our work right and work with the most spiritual people we know.”

At that time the Church of the Nazarene had no missions in China, but the Board was glad to receive these experienced missionaries who were already equipped with a knowledge of the language, and of the people, to pioneer a work for the Church in a new field. Accordingly the applicants were duly

appointed missionaries to China, and Mr. Kiehn was ordained an elder in the Church of the Nazarene in 1913. Mrs. Kiehn's support for five years was pledged by the W. F. M. S. of the John Wesley church of Brooklyn, while her husband's support for the same period was pledged by the Young People's Society of the Oklahoma District.

Rev. Kiehn advised opening a work in the interior where expenses were not so high as in the port towns, and where many communities had never been visited by a missionary.

Fortunately, at that time Dr. H. F. Reynolds, then General Missionary Secretary, was preparing for his first world missionary tour. Rev. and Mrs. Kiehn with their little son, Arnold, and Miss Glennie Sims, enjoyed the privilege of sailing with the genial Doctor and his group of missionaries bound for India and Japan. They left San Francisco in December, 1913.

The Kiehns tarried for a short time with friends in Tsinanfu until Dr. Reynolds arrived from Japan. The missionaries then accompanied the Missionary Secretary on an extensive and interesting trip into the interior, which is graphically described in Dr. Reynolds' book, "World Wide Missions." After careful consideration and much prayer, satisfactory arrangements were made with the National Holiness Association whereby the Association ceded to the Church of the Nazarene a large strip of their territory in Shantung Province, north of the Yellow River. This territory supports about a million souls, housed in several walled cities and numberless villages, but previous to the advent of the Nazarene missionaries no Protestant missionary had resided within its borders.

Rev. Kiehn rented a small compound with several Chinese houses in the walled city of Chaocheng, forty miles north of the Yellow River. In these humble quarters the good missionary and his wife, with the help of one native pastor, opened

services in April, 1914, and the Lord blessed their efforts, giving them souls the first year. In the fall Miss Sims, who had been studying the language in Tsinanfu, came to the mission, and the three missionaries opened a boys' school and a girls' school. In May, 1915 the first converts were baptized, and a Church of the Nazarene was organized with thirteen members. The following year a piece of property in Chaocheng was purchased, upon which the Brillhart Memorial Chapel was erected, but although a great improvement over the small, dark rooms where services were first held, the crowds were soon so large that three or four overflow meetings were necessary to reach the hungry throng with the gospel message.

From the first the Nazarene work in China made steady progress. In 1916 Miss Ida Vieg was added to the missionary staff, and the next year Rev. and Mrs. Deale and Miss Pearl Denbo, also outstations were opened from time to time.

The outstations were the outgrowth of touring campaigns when the missionaries traveled from village to village, sometimes in two-wheeled carts, sometimes in wheel-barrows, singing and preaching the gospel wherever opportunity afforded, and visiting from house to house. In many places they found the people very superstitious. Some of them were afraid of the missionaries, and Mrs. Kiehn attracted much attention because of her "big feet." The women crowded about her, examining her shoes, but most of all anxious to see her feet to know for a certainty that they really were not bound. Her gold dental work also claimed its share of attention. Little Arnold was likewise an object of wonder because he was so white and clean, and especially because he could sing the gospel songs very sweetly. They called his long stockings "tight trousers." The crowds were so curious to inspect the missionaries' house that for their accommodation Mrs. Kiehn, after barring the door, demonstrated the organ in front of the open door and the sew-

ing machine in front of the window alternately, day after day. Thus, in the early months of the mission's existence, the missionaries gained the confidence of the Chinese.

Busy for the Lord, "in season and out of season," the missionaries never failed to improve their opportunities for evangelism at the public fairs where immense crowds assemble to transact business and to worship their idols. Their diligent labors bore rich fruitage. In May, 1917, after three years on the field, they reported sixty to seventy Christian Chinese, with station classes for men, a women's training class, and a very successful work with children, but the need of trained medical workers was very keenly felt.

In September, 1918, after four years work, they reported:

1. Splendid progress in the women's training class, many of the women helping in house to house visitation.
2. Five evangelists in the field, all devoted, ready to witness for God to rich or to poor.
3. Over thirty boys in the boys' school, nearly all saved, the transformation in their daily lives attracting the favorable attention of heathen outsiders.
4. Over twenty in the girls' school, many of the girls sanctified and leading others to Christ.
5. The Brillhart Chapel almost finished.

The great need at that time was for sanitary residences for the missionaries, for they had been living for four years in native Chinese houses.

In March, 1919, Rev. and Mrs. Kiehn opened a new station in the large city of Tamingfu in the Chihli Province, thirty miles west of Chaocheng. This was made the headquarters of the Nazarene work in China. New missionaries had been added to the working force, which made this move possible, the Deales, Miss Denbo and Rev. and Mrs. Osborn.

With so many active workers on the field, all busy evangelizing, traveling from town to town in mule-cart or wheelbarrow, or on foot, the work of expansion developed rapidly. After the meetings inquirers came to the native workers, who in turn took them to the missionaries, and thus many were led to Christ. New stations were opened, and extensive building operations were necessary to take care of the work.

In 1921 and 1922 a number of substantial buildings were erected in the new compound in Tamingfu, outside the north city gate. This included houses for the missionaries and buildings for the schools, also the beautiful church which is provided with comfortable seats, inquiry and Sunday school rooms, also a full basement equipped with Chinese beds for the people who come long distances to Bible classes.

During the terrible famine siege the missionaries were all kept busy in relief work. They labored with the organized relief committees in the larger cities, as well as with the Board of Foreign Missions of the Church of the Nazarene. Through the International Relief Committee in Peking, the Nazarene missionaries took about one hundred of the poorest girls, giving them partial support while they attended the Nazarene school for famine children. They also distributed grain tickets to thousands of families. When relief money came from the Board, the workers organized so that the most needy and worthy might be helped. Over five hundred men were put to work on the new buildings in the compound at Tamingfu.

At that time, beside helping in relief work, Mrs. Kiehn organized over six hundred women into classes to study phonetic script. Thirty women were reading Mark's Gospel when the classes were closed. This busy woman also fed the twenty to thirty babies daily on condensed milk, beside attending meetings, visiting in homes and villages, and entertaining forty visitors, including missionaries, Red Cross people and famine

workers. In the midst of many cares, Mrs. Kiehn was praising God for a comfortable house, for "strength as her day," and for healthy children. When the Kiehns went to China the second time they had little Arnold with them. Naomi Ruth came to them in 1916, and the twins, Gordon and Helen, in 1922, and little Hester during their second furlough.

In the spring of 1923 Rev. and Mrs. Kiehn were granted a furlough after their second term of almost ten years in China. They sailed from Shanghai April 9, leaving Rev. A. J. Smith in charge of the work. The missionaries reached the homeland April 23. Mrs. Kiehn was greatly broken in health as a result of so many years of strenuous toil, but after a serious operation she rallied, and after a time her strength was gradually restored.

After a long furlough, much longer than they desired, these veteran messengers of the Cross were allowed to return to their chosen field soon after the General Assembly of 1928. They received a royal "welcome home," and they have taken up the duties and burdens laid down five years before with, if possible, increased zeal and devotion.

The eldest son, Arnold, is now (1931) attending Vanderbilt University, but the other four, Naomi, Gordon, Helen and Hester, are attending the China Inland Mission School at Chefoo, Shantung, several hundred miles from Tamingfu.

MISS GLENNIE J. SIMS



She is one of the pioneer missionaries who helped to open the first Nazarene mission in China in 1914.

Miss Glennie is a native of historic Virginia, born August 6, 1886, in Petersburg, but when she was still a small child the family moved to Norfolk, which was her home until 1913. Glennie was taught to love God and to worship Him with reverence by a good mother who was serving the Lord according to the light which she

had. But when the child united with the Baptist church, when eleven years of age, she knew nothing of experimental salvation or of the need of the new birth. She thought that membership in her mother's church was all that was required to make a good Christian. Not until eight years later did she discover her need of a Savior. At that time she was under deep conviction. After praying earnestly for three days, she was awakened suddenly at midnight to find her room illuminated with a heavenly light, and Jesus standing by her side. Her burden of guilt had rolled away, and sweet peace had come to abide in her heart.

Later when she heard of "the victorious life," she made a complete surrender of her life to the Lord to the best of her knowledge. She began to turn her attention to Christian service, such as jail work, house to house visiting, and conducting public services. When twenty-one years of age Miss Glennie left home to attend a Bible School where she hoped to prepare

herself for more effective Christian work. Unfortunately, the atmosphere of the school was not conducive to genuine spirituality, and under subtle temptation Miss Sims lost her assurance of salvation. With tears and anguish of soul she sought the Lord and found Him again, but her experience still lacked the fragrance and freshness of the first two years. Her next three years of preparation for her life work were in a small school in Norfolk conducted by Professor W. J. Ramsay who later became a member of the faculty of Pasadena College. Under Professor Ramsay and wife Miss Sims received thorough instruction in theology, for which she was always very thankful.

In 1913 she went to California to continue her studies at Pasadena College and was employed for a time as bookkeeper in the College office. But in November of the same year (1913) she filed her application with the Missionary Board of the Church of the Nazarene for appointment as missionary to China. Just one month later, Glennie Sims, with Rev. and Mrs. Peter Kiehn, joined the missionary party which sailed on December 16, 1913, with Dr. H. F. Reynolds on his first world missionary tour.

Upon landing at Shanghai on January 14, 1914, the missionaries went by boat to the German port Tsingtao, and from thence proceeded northward by train to Tsinanfu, the capital of the Shantung Province, where the Kiehns had labored during their former residence in China. Here they were entertained in the hospitable home of Mr. Paul Geisler, a prosperous merchant who had once been actively engaged in missionary enterprises. Mr. and Mrs. Geisler were instantly attracted to Miss Glennie Sims, and since they were anxious to secure a teacher who could instruct their two children in English and music, they offered her a home with them and a competent

instructor to teach her the difficult Chinese language, if she would consent to remain for a time as a governess to their children. Miss Sims gladly consented to this arrangement, and remained with the Geislers while Rev. and Mrs. Kiehn were getting settled in Chaocheng.

She concentrated diligently upon her language study under an excellent Christian Chinese teacher. With this teacher in charge, the new missionary opened meetings for the Chinese upon her employer's large veranda. The meetings were well attended, with some excellent results. Miss Sims also visited a number of the villages in the district, discovering seven or eight without a single missionary. She was likewise instrumental in opening a mission in connection with Mr. Geisler's business which proved to be a great blessing. Consequently her friends parted from the missionary with great reluctance when she left them in the fall to take up her work in the interior.

The first four days of her long journey was by houseboat, covering a distance of forty miles. The second stage was accomplished by Chinese cart drawn successively by a mule, a donkey and a cow. In course of time she reached Chaocheng whither the Kiehns had preceded her a few months before.

In 1915 Miss Ida Vieg joined the little band of missionaries in the pioneer Nazarene station at Chaocheng, and thereafter she and Miss Sims lived and labored together for eight years. They soon realized the need of a girls' school. Miss Sims prayed for support for the teachers. In response came two letters with support for two teachers. Soon a girls' school was started and also one for boys. At first the parents were afraid of the missionaries, and they insisted that one of the Bible women stand security for the children before they would allow the little ones to enter the schools. But before the end of the year this fear was all dispelled and the small mud hut which

they were using was much too small to accommodate the crowd of boys and girls who were eager to attend.

In addition to the school work, Miss Sims evangelized in the villages, and frequently she was called upon to treat diseases of various kinds, such as stomach troubles, sores, cuts, boils, and often more serious maladies. The pressing need for skilled medical workers became more and more evident.

The year 1918 found the missionaries boarding eleven girls. This proved to be the nucleus of a boarding school which was superintended by Miss Sims. Baths and thorough fumigation were necessary before any of these girls could be taken into the school or the home.

At this period the missionaries were shut within the city walls for a time because of robbers who were plundering the villages and kidnapping men from wealthy families, holding them for ransom. The women and children fled to the city for protection, many of them seeking refuge with the missionaries. While in the compound many of the refugees heard the gospel message who could never have been reached in any other way. Miss Sims writes of her first term in China: "As the duties multiplied and difficulties mounted up I did not seem equal to them. I spent much time in prayer, and the Lord met me in a deeper way than I had ever known before. I too saw more lasting results in my work."

In 1919 Miss Sims was granted a furlough, the first year of which she spent in deputation work, and the second year in Pasadena College where she took up some studies and taught a little.

In 1921 she returned to the field in company with her former co-laborer, Miss Ida Vieg, and the two new missionaries, Miss Hester Hayne and Miss Blanche Himes. With Miss Vieg, she was returned to Chaocheng where she met many old friends.

The two lady missionaries were left in charge of this large and important station for two whole years, while the Osborns were on furlough. The work was very heavy, but the Lord helped. In addition to their evangelistic labors and school work, the two women were kept busy treating the sick, Miss Sims spending two hours daily in the dispensary.

In 1925 Miss Sims was transferred to headquarters at Tamingfu where she was employed in examining village schools, doing Sunday school work and teaching in the Women's Bible School. With her companions, this good missionary shared the harrowing experiences which attended the unsettled political situation in China, including the horrors of war with its bloodshed, famine and pestilence so pitifully in evidence. She also benefited by the spiritual uplift of the "great revival" of 1927. Referring to that blessed occasion, Miss Sims writes: "The missionaries and Christian Chinese discovered that the truly sanctified life is far deeper than we had experienced. There was nothing fanatical about this revival, only each native worker and missionary going the road of death that Christ might be exalted as never before."

When the situation on their field became too hazardous for the missionaries to remain longer, all were ordered to Tientsen for protection, and in June, 1927, Miss Sims was furloughed home with the Smiths and the Misses Vieg, Himes and Hayne. She has now (1931) been absent from her field four years and is anxious concerning the attitude of her church toward its missions in China. She writes:

"Some of the most spiritual missions in China, which have been in the land for half a century, are feeling the need of *increasing* their number of missionaries. While there is unrest, and almost chaos, in the political circles, yet the masses of the common people seem more responsive to the gospel than

ever before. I trust we as a church shall not fail at this point and feel we can propagate the gospel in our large territory in China with a half dozen missionaries. The Lord bless our church and help us to put forth every effort to *increase* our missionary force in China so our work shall not suffer. Pray much."

IDA CHRISTINE VIEG



Miss Vieg is the daughter of Swedish parents who came to the United States soon after the Civil War. In course of time the family settled in Fort Dodge, Iowa, where on April 2, 1882, Ida Christine, the youngest of seven children, was born. The child was baptized in the Lutheran Church and confirmed when fourteen years of age.

After completing the High School course, Miss Ida taught school for a number of years, after which she attended Augustana Business College (Lutheran) in Rock Island, Illinois. At this institution she specialized in German and stenography.

In 1907 Miss Vieg went to the state of Washington where she resumed her occupation of teaching. Reared in a Lutheran home, Miss Ida had been a formal Christian from childhood. But while attending a revival meeting in a little Methodist church in Centerville, Washington, she heard the gospel message presented in a way that was new to her. The Holy Spirit moved upon her heart, convicting her of sin and of her need of a Savior. Promptly she yielded herself to the Lord and experienced the glad assurance of salvation.

Recognizing the Lord's call to special service for Him, the young teacher turned her attention to city mission and rescue work in the city of Portland. She was actively engaged in this branch of service in Portland for about three years, for a time

filling the responsible position of matron of the Louise Home for girls.

During this period Miss Vieg received her first light on holiness, and in 1910 she attended her first Holiness Camp Meeting. There she sought and obtained the experience of heart purity. A few months later she united with the Church of the Nazarene.

One evening while enjoying a quiet hour in her room at the Louise Home, reading and meditating on the things of the Spirit, Miss Vieg heard the voice of God distinctly calling her to the foreign mission field. Startled by the unexpected summons, she attempted to reason with the Lord, but the call was imperative, and after a struggle she yielded, promising to follow wherever the Lord might lead the way. At the time even the suggestion seemed utterly impractical, but the Lord can make a way for His chosen ones where there is no way. Six months later Miss Vieg was in Shanghai, China, under the National Holiness Association, assisting in a boarding school while studying the Chinese language.

In February of the next year, (1914) she met, for the first time, Dr. H. F. Reynolds and his pioneer missionaries, Rev. and Mrs. Peter Kiehn and Miss Glennie Sims. Dr. Reynolds was touring China on his first world missionary trip, and with his missionary party was on his way to the interior to open the first Nazarene mission in China in the territory ceded to the Church of the Nazarene by the National Holiness Association.

Miss Vieg was greatly attracted to these good people, and being herself a Nazarene, she immediately conceived a desire to become more intimately associated with them in their work. At Dr. Reynolds' suggestion, she sent to the Nazarene Board of Foreign Missions for application blanks. She filled them

out in January, 1914, but they were not received at Headquarters until October of the same year.

While waiting for the Board's action upon her application, our missionary was privileged to study the language in the mission of the National Holiness Association in the Shantung Province, only a short distance from Chaocheng where the first Nazarene mission was located. She was pleasantly situated, living with the family of missionary Woodford Taylor, teaching his children while studying Chinese. But, even though her fellowship with the missionaries and the native Christians of the National Holiness Association was most congenial, she longed to be engaged in regular missionary work with the church of her choice.

So she kept in close touch with the Kiehns and Miss Sims, and in July 1915 she sent a letter of inquiry to Dr. Reynolds about her application. In response she received notice of her acceptance by the Board, dated October 7, 1915. Being already on the field, she readily fitted into her place at Chaocheng. Upon her arrival at the mission in May, 1916, the new missionary found the Kiehns and Miss Sims busily at work, their mission being the only gospel lighthouse in a district of 280,000 people. Since Miss Vieg joined the first Nazarene missionaries at so early a date, she is entitled to the rank of pioneer on their field.

During the years she has been one of the most devoted and faithful of missionaries. She labored at Chaocheng until 1920 when she was granted a short furlough, which she improved by attending one semester at Pasadena College. But she returned to the field in 1921, and resumed her work with, if possible, greater devotion than before. Like other missionaries, Miss Vieg ministered in a variety of ways upon the field, but her work was chiefly among the women. She gathered them into Bible classes and instructed them in the precious mysteries of

God's Word. During the early years she superintended the training classes for Bible women, and often when other missionaries were absent, or furloughed, she presided over the boarding schools for boys and girls at Chaocheng. Evangelistic touring also occupied a large share of her time.

Miss Vieg's early ministry was marked by the privations and hardships which belong to pioneer missionary life in a new field, with poor equipment and poorer housing, when the missionaries lived in Chinese houses and made "one room do for three." They were in constant jeopardy from robber bands which infested the land. But God's blessing attended the ministry of His messengers of the Cross, while His blessed Presence never failed to cheer and to help in times of need. The transformation in the lives of the Chinese women under her care was the missionary's sufficient reward and her supreme joy.

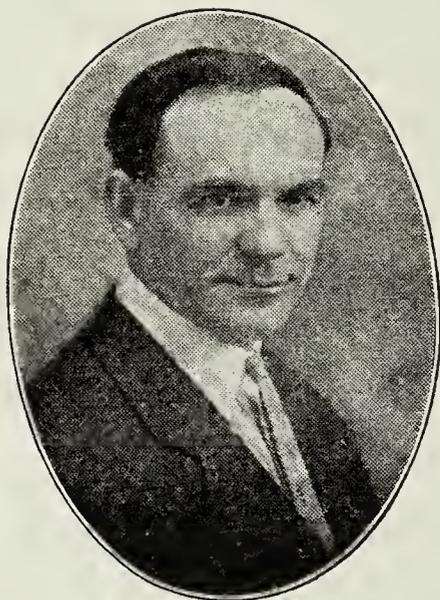
Miss Vieg frequently visited in the homes of officials where, as a rule, although courteously treated, she found little response to her message. But on one occasion during the civil war in North China, when the citizens of Chaocheng were terrorized by rough and disorderly soldiers, a number of women and children of the official class begged for protection and shelter in the mission compound. This was gladly granted, and the refugees were permitted to remain with the missionaries three weeks. Many of them became interested in the gospel, while several were definitely saved.

During her ten years service on the Nazarene mission field Miss Vieg was privileged to watch the rapid development of the Nazarene work from its very humble beginning in 1914, in a rented room in Chaocheng, to its present proportions, with its several stations, its excellent schools, its splendid hospital, its many churches and outstations, and its host of native Christians who are willing to suffer persecution and death,

if need be, for Jesus' sake. The missionary's heart is made to rejoice when she considers all that God has wrought.

In 1927, when war conditions became very acute in northern China, Miss Vieg, with her companion missionaries, was ordered by the American consul, first to Tientsen, then furloughed home. After her return to the homeland she spent one year in study at the Northwest Nazarene College, Nampa, Idaho, after which she turned her attention to city mission work. She is now (1931) one of the workers in the Peniel mission of Oakland, California.

While she is glad to be actively engaged in Christian work in the homeland, the devoted missionary confesses that "it is hard to be contented when my heart and interests are largely on the other side of the Pacific." Like other precious missionaries, Miss Vieg is planning and hoping to return some day to China. But when—?



REV. OTIS P. DEALE
MRS. ZELLA WARNER DEALE

Otis Payne Deale is a native of Virginia, born at Graves Mills, Madison County, Virginia, January 10, 1888. He was the third of ten children, and since his parents were poor, Otis early learned the "uses of adversity." He was seven years old when he became the proud possessor of his first pair of shoes. During his infancy he seemed to lead a precarious existence marked by a number of "close calls" which are more thrilling in the retrospect than they were in actual experience. Before he was old enough to sit alone an older brother threw a shovelful of live coals into his crib, setting the bed on fire and burning the baby very seriously. Then after he learned to toddle about, the little fellow several times narrowly escaped drowning in the river which flowed through his father's farm.

The school advantages in the Graves Mill district were of the poorest. The children walked three miles to the schoolhouse, only to be tyrannized over by an ill-natured teacher who

shamefully neglected the lessons while he vented his evil tempers upon his defenseless pupils without sense or reason. To this day Otis Deale does not know why so many book-backs were broken over his innocent tousled head, nor why his little bare legs were so often marked by cruel cuts from a great switch wielded by the teacher's merciless hand. Fortunately the school sessions were short.

Despite all these seeming handicaps, because the good hand of his God was upon him, the child was preserved amid many perils while he increased in stature and developed into a vigorous and splendid manhood.

Little Otis' experience in Sunday school was more fortunate than in day school. Although he walked three and a half miles, he seldom missed a session, and he received several prizes for regular attendance. He committed his lessons to memory, and often in response to the teacher's questions recited the entire lesson. Perhaps the precious truth thus stored in his memory acted as a safeguard to the lad, for he avoided the grosser sins which were indulged in by many of his associates. He had a tender conscience and a desire to be good and go to heaven. At twelve years of age he deliberately set to work to live a righteous life in his own strength. He found this a difficult matter when he was required to plow in new ground which was infested with roots and stumps. Nevertheless, for the sake of his own ideals, he managed to suppress any outward expressions of his temper.

During his early years, Otis Deale helped his father on the farm and worked in a saw-mill. He attended revival meetings frequently, and was often under deep conviction. Finally, when fifteen years of age he was saved at a Holiness Camp-meeting under the preaching of Stanley Jones. Although his parents were nominal Christians, Otis was the first of the large

family to obtain a genuine experience of salvation. Hence the young convert immediately faced some serious difficulties. But the lad's mind was of heroic mold. After some severe struggles, he told his mother that if she would keep the children quiet, he would offer thanks at the table. In the same way he established a family altar, at first conducting it himself. But all the while the boy was fasting and praying for his brothers and sisters, and before the year was ended all were saved, and able to take their turns in the family devotions.

A few weeks after his conversion Otis Deale consecrated his life to God's service and received the Holy Spirit as his Sanctifier. At that time he was working in the saw-mill where he at once encountered the scoffs and jeers of his companions. But with sublime courage and the Spirit's aid, the young man was able to read the Bible to them and pray with them in the evenings while they were drinking and playing cards. Best of all, he so demonstrated the Christ life in his daily walk that some of the men declared they would "give the world" to have what he had.

Feeling the call of God to the ministry upon him, Otis Deale determined to secure some proper education for his life work. Receiving no encouragement at home, he managed to save a little money, packed his trunk and left home for a school a thousand miles distant. He had never been away from home before, and had never traveled on a train, but he made his way through the perils and temptations of the long trip, and finally reached Kingswood College, Kingswood, Kentucky. Although he was at first entirely ignorant of books and of school life, the youth bravely set to work to master his difficulties and to make the goal which he had set for himself.

In this he was eminently successful. He spent six years in Kingswood College, taking the Scientific Course for which he

received his B. S. degree. Later he took a course of Philosophy at Illinois Holiness University (Olivet). His first missionary impressions were received at Kingswood College through studying the life story of Livingstone. Then attendance at noonday prayermeetings and mission band services on Sunday afternoons fanned the flame of the young student's missionary enthusiasm until he heard the Divine summons, calling him to the foreign mission field.

Otis Deale was blessed with a strong physique and excellent health, his medical examinations always scoring 100%. He also developed a sterling character. His friends describe Otis Deale the student, as spiritual, studious and energetic, faithful to every trust, steadfast, never known to backslide, cheerful and optimistic, and a hard worker. He was possessed of a winning personality which made him a "good mixer." He was also resourceful in emergencies, able to turn his hand to various kinds of work, such as cooking for boarding clubs, etc. During his college years he labored with a single aim, to prepare himself for service on the foreign field. Money offered no inducement to him to turn to other pursuits. During vacations, for six years, he engaged in evangelistic work, with good results.

Mr. Deale united with the Church of the Nazarene in 1910, was ordained, and filed an application with the Board of Foreign Missions in 1914. Because of war conditions, he did not receive his appointment until late in 1916. In the meantime he evangelized during the summer months and supplied a pastorate in a Methodist church at Colchester, Illinois, for six months. This church wanted to keep him, but at considerable financial sacrifice, he left it to accept the pastorate of a small Nazarene church in Surrey, North Dakota, where he remained until sent to the foreign field.

While at Kingswood College, Otis Deale met

MISS ZELLA WARNER

The friendship begun in school days deepened into romance and continued through the years. Miss Zella was the daughter of Professor and Mrs. H. R. Warner, who were teachers, first at Kingswood, and later at Olivet.

Zella was converted in 1902 during an evangelistic meeting conducted by Rev. C. F. English, and sanctified at Kingswood in November, 1907. She united with the Church of the Nazarene in 1911. She was very active in Christian work and in house to house visitation and Deaconess work. At Kingswood she was the leader in a Volunteer Mission Band three years.

After attending the public schools in Masillon, Ohio, Miss Warner spent four years in Kingswood College. She then took a Junior Deaconess Course at Epworth Evangelistic Institute, St. Louis, Mo., after which she studied for two years at the Illinois Holiness University (Olivet), earning a Ph. B. degree.

While in Kingswood College Miss Zella became deeply interested in foreign missions, and she was led by the Spirit to sign the Volunteer pledge in April, 1908, when she recognized a definite call to the foreign field. Both Miss Warner and Mr. Deale were definitely "called" before the beginning of their intimate friendship, but both filed their applications with the Board of Foreign Missions of the Church of the Nazarene at the same time, October, 1914.

While waiting for appointment, Miss Warner improved the time by taking a selected course in nursing at the Hospital Training School of the Battle Creek Sanitarium. At one time she served as supply teacher in the Intermediate Department of Olivet College. After they received their appointments to China, Otis Deale and Zella Warner were united in marriage in July, 1917.

The matter of Rev. Deale's military registration involved much legal red tape, and it seriously interfered with plans for the out-going missionary's deputation work for the summer months, beside causing heavy financial loss. But finally satisfactory arrangements for his exemption were completed just in time for the happy couple to sail on the appointed date, late in October, 1917.

The new missionaries received a warm welcome at Chaocheng, for the faithful workers there, the Kiehns, Miss Sims and Miss Vieg, were in sore need of help, and they were especially rejoiced because one of the newcomers was a *man*. They were put to work at once, studying the language at intervals, when they could find time.

Rev. Deale's faculty of adapting himself to various kinds of work proved a valuable asset on the field, for in addition to the usual routine of mission work, he was soon busy with the tedious undertaking of building a missionary home, which was to be a shelter for the missionaries, including his own wife and baby son, Stanley, who came to them in 1918. The house was completed in 1919, and great was the rejoicing, for the devoted messengers of the Cross in Chaocheng had been living in Chinese houses for four long years.

The Deales were permitted to enjoy the new home for a short period only, for in 1920 they were sent to pioneer a new work in the Puchow district. This placed them in the midst of a population of 330,000 in 1,400 villages. The people in most of these villages had never been visited by a missionary before, and the "old, old story" was to them a strange, new revelation. The city of Puchow is situated in the midst of a district which is periodically inundated by the overflow of the Yellow River, which always leaves in its wake an appalling wreckage of human lives and property.

Like pioneers born and bred, the good missionaries set to work to preempt this virgin territory for their Lord. Rev. Deale was soon hard at work building another home, at the same time improving every opportunity to explain to the eager inquirers who flocked around him the meaning of the "Jesus way." He discovered that while Puchow is a city full of temples, its people know nothing of the "temples not made with hands." Mrs. Deale was likewise kept busy assisting her husband and preparing and dispensing medicines, and ministering to the sick.

In his evangelistic work Rev. Deale made good use of his cornet. A few strains on his instrument never failed to draw a large crowd. Once assembled, they always listened attentively. Gratifying results became manifest within a few months, for a dozen or more persons signified a desire to "repent." The Deales found in Puchow many people who had never seen a stove or a window made of glass. One man mistook a stove with a long body for "a big foreign gun."

When the terrible famine of 1921 struck the Puchow district, the missionaries found forty or more starving beggars at their compound gate every day. They dispensed small quantities of corn or black grain bread, afraid to give more because of the danger of stampede.

The starving people appreciated the missionary's help because they knew that the genial pastor loved the suffering Chinese. They were not blind to the fact that the wealthy of their own nation would never help the poor, even though they were dying at the very doors of their comfortable homes. The Deales took a very active part in the famine relief work, both in Chaocheng and in Puchow. At his own station, Puchow, Rev. Deale opened relief schools for 200 children, giving each child five coppers each day they attended the school. By this means many of the parents, as well as the children, were brought under the gospel and were definitely saved. During

this strenuous period the missionaries found no time for language study, yet they learned to talk Chinese fairly well.

In the spring of 1921, word was received that Rev. and Mrs. Wiese would arrive in the fall, and possibly Miss Sims and Miss Vieg. This made it necessary to buy a piece of land and erect some new buildings. This work was sadly hindered by the rains and threatened overflow of the Yellow River. When one of the buildings was almost completed, the new missionaries came, and the Deales were sent to Kuangpingfu, Chihli Province, to start another new station. At this time also a second baby son, Chauncey Goodrich, was added to the Deale family.

During their first year in Kuangpingfu, the missionaries met with varied experiences and a good measure of success. One thousand villages in this district are governed by the city of Kuangpingfu. Rev. Deale preached to large crowds while, within a few weeks, he traveled 291 miles in wheel-cart and on foot.

After a few weeks a series of persecutions set in. The crowd cursed the missionary, and pulled the buttons off the evangelist's coat, while they called all the workers vile names. All this because some of their number had turned to the Lord and destroyed their idols. The mob attributed this defection from their ranks to the "foreign devil." Undismayed, the missionary continued his good work and sold 500 Gospels, 20 Testaments, 60 song-books and 100 scripture calendars. Some of the leaders of the mob were punished by the officials, after which a large number accepted the gospel message, and sixty claimed to be saved.

The Deales labored in Kuangpingfu until 1924 when they returned to the United States for a brief furlough, leaving the work of their station in the hands of faithful native workers. They resumed their places on the field in August, 1925. They

continued their work in Kuangpingfu through all the vicissitudes of civil war and famine and pestilence until all the missionaries were ordered by the government to the seaport of Tientsen in the spring of 1927. When the large group of Nazarene missionaries were furloughed home from that port in June, 1927, Rev. and Mrs. Deale, with the Osborns and Miss Pannell, remained in China until official permission was granted to return to their station at Kuangpingfu. With thankful hearts they resumed their labors, and they are still happy in the Lord's service.

During their second term they have opened several outstations, also their home has been blessed by the addition of two little daughters, Virginia Gertrude and Evangeline Bertha.

When Rev. Kinne left the field in 1929, the Deales were transferred to Tamingfu, where Rev. Deale has superintended the erection of some small buildings and acted as business manager for the Bresee Memorial Hospital.

After fourteen years of active service in China, Rev. Deale is firmly convinced that his "call" was of God, and he is happy on the way. He writes, "We are glad to report that we have victory through our Lord Jesus Christ, glad for His saving and sanctifying power in our lives."



REV. LEON CLARENCE OSBORN
MRS. EMMA DORIS OSBORN

These splendid missionaries are true pioneers, since they have already spent about thirteen years in active service in China, and they are still on the firing line, hoping and planning for many more years of even more strenuous labors for the Lord whom they adore, and for the suffering Chinese whom they have learned to love with a Christly devotion.

Leon Clarence Osborn is the son of devoted Christian parents who maintained a family altar in their home. He first came to them at Columbia Station, Ohio, November 20, 1892, and he was "born again" in 1906 in a Methodist revival meeting conducted by Rev. Aura Smith.

Leon's early education was at Columbia Station, but he left high school before completing the course to clerk in a grocery store and meat market. In 1911, feeling the need of a more thorough education, the lad entered the Academy of Baldwin University. He boarded himself and worked before and after

school during his two years at Baldwin. He received a little assistance from the Methodist Educational Fund, since he had united with the Methodist church and felt a divine call to the ministry. He was granted a preacher's license when only eighteen years of age.

The boy's mother had asked the Lord to give her "one son to help spread the gospel." Of her ten children, Leon was the only one called to the ministry. He was evidently the answer to her prayer, for from childhood he was very devout. He loved to commune with God alone in a sheltered place by the river bank on his father's farm, and was always glad to accompany his parents to cottage prayermeetings, even though they had to go several miles after a hard day's work. In later years, when on furlough from China, Rev. Osborn renewed his consecration vows on his knees by his mother's grave.

After two years in the Baldwin Academy, being short of funds, young Osborn returned for a time to the grocery store and meat-market. But the call of God was strong upon him. The Lord opened the way for him, and he entered Taylor University in September, 1914. Just one month later, during a day of prayer at the College, he yielded himself in full surrender to God and was gloriously sanctified.

While a student at Baldwin he was greatly interested in the foreign students. He cultivated the acquaintance of the Chinese boys, sometimes taking one of them to his home in Columbia. During his first year at Taylor, while praying with a black boy who had come from Africa to be educated at Taylor, Leon Osborn recognized the definite call of God to the foreign mission field.

During his college years he participated in the various religious activities of the school, giving special attention to Sunday school work. He also served as a local preacher four years, 1913-1916, preaching whenever he found an opportunity. In

the fall of 1916 the young student married and brought his bride with him to Taylor where he spent another year of study. The young lady was

MISS EMMA DORIS

She was an Ohio girl, born at Nankin, Ohio, in the Christian atmosphere of a Methodist home. Bereft of her father at an early age, little Emma was adopted by her mother's sister and her husband. Since these people were also good Methodists, the little girl was sent regularly to Sunday school Sunday mornings. Hearing of a mission Sunday school which was held in the afternoons, the child asked permission to attend that also. So she became a member of two Sunday schools. The mission later developed into a church of which Emma's uncle and aunt became members.

The little girl accepted Christ as her Savior in 1910 when about nine years old, and when she heard the message of full salvation at Camp Sychar she gladly received the Holy Spirit as her abiding Comforter and Guide. Later, at the same camp, under the preaching of the saintly Bishop Warne of India, Miss Doris heard the Divine Voice calling her to serve Him on the foreign field.

When Leon Osborn and Emma Doris first became acquainted they discovered that they had much in common, being bound together by mutual interests and the same high, holy purpose, i. e., to spend their lives in service for their Lord on the foreign mission field. Accordingly they were united in marriage in September, 1915, at the beginning of Mr. Osborn's second year in the Academy at Taylor University.

In August, 1916, soon after graduation, Mr. and Mrs. Osborn joined a faith organization called the "Houlding" or "South Chihli Mission," and they sailed to China with the leader of the movement. Although Mr. Osborn was only twenty-three years old at that time, and he desired to remain longer

in school, he could not resist the call of God, and he still believes that he was in the Divine order, for being young, it was comparatively easy to get command of the language, so that after a year and a half he was able to preach fluently in Chinese.

After their arrival upon the field, the missionaries found, to their dismay, that the mission was not operated upon holiness lines as they had been led to believe. Although keenly disappointed, they continued to labor for the Lord under unfavorable conditions, striving to adjust some difficult problems to the best of their ability, all the while radiating the influence of holy, devoted lives.

In course of time they became acquainted with the missionaries of the Church of the Nazarene in Chaocheng, thirty miles from their station. They were soon convinced that with these good people they would find the fellowship which they so much desired and the type of Holiness in which they so firmly believed. Consequently, in December, 1918, Rev. and Mrs. Osborn sent applications to the Board of Foreign Missions of the Church of the Nazarene for appointments as missionaries in China, at the same time transferring their membership to the Church of the Nazarene. They had been studying the language for some time, and had become thoroughly acquainted with the customs and the needs of the Chinese people. Moreover, their hearts were filled to overflowing with Christly love for the needy souls in that dark land, and with a burning zeal for their evangelization.

After prayerful consideration, their applications were accepted by the Board, and Rev. and Mrs. Osborn were appointed to pastor the church at Chaocheng, to succeed Rev. and Mrs. Kiehn who were leaving to open a new station at Tamingfu.

The new missionaries soon won the hearts of the Chaocheng flock by their efficient and tactful management of the various departments of the work. In addition to evangelization and visiting, they superintended the Chinese evangelists and helped in the schools. In 1920 they erected a girls' school in Chaocheng and a chapel at Lianchuang. In 1919, soon after they began their ministry at Chaocheng, Dr. H. F. Reynolds visited China on his second missionary tour. At the Missionary District Assembly, held at Chaocheng, he ordained L. C. Osborn elder, and formally appointed him to the Chaocheng circuit with Rev. and Mrs. Deale and Miss Ida Vieg.

Rev. Osborn soon perceived indications of an approaching famine because of the prolonged drought. His worst fears were realized. Before the end of the year (1920) Mrs. Osborn sent to *The Other Sheep* a vivid account of famine conditions in the Chaocheng district. She describes the land destitute of crops, scorched by a blazing sun; families fleeing from the district with their little children and their scanty belongings in wheel-barrows. Food prices were so high as to be prohibitive, and the people were leaving by the thousands.

The stricken sufferers, driven to desperation, turned to their gods in a frantic appeal for rain. The officials appointed fast days when the entire population fasted and prayed and inflicted upon themselves many frightful penances, but their hideous idols maintained a stony silence, while not the faintest suspicion of a cloud dimmed the dazzling glare of the sun.

Heavy-hearted, the missionaries watched the fruitless struggle. Finally, trusting in the God of Elijah, they resolved upon a daring venture of faith. They announced that the Christians also would fast and pray to their God, who is the only living and true God, who alone can hear and answer prayer. The Christians assembled in the church at 7 a. m. while those who

could not go out prayed at home. The curiosity of the heathen was at fever heat while the Christians prayed with much fervor and with a dauntless faith, for they well knew that much depended upon the outcome.

And the God who sent fire upon Elijah's offering on Carmel did not fail his humble missionaries in China. Mrs. Osborn read 1 Kings 18, a few songs were sung and Rev. Osborn spoke a few simple words. Then all knelt in prayer. After about two hours they rose from their knees and Rev. Osborn suggested, "Let us sing and praise God, for He *has heard us.*" After a few songs of praise, the company knelt again, but scarcely had they begun to renew their petitions when peals of distant thunder startled the heat-laden atmosphere, a few clouds gathered, heaven's artillery was let loose and rain from heaven began to fall! "Harder and harder it rained until there were streams running down the street!" Naturally a profound impression was produced upon the heathen who were present, and the missionaries' God was regarded with greater respect than ever before.

Meanwhile, the famine continued to rage in other districts, but Chaocheng fared better than other sections. On three later occasions rain was sent when the Christians fasted and prayed. During this period of suffering the missionaries necessarily turned their attention to relief work, even at the expense of other interests. They themselves practiced strict self-denial in order to help the famine sufferers. Nevertheless this time of severe trial brought its spiritual compensations. Rev. Osborn's church was filled to capacity at every service, with not even standing room left. The missionary was profoundly moved by the sight of his people's darkness and misery. He wrote to his father, "Could I but impart to today's audience the vision of

Jesus that He has given me, I would gladly lay down my life, feeling that I had accomplished a great thing.”

Brother Osborn was not called to lay down his life at that time, but he was permitted to continue in labors abundant for his people. He opened twelve famine relief schools in his district with 400 boys in attendance, giving each five coppers a day, as they were doing in Tamingfu. In these schools he taught Bible and gospel songs in addition to the books used in the government schools. The missionary also had 1,000 families braiding straw in their homes, while a number were employed in the erection of a new building for the use of new missionaries who were expected in the fall.

After the first harvest had brought relief from the famine, large crowds continued to throng the church at Chaocheng, even in inclement weather. Some of the people traveled long distances, not willing to miss a service. In the villages where the relief schools were located the boys were eager to continue, even without support. The villagers manifested their appreciation of the missionaries by bringing them presents, such as flag-poles and flags, large scrolls and signboards for gates.

With such a spirit of love and confidence, the Chaocheng mission made rapid progress. In 1922 a beautiful new church, with 800 seating capacity was completed. It was well filled at the first service, with a dozen seekers at the altar. Twenty-one villages in the district were begging for pastors for the people who wished to become Christians. In one place they offered a large temple which had been stripped of its “gods” to be used for a school building.

After six years of splendid service, about four of them under the Church of the Nazarene, the Osborns were granted a furlough late in 1922. They spent one year in special study at Eastern Nazarene College at Wollaston, Mass. But they

soon became "home-sick for China," and applied to the Board for reappointment in February, 1924. To their great joy they were permitted to return to the field of their choice in the fall of 1924. Since that time these splendid missionaries have remained in the land which has become "home" to them, laboring without intermission for Christ and the people they love, pushing the gospel plow with all diligence. In 1926 Rev. A. J. Smith, Superintendent of the China District, reported thirty workers on Brother Osborn's circuit, with so many open doors of opportunity that the good pastor could easily have used fifty more! At that time, with the help of a new Ford, Rev. Osborn was doing the work of three missionaries.

In 1926 when the storm clouds of war were heavy and dark, the missionaries and the Chinese Christians were subject to all the vicissitudes and perils which belong to civil strife. Soldiers from both factions were repeatedly in charge of the city, and for two months the Christians were confined within its walls. Yet they were remarkably preserved from harm, and the church increased in spirituality, as well as in numbers. A gracious revival with Rev. Hsuh of the China Inland Mission resulted in the conversion of many souls, some of the officials among the number. Ninety-eight additions to the church were reported for the year 1926, with six boys' schools and three girls' schools in the district, with an attendance of 120.

In 1927 the Chaocheng district was swept by the mighty tidal wave of Pentecostal glory which started in the revival at Tamingfu and spread to all the Nazarene stations and to missions of other churches and organizations. Rev. Osborn experienced a gracious renewal of spiritual life, with a revelation of Divine power and glory such as he had never experienced before. His personal testimony, together with his account of

the remarkable manifestations of the Spirit's power among the Christians at Chaocheng is recorded in Rev. A. J. Smith's book, "Jesus Lifting Chinese."

When a number of the missionaries were ordered home because of acute war conditions, the Osborns remained at Tientsen with the Deales, Miss Pannell and Miss Needles. From time to time Rev. Osborn made trips into the interior to visit the various stations and to advise with the Chinese workers who were bravely carrying the responsibilities of the mission in the absence of the missionaries. These visits were all undertaken in the face of great danger, and upon one occasion the valiant missionary was captured by the Southern soldiers and held a prisoner for many weeks. Grave concern was felt for his safety, and many prayers were offered in his behalf, but the Lord preserved his servant in the midst of many perils, and in due time restored him uninjured to his wife and friends.

As soon as official permission was granted, the Osborns returned to Chaocheng, the field where they have labored so long, and with such splendid results. Under their Spirit-filled leadership, and with the assistance of Rev. and Mrs. Wiese, the mission work continues to prosper, while the missionaries still love China and feel the same "strange drawing toward it" which they experienced while enjoying the comforts of the homeland during their furlough, in 1923 and 1924. Soon after his return to the field, Rev. Osborn wrote:

"It is difficult to explain how it is that one would care to pour out his life in a place like this, but all I can say is it is the constraining love of Christ, and love for those who have never heard the story of Jesus."

In a recent letter he adds:

"During the past five months (1931) I have preached nearly 200 times and have seen many weeping their way through to the Cross and finding salvation—I have never en-

joyed the work as we have during these last few months. We have prayed with seekers, one after another, for many hours a day, and while out have seen souls saved almost every day, and some days several. All glory to Him who is worthy!—It is His Spirit. We are just the ‘voice in the wilderness.’ Our aim and purpose is to live out our days in the salvation of souls in China. We need the prayers of all who read this sketch.”

MRS. CATHERINE SMITH NANKIVELL



Mrs. Nankivell is a member of the remarkable Schmidt family of South Dakota which reared thirteen children in the Christian faith, seven of whom became missionaries to China and three pastors in the homeland. When the mother of the family slipped away to heaven little Catherine Ada was only two years old, too young to fully realize her loss. Nevertheless the prayers of that sainted mother followed the child

through life and early separated her to the Master's service. In fact the secret spring of spiritual life in that family can be traced back to the "closet" where "Mother" interceded with God and consecrated each child to His service before its birth.

Miss Catherine early recognized the call of God to the foreign mission field. She was definitely saved in 1912 and sanctified a year later. In 1913 she attended the Chicago Evangelistic Institute and continued her studies in the Boone Bible College in 1914 and 1915. In March, 1916 she was sent to China under the Mennonite Mission Society.

While studying the Chinese language she took charge of the missionaries' children, worked among the Chinese women and girls, and helped in the dispensary. She greatly enjoyed the dispensary work, for she had always desired to be a nurse.

Before her first year on the field expired, Miss Smith and her sister, Mrs. Dixon, were captured by bandits and held prisoners for three days and four nights. The bandits demanded

\$2,000 ransom for each captive, but by a mysterious Divine Providence which they did not understand, the evil men were restrained from laying violent hands upon their defenseless captives. They were afraid to even touch the missionaries, and finally the women were released *without ransom*, uninjured excepting from excessive nervous strain, from which the sisters perhaps never fully recovered.

The missionaries knew that the burden of intercession was upon a young lady and a little girl at home, and even the officials admitted that it was *the missionaries' God* who protected them, just as He preserved the lad Joseph in Potiphar's house. To Him be all the glory!

Although a number of souls were blessedly saved under the ministry of the Mennonite Mission, Miss Smith became dissatisfied because they were not preaching holiness as a second definite work of grace. Since the Nazarene mission at Chao-cheng, conducted by her brother-in-law and sister, Rev. and Mrs. Peter Kiehn, was only one day's journey from her station, she naturally desired to work with them. Feeling the leading of God in the matter, she transferred her membership to the Church of the Nazarene in Seattle. Then in July, 1917, she filed her first application with the Board of Foreign Missions for appointment as missionary to China. Two of her brothers offered to contribute to Miss Catherine's support on the field, one of them being Rev. A. J. Smith, who had also filed an application with the Board. Although not accepted at that time, she applied again in June, 1919. She was then accepted, and in March, 1920, she was duly appointed missionary to Taming-fu with the Kiehns, and other Nazarene missionaries.

Being already on the field, with a fair command of the language, she was put to work at once without loss of time. She conducted Sunday school classes and sometimes evangelized

in the villages. She also assisted in famine relief and in treating the sick, often caring for as many as twenty patients in a single day. Much of her time was employed in conducting classes in phonetics for the women. The phonetic system is a priceless boon to the uneducated masses of China, especially to the women. By its use hundreds have easily learned to read the Bible for themselves who never could have mastered the old complicated characters.

At one time Miss Smith was appointed by Rev. Osborn to take charge of a class of women in phonetics in Chaocheng. She enrolled 370 pupils with 34 teachers. Unfortunately after two weeks of faithful study, she was compelled to close the classes because of an epidemic of typhoid and typhus fevers. But the women continued to study during the summer, and they made remarkable progress. Three hundred learned to read the Bible, while 109 graduated from the course. The class at Tamingfu numbered about sixty, some of whom lost out because of sickness, but fourteen of the number graduated. The women were enthusiastic and very proud of their ability to learn to read so soon. The oldest member of this class was fifty-six years old.

At one time, shortly before her furlough, while enroute for a visit in Chaocheng with Mrs. Fitz, their car broke down, and the missionaries were obliged to stay two nights and one day with a Chinese family. Although the accommodations were very primitive, the hospitality extended was most sincere, and it was appreciated by the guests, the more so because many of the people who crowded about them had never seen white women before. The visitors improved their opportunity several times by singing gospel songs and telling the story of Jesus to large crowds.

After seven years of service in China, Miss Smith was furloughed home with the Kiehns in April, 1923. Like all true missionaries, her heart yearns over her chosen field of labor, but she has not been able to return. Through the years she has been busy in city missions and other departments of the Lord's service, residing for a time in Minneapolis, then in California, and finally in Chicago where she has changed her name to Mrs. Charles Nankivell.



RUDOLPH GUILFORD FITZ, M. D.
MRS. LURA KATHERINE FITZ

Rudolph Guilford Fitz was born on a farm near Triumph, Minnesota, in August, 1887. His parents were Methodist people who maintained a family altar in their home. The little boy was intensely fond of reading. While attending a district school a mile and a half from his home, he read every book in the school library in addition to the books he found at home and all that he could borrow. At the suggestion of his grade school teacher, the ambitious boy took the spring examinations for High School, which enabled him to enter the Sherburne High School, from which he graduated with honors in 1908.

Rudolph Fitz was always a studious lad. He was also religiously inclined from his early childhood. When only six years old he found Christ while praying over some childish problem, but he soon lost the sweet assurance of salvation, doubtless through lack of instruction. Consequently, for many years, including those spent in High School, he struggled on, always seeking the Lord and trying to serve Him, but with no

witness of the Spirit that he was accepted of God. Nevertheless, the brave youth determined to keep seeking, if need be, while life should last. His persistence was rewarded in January, 1912, when Rev. Lyman Brough, then Superintendent of the North Dakota-Minnesota District of the Church of the Nazarene, opened a revival meeting in Triumph. At this time young Rudolph learned the secret of accepting Christ by faith, and he received the assurance of forgiveness which his soul had long been craving. But from the first the Lord was talking to the young convert about the foreign mission field. At first he disregarded the call, but it was repeated again and again, until on January 24, 1913, it became so imperative that he could no longer question. From that time he was true to his call, even in the face of strong opposition and at the cost of great financial loss.

The ambitious student completed the Greek-Theological course at the Oklahoma Holiness College at Bethany, graduating in 1915. He was handicapped by lack of funds, but worked his way through the entire course, serving as janitor for the school building. He also taught two terms of country school in Minnesota, and later a year and a half in Oklahoma Holiness College, where he demonstrated his marked ability for teaching. His summers were spent in pastoral or revival work.

While in his Senior year Mr. Fitz met the girl of his choice, Miss Lura Katherine Witten. She was a Texas girl, born of Methodist parents in Clay County, Texas, November 13, 1891. When only five years old, the little girl was happily converted in a children's meeting. Three years later she was sanctified in a campmeeting conducted by Rev. Will Huff, and when twelve years old, with her parents, she united with a Methodist church newly organized in their community. When Lura was ten years old the family moved to Oklahoma, where her father had filed a claim.

Since the family was poor, they experienced all the hardships of pioneer life in a new country. The schools were not of a high order, while the terms were shortened to allow the children to pick cotton in the fall and late into the winter. Nevertheless, Lura finished the curriculum of the country schools and continued her education in the Oklahoma Holiness College which later became Bethany-Peniel College.

While working in the printing office at Bethany helping to publish a Nazarene paper, Lura Witten met Rudolph Fitz, who was then a student in the school. In May, 1915, during Commencement week, the young people were married in the old stone church in Bethany, the first couple married there. Although Miss Lura had always been interested in foreign missions, she had never experienced a definite divine call to that work. Hence when asked to marry a man who was straining every nerve to follow his call to the mission field, the young lady was torn by conflicting emotions. But after earnest prayer, she received the assurance that it was entirely in the Lord's will for her to become the wife of a missionary. From that time she has devoted her time and strength and patience to assisting her husband in his God-given mission. A true helpmeet she has indeed proved to be.

The first five years of their married life was a period of severest testing for the young couple. The husband felt that his call was to medical missions. So in preparation for his life work he entered the Oklahoma State University School of Medicine in the fall of 1905, matriculating for a full five years course in medicine and surgery. This meant for the newlyweds a long siege of privation and suffering which can scarcely be imagined. They moved into a dilapidated house which they were allowed rent free for papering and painting and repairing sufficient to make the place habitable. Mrs. Fitz kept boarders and did sewing at home. They also established a

little laundry to help pay expenses and to make it possible for Mrs. Fitz to be at home to care for her little Elizabeth, who came to them in 1916. When the first little one was two and a half years old, another little girl, Irma Irene, was welcomed into the family.

During the last two years of his course Dr. Fitz was kept busy day and night with interne work at the hospital, leaving the young wife practically alone with her babies. The financial tests were frequently so severe that Mrs. Fitz was tempted to believe that they were out of Divine order. But, under all his handicaps, her husband persevered in his studies. He and his heroic wife endured all with Christly humility and patience, sustained by the assurance that the heavenly Father "knows and cares." At this trying time the prospective missionary wrote, "The conviction and assurance that God has called me this way gives confidence in the darkest hour, and enables me to look beyond by faith to the glory of the morning."

Dr. Fitz filed his first application with the Board of Foreign Missions in 1913. It was kept on file while the applicant was attending school. His second application was filed November, 1916. This was approved, but again held over until the applicant completed his medical course in 1920. The applicant's references as to character and ability were exceptionally fine. They describe Dr. Fitz as a Christly spirit, one who prevails in prayer, with marked teaching ability, a diligent student, full of enthusiasm for his chosen profession, with a missionary vision and unbounded devotion to God. He was also very resourceful, being a good carpenter and a natural mechanic, able to turn his hand to anything. This versatility enabled him to successfully work his way through the most of his college course. Deeply spiritual, with a burning zeal for missions, he was a great inspiration on the Western Oklahoma

District, especially around Bethany where he attended school. He did the janitor work at Bethany as conscientiously as he pursued his studies, and kept everything in good shape. He was always energetic and anxious to please. In short, he seemed to possess all the requirements for an ideal missionary.

In 1918 Dr. Fitz was considering the question of joining the Medical Enlisted Reserve Corps, which allowed medical students of military age to continue their studies while subject to call in emergency. But the armistice settled this problem before the doctor received his appointment in February, 1920.

He took his final examinations in May. Then after spending the summer in deputation work, he sailed, with his family, for China October 5, 1920. Arrangements had been made with the Peking Union Medical College for the doctor's first year on the field which gave him the advantage of interne experience while studying the language, and allowed him the privilege of having his family with him. After a few months at Peking the missionaries went to Tamingfu, where the doctor opened a small dispensary. He also helped Rev. Kinne who was building the new hospital, and assisted in the important work of famine relief.

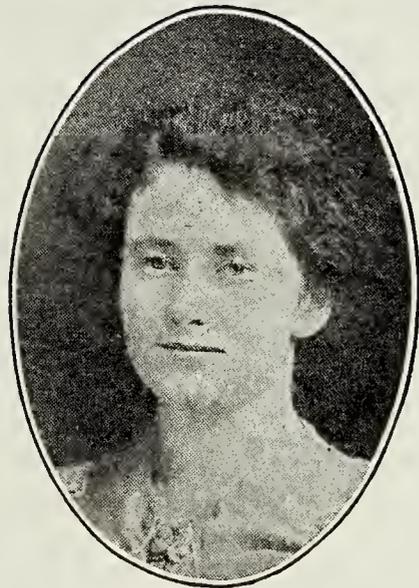
The dispensary was opened in a very small room in a Chinese house. When it was fitted up with screens, whitewash, paper and cement, the doctor pronounced it "almost sanitary." Dr. Fitz always prays over his operation cases. This gives him confidence and impresses upon the Chinese the important truth that it is *God* to whom they owe their recovery. Many hopeless cases were brought to the little dispensary, but many others which seemed hopeless were treated by Dr. Fitz with remarkable success, even during that first year. In addition to his medical practice the good doctor devoted a share of his time to evangelism. During that first year, he preached twenty-four times through an interpreter, three times in English and seven

times in Chinese. Several men were saved through his personal ministry.

Meanwhile Mrs. Fitz found her heart deeply stirred for the suffering Chinese. As soon as she gained sufficient command of the language, she began to work among the women, and soon she became one of the most devoted and faithful workers on the field. In January, 1923, a third little daughter, Vera Maxine, was added to the family circle, bringing a new joy to the mother's heart. During the last two years of their first term in China Mrs. Fitz assisted in the Women's Bible School, a work which she greatly enjoyed. But feeling the need of better preparation, she spent two years in school after the family was furloughed home in the summer of 1925.

Because of war conditions and financial stringency, the missionaries were detained in the homeland four years, always longing to be back in active service on the field. But finally the Lord opened the way, and the family returned to China in the fall of 1929. Dr. Fitz has charge of the Bresee Memorial Hospital while his wife takes care of the religious work among the women patients.

The three daughters are with their parents, studying at home. Elizabeth and Irma are taking high school correspondence work, while Vera Maxine is studying third grade work with her mother's help. All three are studying the Chinese language and music in addition to their other studies, thus receiving practical training which will fit them for efficient missionary service by and by. Elizabeth already feels called to serve God in China. She plays for the services and prays earnestly for the mission, and for the lost souls which she sees about her. Mrs. Fitz writes: "We are asking the Lord more and more to teach us to be real fishers of men."



REV. HARRY A. WIESE
KATHERINE McALEER WIESE

On September 30; 1896, a little boy opened his eyes upon the world on a farm near Bodaville, Kansas. Harry was a happy little fellow, a normal, healthy child who enjoyed to the full all the benefits of country life where the children played in the woods along the creek, picking gooseberries, wild plums and grapes in their seasons, and gathering delicious black walnuts in the fall. Favorite diversions were swinging in the grape vines which hung from the trees and wearing out their clothes sliding down the banks of the ravine.

Little Harry's attendance at the public schools was a bit irregular because the family moved frequently, and sometimes they were too far from the schoolhouse for the little ones to travel in inclement weather. But after his father opened a country store, where the postoffice and the telephone office were located, the child absorbed much information about current events from the men who gathered about the stove to discuss politics and national issues. He also picked up bits of in-

formation over the telephone when his father occasionally connected the entire system and broadcasted the program by placing a phonograph in front of the phone, using an extra horn!

Since Bodaville was a German settlement and the church services were conducted in German, little Harry derived little benefit from them, for although most of his ancestors were German, the children of the family understood only English. But after a time the family moved to Howard, Kansas, where Mr. Wiese, Sr. bought and operated a hotel. During the two years of their residence there the children attended school regularly, also the Methodist Sunday school.

The next move was to Chicago where the father clerked in a grocery store located in the south end of the city in an Irish Catholic settlement. This was a very rough community where street fights were the usual order of the day. Rev. Wiese remembers it as the place nearest the lower regions that he has known. So the Wieses soon moved to a better location where they found better neighbors and a good school. At this time also they began to attend the First Church of the Nazarene of which Rev. C. E. Cornell was then the pastor. This introduced the Wieses into a new religious atmosphere which they greatly appreciated, and Rev. Cornell soon became Harry Wiese's ideal of manly character.

When the boy was fourteen the family moved once more, this time to Lissie, Texas, where Harry beheld, for the first time, peanuts and cotton growing, and chickens hatching at Christmas time! In this place the Wieses found only an Evangelical Church of a rather formal type, which was disappointing to these people who had become accustomed to a more spiritual type of preaching. But in Chesterville they discovered a small group of people who believed in holiness, albeit of the "tongues" variety.

Mr. Wiese, Sr. determined to open a tent meeting, pur-

chased a tent and engaged an evangelist. A series of meetings followed the first one which finally culminated in the establishment of a Nazarene work in the community. The evangelists, and later the pastor, were all entertained in the Wiese home. During one of these meetings Harry Wiese was definitely converted, July 14, 1914. The Peniel Quartet were holding the meeting, but it was Harry's mother who prayed him through. The lad was sanctified in December of the same year when eighteen years of age. In the spring of 1915 he entered the Peniel Holiness school, taking up High School work.

Soon after his conversion the youth heard an inward voice which seemed to be calling him to the ministry. He resisted at first, hoping that it was not of God, but after entering Peniel the urge became stronger until, after a desperate struggle, he yielded, feeling that it would be "woe" to him if he should refuse to preach the gospel.

A little later, after reading a biography of Paton and hearing a missionary address, the young student became sensible of a further call to the mission field. He questioned this also at first, but conviction persisted until after a few months the last doubt was removed, and he gladly accepted the call as God's plan for his life.

He completed the High School course at Peniel, earning the place of Valedictorian by having the highest averages for the full course. He then commenced the Theological course which he continued at Pasadena. When a mere boy of nineteen Harry Wiese was granted a minister's license, supplying various churches during vacations.

At Peniel Harry Wiese met her—*the girl*. But hereby hangs a very interesting tale, the story of

KATHERINE McALEER

She was a merry little Irish "colleen" who came into the world at Fairbury, Nebraska, July 25, 1898. After her second

year she was reared on a homestead in eastern Colorado. Since the country was new and unsettled the school advantages were very poor, and little Katherine's attendance was irregular because of the extreme distances. Then she was left motherless at ten years of age and became for a time the chief housekeeper. Although her parents were both Catholics, the family could not attend church in Colorado because there was no church of their communion in the neighborhood. Katherine was not at all interested in religion. She grew up a real little infidel, not afraid to declare that "there is no God."

But when she was thirteen years old her father broke up housekeeping, and the young girl went to live with a sister who was located near a good school. Katherine took up her studies with characteristic enthusiasm, determined to make up for lost time. She made a record of five years without a single absent or tardy mark. She was so diligent in her studies that her teachers feared she might injure her health, so they often hid her books to prevent her from studying at home. Only two things could lure her from her books, basket-ball or a horse race. But the same enthusiasm which characterized her study also carried into her sports, for she says: "In playing I would play with all my might, and in rooting I would yell my throat sore."

Katherine's spiritual awakening dates from this same period. With her chum she began attending Sunday school and services in the Methodist church. In an evangelistic service she discovered the startling fact that she was a sinner, guilty of the greatest of all sins, that of rejecting Christ. At her bedside one night she found God and accepted Christ as her Savior. She was then fourteen years of age. Soon after her conversion a missionary from China gave an address at the church. Always quick to see the funny side of a situation, Katherine was at first greatly amused by the awkward gestures of the speaker

who was, in her opinion, a very homely man. But as he proceeded with his speech, the speaker was lost sight of in the picture which he drew of the Chinese perishing without Christ. Little Katherine began to pray that God would send some one to save them. When the Lord asked her if she would go to them herself, she promptly promised that she would if it was His will, although it seemed to her that the Chinese must surely all be saved before she could grow up!

A year and a half later the family moved to Siloam Springs, Arkansas, where she first heard holiness preached in a meeting conducted by Evangelist Brasher. Eagerly she received the truth and the Holy Spirit filled the receptive young soul with His presence. All doubt as to her missionary call vanished. She began living for China, united with the church, was made secretary of the Epworth League, and was anointed for missionary service by Rev. Brasher. She delved into Bible study with characteristic fervor, devoting to it every spare moment, sometimes reading two hundred chapters in a week. At the same time she kept up her school work and finished High School in three years. She taught a class of boys in Sunday school, and assisted in another Sunday school in a poor section of the town. Her family were greatly displeased with her Christian activities, and ridiculed her determination to become a missionary. The way was made hard for the young disciple, but she was loyal to Jesus and steadfast in her purpose. Finally her people offered to educate her for any other calling she might choose, but never for the mission field. They argued that she would need special training for foreign missionary work, and since they would not contribute a single penny, she would be obliged to relinquish her dream. This was a severe test of faith, but the brave girl contended that the Lord would open the way and provide the means. She kept quietly waiting upon God until, after a year and a half, her prayer was

answered in a remarkable manner. A Mr. and Mrs. Collins of Siloam Springs offered to send her to school to prepare for her life work.

Mr. Collins had been her Sunday school teacher, and he had often heard her testify of her "call." Believing this offer to be God's opening for her, Katherine gratefully accepted it. But since she was not yet of age, and knowing that she could not gain her parent's consent, she kept silence another year. In the summer of 1916 Mr. Collins renewed his offer, and in September Katherine McAleer enrolled in the Peniel Holiness School in the Theological course. This important step involved the breaking of all home ties, but during her first nine months at Peniel, she was greatly blessed in her studies under Dr. Chapman, Rev. S. S. White, and others, and she made rapid progress in grace. She joined the Church of the Nazarene and filed her first missionary application during this first year.

At that time Katherine McAleer was overflowing with love for her Lord, and fired with a holy zeal for His service, willing either to live or to die for Him, even though outwardly she was still a gay little "colleen," so mischievous and fun-loving that some were inclined to think her a bit frivolous. Nevertheless, her vivacious personality and her sweet disposition won for her many friends in school, while her loyalty to Christ and to her "call" against bitter persecution commanded the respect of all.

Among her admirers was the young student, Harry Wiese. He quickly discovered that Katherine McAleer was *the girl—the only girl* for him. And why not? They had much in common. Both were young, ardent, devout, and fired with the same holy purpose—both following a definite call to the foreign field.

Miss McAleer was granted a minister's license in the fall of 1917, and after her second year at Peniel she went to Oak-

land, California, where she engaged in home mission work during the summer months. She was very happy in this work, but the Lord opened the way for her to continue her studies at Pasadena College, which she entered in October, 1918. There she finished her theological course and took a course of nurse's training. On Sunday afternoons she labored with fine success in a Methodist Chinese mission, where she became acquainted with Chinese characteristics and learned to love the olive skinned people dearly.

In the providence of God, Harry Wiese's parents moved to California in the fall of 1917. The son followed at close of school in the spring, traveling on the same train with Miss McAleer and her companion, Miss Kagay. He also entered Pasadena College with the girl of his choice. They had plighted their troth at Peniel with the understanding that they would marry when their school work was finished, and then go to China together.

Mr. Wiese secured some janitor work at Pasadena which helped him financially while continuing his theological studies. But when Miss McAleer received her diploma in 1919 and announced to the Board that she was ready for appointment, her affianced had still two years of study ahead to complete his course. The Board did not send out many missionaries that fall, which gave him one more year of grace, so he finished his Junior year. But the next year, learning that a group were to be sent out in 1920, Harry Wiese filed his application with the Board, signifying his willingness to go to the field without waiting to finish his college course. Some advised two or three more years of schooling for these young people, deeming them too immature to send to the field, only twenty-four and twenty-two years of age. But they were impetuous and full of zeal, impatient to be in active service on the field. And they were so highly recommended by some of the church lead-

ers and personal friends that the more conservative advice was over-ruled in favor of the young people. The applicant himself earnestly pleaded the need of the gospel in China's transition period, and contended that the practical training which they would obtain on the field would be of more value than time expended in training at home. Miss McAleer urged the advantage of learning the new language while young.

Accordingly, Harry Wiese and Katherine McAleer were duly appointed missionaries to China in February, 1920. They were married at Commencement time, 1920, but not in chapel or church. At 6 a. m., with Rev. Cornell and four other witnesses, they climbed to the top of Eagle Rock mountain and took the sacred vows while the sun was tinting the distant hills with the rosy flush of the dawn. In this way they out-witted their school friends who were planning numberless mischievous pranks.

After a strenuous summer in deputation work in Texas and Arkansas visiting relatives in these states and Colorado, they sailed for China on the *Kashima Maru* October 5, 1920. On the eve of sailing Rev. Wiese wrote on a postal card the following message to Rev. E. G. Anderson:

"We are all ready to sail in the morning. God is with us, the joy-bells are ringing, and we are determined to fight a good fight for Jesus."

The first six months in China were spent in the language school in Peking. Soon after entering the school Mrs. Wiese was prostrated with a severe attack of bronchitis which sadly interfered with her study. In March when she was beginning to catch up with her class, the new missionaries were called to Chaocheng to assist Rev. Osborn with famine relief work. They investigated in thirty-four villages and visited 700 homes, reporting the pitiful cases of destitution to the relief committees.

In September, 1921, the Wieses were sent to Puchow to

take charge of the new station there in a very difficult field. In this place the young, inexperienced missionaries were subject to perils of flood when the Yellow River periodically inundates the country, causing untold loss of life and property. Puchow is also a notable robber district where the missionaries are liable to sudden attack at any hour. But the brave workers were strong in faith, and the Lord was a tower of defense for them, preserving them from every danger. Soon after they reached Puchow little Florence Eleanor was born. Her mother recalls that "officials, men and women of all ranks, came to see the little white baby who slept in a bed by herself, and wore clothes!"

The Wieses rendered six years of faithful, efficient service at Puchow, preaching, visiting and ministering to the sick. Mrs. Wiese was never more happy than when "on a wheelbarrow bound for some village." In 1923 Rev. Wiese prayed for one soul for each day in the year. The Lord gave him more than 365 in four months! In 1924 they were busy evangelizing with a big tent. They found large crowds with from 100 to 150 seekers at the altar. They sold 2,000 gospel portions in these villages, while many villages were begging for resident pastors.

In 1926 little could be accomplished because of war conditions. Three or four battles were fought over Puchow and frequently bullets pierced the walls and windows of the missionaries' house. Consequently the Wieses were furloughed in the summer of 1926, hoping to return to the field the next year.

Rev. Wiese improved the first year of his furlough by completing his college course at Bethany-Peniel College. The second year he served as pastor of the Church of the Nazarene in Marsing, Idaho. But all the while the hearts of the missionaries were with the suffering people in their far away chosen field. The burden for them pressed with such crushing weight

upon them that the missionaries could hear those piteous cries in their dreams at night. Not willing to tie himself up in an engagement with a church which might conflict with a possible opening to China, Rev. Wiese ran a bread and cake truck for a time, then acted as salesman for the Super Maid Aluminum Company.

But the burden increased and no opening came until the missionaries promised the Lord that if He would bring in half of the salary they would go to China, trusting Him for guidance. The answer came in a letter three days later, with a promise of half the salary. They applied to the Board for permission to go to the field as associate missionaries, but received no encouragement. No one but God knows their struggle over the matter, since they realized that they would be cruelly misunderstood. But the Lord supplied their needs in a wonderful manner, and finally Rev. and Mrs. Wiese, with Florence Eleanor and Pauline Frances (born March 28, 1928) embarked for China in the fall of 1929, knowing that other missions would welcome them, even should the Nazarene Board be unable to support them.

But to their great joy, in January, 1930 they received the news that they had been accepted by the Board. They wished to return to Puchow, but it was thought best to station them at Chaocheng. A California friend has given them a tent which they are using for evangelizing in the country. They camp in little Chinese huts along the way while crowds follow them, some moved by curiosity, but others with hungry hearts, and many are saved.

A little son, Harry Clarence, came to the missionaries January 7, 1931. The work is not easy, but the missionaries are happier than ever before, because they are assured that they are now in the center of the Divine will.



REV. A. J. SMITH
MRS. EMMA DRESSEL SMITH

Some fifty years ago, perhaps in the late seventies, a German farmer named Jacob Schmidt moved with his family from Pennsylvania to the western plains of South Dakota. The good man and his wife were devout Mennonite people who maintained a family altar in their home and trained their children in the way of righteousness. This worthy couple possessed little of this world's goods, but they were rich in children, which David declares to be "an heritage of the Lord." The Psalmist's estimate was remarkably verified in the family of Jacob Schmidt. Fifteen children were born to them, two of whom died in infancy. Of the thirteen who lived to adult age, all became Christians, ten were engaged in special Christian service, seven of them serving on the mission field in China. All were gifted in music, able to sing, as well as to preach the gospel.

While the Schmidts were living on a farm near Avon, South Dakota, on October 22, 1887, a new baby boy was added to

the family circle. Perhaps the fond parents desired for this son a distinguished ministerial career? Or perhaps some other reason prompted them to bestow upon the wee stranger the dignified name of the first High Priest of Israel? Be that as it may, the babe was christened Aaron Jacob.

The little fellow must have been one of the younger children in the family, for when he was only seven years of age, his mother slipped away to heaven. From that sad hour the motherless child experienced a nameless longing for God which he but dimly understood. Even at that early age he was under deep conviction for sin, but since he received no encouragement or proper instruction, his efforts to find salvation proved fruitless. But at last, in 1907, the lad accepted Christ as his Savior, and five years later, while attending Central Holiness University, he bowed at the altar as a seeker for purity of heart. From that time he devoted himself to Christian service, faithfully teaching and preaching the doctrines of salvation and sanctification, although twenty years later, in 1927, he discovered that during this long period his experience and ministry was largely perfunctory and legalistic. Nevertheless he was very sincere in his desire to serve God according to the light which he had.

After three years in a preparatory college at Mountain Lake, Minn., Mr. Schmidt spent one year in Business College at Mankato, Minn. He secured employment in a bank in Iowa, but after a few months he became dissatisfied. Feeling the call of God upon him, he left the bank and engaged for a time in evangelistic work as singer and player. In the fall of 1910 he entered Boone Biblical College, an institution of the Christian and Missionary Alliance. He graduated from the Bible course in 1911, receiving credit for studies taken in the Preparatory School. After another summer of evangelistic work he went to Central Holiness University (John Fletcher Col-

lege) where he took a post-graduate course in Hebrew, Greek and Harmony. From 1912 to 1914 Mr. Smith continued his studies in the Chicago Theological Seminary, graduating in 1914. The next year he finished his college course at the Fargo College, Fargo, North Dakota, receiving his B. A. degree in the spring of 1915. Immediately after his graduation Mr. Schmidt went to Stockton, California for the girl of his choice.

MISS EMMA DRESSEL

She was, like her lover, a native of South Dakota, born at Elkton, of that state, June 30, 1891. Her father was a local preacher in the Methodist church, and her mother was a very godly woman, one who could prevail in prayer. Reared in a Christian atmosphere, Miss Emma accepted Christ as her Savior when about thirteen years of age, and a few years later, at a campmeeting near Oskaloosa, Iowa, she consecrated herself to God's service. Although years later, during the great revival in China in 1927, like Rev. Smith, Miss Emma discovered that her experience through the years had been largely superficial and legalistic, yet she was all the while entirely sincere in her efforts to serve God. She cherished a desire to become a missionary when twelve years of age, but did not experience a definite call until 1912. At that time she believed that the Lord was calling her to India.

After graduating from the High School at LeSueur, Minnesota, Miss Dressel spent a summer term in Normal, then taught school three years. Later she attended Central Holiness University (John Fletcher College) where she received a Teacher's Certificate in Piano. She also spent two years in Chicago Evangelistic Institute where she was granted a diploma from the Missionary course, a Kindergarten Certificate and a Sunday School Teacher's diploma.

So when her lover came wooing he found Miss Dressel well equipped with the graces of mind and heart which made of her

a true helpmeet for a struggling but ambitious minister. She was an accomplished musician and a good singer, and she had been active in city mission work in San Francisco and Stockton, California, for a year before her marriage to Rev. A. J. Schmidt, which happy event was solemnized at Stockton, July 28, 1915.

Rev. Schmidt had been engaged in city mission work and evangelism since 1911, sometimes supplying pastorates during his vacation months. He recognized a call to foreign mission work while reading a book by Sherwood Eddy entitled "India Awakening." He sat up all night to finish the book, and prayed through before taking any rest.

After their marriage the newly-weds supplied some Congregational churches, then accepted the pastorate of an Evangelical church at Morristown, Minnesota.

In 1916 Rev. and Mrs. Schmidt filed application with the Board of Foreign Missions of the Church of the Nazarene. Although not at that time members of the church, they were in full accord with its doctrines and practices, and greatly interested in its work. Since Mrs. Peter Kiehn is Rev. Schmidt's sister, he naturally felt a strong desire to become associated with the mission which the Kiehns had started in Chaocheng, China, two years before.

Their applications were favorably considered, but almost five years elapsed before it was acted upon. In the meantime the applicants changed the spelling of their name to the more familiar form of *Smith*. They improved the time of waiting in pastoral and evangelistic labors. Finally in the fall of 1920, when they had almost given up hope, the joyful news of their appointment reached them. They made their preparations on very short notice and, with their little daughter Lois, four years old, they sailed for China October 27, 1920, in company with Rev. and Mrs. Sutherland. Their voyage was a

very stormy one. They passed through a typhoon which dashed the waves over the top deck and rocked the boat so violently that the water was driven into the smoke-stack while the boat was leaning on one side, putting out the fire so that the vessel drifted back fifty miles. But God's protecting hand finally guided through the blinding storm and brought His ambassadors to their desired haven.

The missionaries were delighted to be on Chinese soil, but the first four months were devoted to study of the language. Before the end of this period, Rev. Smith was taken seriously ill, threatened with pneumonia, but the Lord raised him up in answer to prayer. He was then sent to Chaocheng to assist in famine relief work. He was thus employed for three months. The terrible scenes which he witnessed during that famine are indelibly impressed upon his memory—starving people on stretchers brought to the gates of the mission and people eating roots and leaves and bark from the trees.

Mrs. Smith was overjoyed when she found herself in China. Although her household duties and the care of her little daughter interfered with her language study, she made good progress with the phonetic script. She attended all services regularly and presided at the organ while eagerly longing for the day when she would be able to tell the old, old story to the suffering Chinese. (Two little daughters came to the Smiths in Tamingfu, Bethel Marie on March 2, 1922, and Mariam Gloria on May 25, 1923, while a little son, Ardon Wesley Steele was borne August 10, 1928, after the family returned to the United States).

After the missionaries' first summer vacation Rev. Smith was employed in various duties, office work and correspondence for Superintendent Kiehn, visiting stations and oversight of the building of the tabernacle, also charge of the boys' school. The new missionaries found their first year difficult

and a bit discouraging. They felt their own insufficiency and that of the pitifully small missionary staff in the midst of a sea of perishing souls and the miseries of paganism, but the home church, instead of sending reinforcements were holding back the furloughed missionaries from returning to the field and were cutting appropriations.

Notwithstanding these unfavorable conditions and their sense of a lack of spiritual power, Rev. Smith and his good wife toiled faithfully through the years, preaching and teaching and singing the gospel wherever the need seemed greatest. Political disturbances increased, with wars and rumors of wars, fighting in the north and robber bands terrorizing the south, while everywhere famine and pestilence stalked abroad in the land. The atmosphere was charged with tragedy and the missionaries became accustomed to scenes of sordid misery which they would fain forget.

Nevertheless the Nazarene mission in China made substantial progress under its devoted messengers of the Cross. Souls were saved, idols were torn down and destroyed while numbers were added to the churches in all the stations. Good progress was made in the Girls' School at Tamingfu among the girls redeemed from the famine, also in the Boys' School and the Men's Training School. Several substantial buildings were erected in the mission compound which incidentally furnished employment to scores of needy men, while the Bresee Memorial Hospital was taking shape under the direction of Rev. Kinne. Still the lack of spiritual power was painfully evident. But God was on the throne and His Spirit was working in the midst. In 1926 Dr. West was stricken with smallpox and restored to health in answer to prayer. The spirit of intercession fell upon the missionaries and Chinese workers, whereupon that notable revival broke out during which the Holy Spirit uncovered hidden sins and transformed lives in a

remarkable manner. The interesting details are vividly described in Rev. Smith's book, "Jesus Lifting Chinese."

No life was more radically affected by this memorable outpouring of the Spirit than that of missionary A. J. Smith, who had been filling the responsible position of Superintendent of the China District since the furlough of Rev. and Mrs. Kiehn in 1923. Under the pungent conviction of the Spirit he discovered that during all the years of his active ministry his religion had been of a legal and intellectual type. The marvelous story of his yielding to God and the genuine baptism of the Holy Spirit which made him a new creature in Christ Jesus is graphically described in his book, and it has been related by him in many churches since his return to the United States.

During the revival the missionaries and the Chinese Christians were closely bound together in love and holy fellowship. But while the revival tide was still at its height, they were forced to break those tender ties when the missionaries were ordered by the American Consul to evacuate their mission stations and repair to the sea-port of Tientsen. Because of acute war conditions this policy was deemed necessary for the protection of the missionaries.

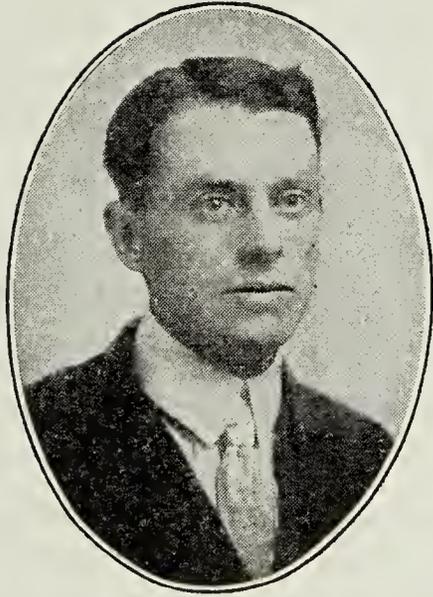
It was not easy to say good-by to their Chinese friends, and to leave the work in which these precious disciples of the Lord Jesus had invested so much devotion and consecrated effort, but the Lord had prepared for the emergency by providing from the Chinese Christians spiritual leaders to fill every position of importance in the mission. The hospital was manned with a doctor and nurses; the schools with teachers and all the stations with preachers. Even an office force with efficient book-keepers was provided. Thus every department of the mission was maintained and the revival fires were kept burning during the long months of the missionaries' absence.

In the port town of Tientsen, although exiled from their own fields, the Nazarene missionaries, in company with those from other churches, improved every opportunity to witness for Christ and to spread the tidings of salvation. They concentrated much effort upon the marines and soldiers sent to the seaports of China to protect the foreigners. Evangelistic services for these military men resulted in the turning of many to the Lord. In October, 1927, a gospel hall for service men was opened in Tientsen on a busy street "among shops and bars," and it proved to be a light-house in a dark place.

After a few months sojourn in Tientsen Rev. and Mrs. Smith were furloughed home in the spring of 1927. Since that time Rev. Smith has experienced a number of vicissitudes, including a protracted siege of inflammatory rheumatism which was a severe test of faith, but the Lord restored him to health. He has evangelized extensively in the States and in Canada, in every place relating his remarkable experience. His story is frequently misunderstood, but the missionary writes:

"Through it all God has brought me to a place where I know Him better, and I have learned something of the 'fellowship of His sufferings,' and while the buds have at times been bitter, the blossoms are sweet."

In 1930 Rev. A. J. Smith was appointed Superintendent of the Manitoba-Saskatchewan District of the Church of the Nazarene whereupon he moved his family to Saskatoon, Saskatchewan, Canada. Since his ministry is intensely evangelistic, revival fires burn brightly on his district. Nevertheless the missionaries confess to a home-sickness for China and a longing to be back on the field, for, at best, response to the gospel message on this side of the sea is much more feeble than on the foreign fields, where the people feel their sinfulness and their need of God.



REV. FRANCIS CAMPBELL SUTHERLAND
MRS. ANNIE FINDLAY SUTHERLAND

Francis Campbell Sutherland was born at Richmond, Quebec, Canada, June 9, 1887. His parents were both Canadian born and members of the Church of England. Francis attended High School in his native town, Richmond, and after finishing his course there, he became a student in McGill University at Montreal, receiving his B. A. degree in 1910. Francis was a studious lad and a fine linguist. He studied French, German and Spanish, beside Latin, Greek and Hebrew.

While in his third year at McGill young Sutherland came in touch with the Student Volunteer Movement. Under their teaching he became deeply convicted of sin, and was genuinely saved in the spring of 1909. He at once recognized a definite call to the ministry and to the mission field in China.

After spending two years in the teaching profession, acting as principal of the Danville Academy in 1910-1911, and as

principal of the Ormiston Academy 1911-1912, Mr. Sutherland entered the Montreal Diocesan Theological College to prepare for his life work. He took a three years course, graduating in 1915 with M. A. and S. T. L. degrees. He had hoped to be sent out to the foreign field at once, but the world war broke out just at the time of his graduation. Consequently, although he was an accepted candidate, his Church could not send out any missionaries that year. Disappointed, but not defeated, the young minister turned his attention to Home Missions. He went to the Peace River country in northern Alberta, where he labored for two years as a home missionary. In this new frontier country, miles from a railway, Francis Sutherland learned, for the first time, to ride horseback and to live in true pioneer style.

The young minister learned many other useful lessons while engaged in this strenuous work. He became dissatisfied with his church, and also with his own experience. Hoping to receive help in his spiritual life, he united with the Presbyterian church. But since they could not give him an appointment at that time, he enlisted for overseas service so that he might help some of the soldier boys to find Christ. His regiment was sent to Victoria, B. C. to train. While in training he met Rev. J. T. Little, of the Church of the Nazarene, and for the first time heard a sermon on holiness. His thirsty soul eagerly accepted the truth, and the Lord purified his heart, satisfying every longing of his soul. Rev. Little prayed earnestly one evening that the life of the young minister might be preserved while overseas. The petition was granted, for although seriously wounded while acting as stretcher bearer at the front, Francis Sutherland did return to the homeland early in 1918.

Once on shore the young soldier lost no time in joining the "girl he had left behind him." He had discovered her in the

little town of Sidney, near Victoria, B. C., when he was in the training camp. Her name was:

MISS ANNIE FINDLAY

She was a sunny-haired lassie from bonnie Scotland, born near Glasgow, January 1, 1898, of a Scotch father and an Irish mother, both of whom were Presbyterians. When Annie was seven years old her father went to Canada to seek a new home. His family followed him two years later. They lived for a time in Edmonton, Alberta, but later settled on Vancouver Island, B. C., at a town named Sidney, twenty miles from Victoria.

Because of her mother's ill health, little Annie's schooling was a bit irregular, and when she had finished her second year in High School she was obliged to leave school to help with the home work. Nevertheless, amid the beauties of her island home, she learned much at first hand from Mother Nature while exploring the mysteries of the purple hills and reveling in the majesty of the ocean, studded with lovely islands of living green. She found healthful recreation in long walks and in rowing and swimming. Miss Annie always attended the Presbyterian church, and was secretary of the Sunday school a number of years, although at that time she had but a vague understanding of the meaning of salvation.

She was only eighteen when a regiment of soldiers took up their quarters in the training camp near Sidney. Some of the boys in uniform attended the Presbyterian church. One of them taught Annie's Sunday school class several times. He was a slender little fellow, but erect and manly in his uniform, with a spiritual countenance and the gracious manners which belong to a gentleman of culture and refinement. In Annie Findlay's estimation, Francis Sutherland was far superior to the ordinary soldier. The two became close friends, and their friendship continued unbroken during the two years

of the soldier lover's service across the seas. When her hero returned from the war, Annie was waiting for him. She knew that he had united with the Church of the Nazarene, and that he was called to the foreign mission field, but she was willing to become a Nazarene, and glad to be a missionary to China, and thus to be privileged to share in the labors of the man she loved. She answered "Yes," and the lovers became engaged in June, 1918.

Anxious to learn more of the Church of the Nazarene, Mr. Sutherland joined Rev. Little in Oregon and spent the summer with him in evangelistic work. He attended the Northwest District Assembly at Portland, where he met Dr. Wiley and Dr. Winchester of Northwest Nazarene College. Later Rev. Sutherland was engaged as a teacher in the college. Miss Findlay joined him in Oregon City, and the happy couple were united in marriage at the home of the Nazarene preacher on September 16, 1918.

Two days later they arrived at Nampa where Rev. Sutherland took up his duties in the class room. His young bride felt very shy and timid because she had so much to learn about the doctrines of the church and the plan of salvation. But she applied herself diligently and made good progress. She took studies which she had not completed in High School, also a Bible course and a course in nursing under Dr. Mangum.

After the notable revival in the college in 1918, Professor Sutherland renewed his consecration vows, and his flame of missionary zeal began to burn with more fervor than ever before. In February both the professor and his wife sent their applications to the Board for appointment as missionaries to China. Delighted to receive these splendid, gifted young people, the Board immediately acted upon their applications at that memorable Board meeting in February, 1920, when fifty new missionaries were appointed to the various fields.

After an extensive and very successful deputation trip through the Canada districts during the summer months, the necessary arrangements were completed, the Alberta pastors pledging the Sutherlands' support on the field for the first year. They were privileged to sail on the Fushima Maru with a group of eighteen Nazarene missionaries bound for India, Japan and China, all soon to become identified with some foreign land where sights, sounds and smells are strange and "different."

The first year in China was spent chiefly in the language school in Peking, which Professor Sutherland thoroughly enjoyed. When the other missionaries were called into the interior for relief work Professor Sutherland remained with Dr. Fitz at Peking, continuing the study of the language, but both visited Tamingfu in February. Their vision was deepened and widened by seeing something of the famine and of real mission work in the interior. As a result of diligent study, Professor Sutherland was able to preach in Chinese five times before the close of his first year on the field.

In September, 1921, the Sutherlands tarried for a time at Tamingfu where their first son, John Campbell, was born October 28. Then, at their own request, the Annual Council Meeting arranged for the Sutherlands to open a new work in the walled town of Chengan. There was a Chinese pastor with a little group of Christians in one of the suburbs, but the Sutherlands were the first white people, or "foreigners," who made their residence in Chengan. Needless to say they were the objects of great curiosity, and daily they were subjected to the closest scrutiny. Mrs. Sutherland writes interestingly of her experiences in those early days in the new mission.

"Women and children came from far and near to visit the strange white woman with big feet and red hair, and her white baby. John laughed and cooed at them in his baby way, while

I tried to make them feel at home and to answer their many questions. Many of them had for years believed that the foreigners took out eyes to make medicine, that they drove nails into the head, and even that they had a huge container of some kind to pickle people in! So they looked into everything, lifting lids from pots and kettles. Finally more than one remarked, 'Well, that rumor was false, wasn't it?' So that was my part, breaking prejudice, winning confidence, trying in every way to prove we were there for their good."

Little wonder that the missionaries felt lonely at first, the only foreigners in such a community, but the Lord met with them in their family devotions. They started a day school and evening services which were well attended, and soon people began to come to them, not through curiosity, but to "pour out their heart burdens and ask us to pray for them."

In April, 1923, Rev. Sutherland was called to Tamingfu to open a Bible Training School. He left the work at Chengan in charge of a competent evangelist and a church committee, but as soon as the Bible School was well established, he continued to supervise it, but spent the greater part of his time in Chengan.

Meanwhile Mrs. Sutherland was busy working among the women. Seventy or eighty came to the Thursday morning meetings, and they supported a W. F. M. S. of forty-five members. Mrs. Sutherland also treated cuts and sores and minor ailments, even occasionally pulling a tooth. Visiting in the city homes and the villages was another important feature of the work.

Two little brothers were presented to wee John Sutherland in Chengan. David came in June, 1923, and Robert in 1925. These little ones brought new joy and comfort to their parents in their social isolation, and they also added much prestige to the missionaries in the eyes of the Chinese who regard the ad-

vent of a son the greatest of all blessings. When Mrs. Pan, the Bible woman, encountered women on their way to worship at the "grandmother temple" on certain days, she often reminded them, "Here you are going year after year to the grandmother temple to beseech her for a son, and you haven't one yet! But Mrs. Sutherland hasn't gone once, and she has three! So it isn't the grandmother goddess that gives us sons after all."

In 1926 the Sutherlands were granted a furlough after five and a half years of splendid service. They bade farewell to friends promising, and expecting, to return at no distant date. During their residence in Chengan the missionaries lived in rented houses but, with the financial aid of Rev. Trumbower, they were enabled to build a new church and house in an excellent location where many roads from different villages converge. The church was dedicated just on the eve of the missionaries' departure, and the house was the one to which they fondly hoped to return.

But like many other of the missionaries' dreams, these hopes have not been realized. Rev. Sutherland returned to Nampa where he has resumed his place on the faculty. Two little ones have been added to the family circle since their return to the homeland, Edith Margaret in April, 1927, and Francis Charles in November, 1928.

Each year the missionaries have been hoping for re-appointment, but their way has been hedged, first by war conditions in China, and later by lack of funds in the General Budget. The hearts of the missionaries are burdened with a great sorrow because of the "call" which lingers with them, and because of the needs on their chosen field which are still tugging at their heart strings.

How long, O Lord, how long?

BLANCHE MYRTLE HIMES



Miss Himes claims Minnesota for her native state, since she was born in St. Paul in 1882. While she was still a small child her family moved to North Dakota where they changed location several times. From childhood Miss Blanche was a diligent student, always cherishing an ambition to become a teacher. Consequently she was very faithful in attendance at school both in the rural districts and in the city schools.

She commenced her High School work in the Humboldt building in St. Paul, but after a time she was transferred to the Mayville Normal in North Dakota, where she finished the four years course in 1908. A few years later—in 1915—she took another Normal course in Calgary, Alberta, Canada. For many years Miss Himes devoted her attention to teaching. When appointed to her first school she was too young to take the teacher's examination, but she was granted a special "permit." At first she taught rural schools in North Dakota and Montana, sometimes acting as principal of graded schools. Then she went to Canada where she filled a position as teacher in the public schools of Claresholm for several years.

Miss Himes dearly loved teaching and she was eminently successful in her profession. At the time she was always active in church work. When she was sixteen years of age she gave her heart to Christ and united with the Methodist church. In 1908, while attending Normal School in North Dakota, she

was president of the Girls' Mission Circle, also of the Y. W. C. A. In Canada she taught in Sunday school and instructed a Chinese class. When her pastor and other friends urged her to take up some definite work for the Lord her heart inclined to the mission field, but she felt altogether unworthy, and dismissed the thought from her mind. But one night she was awakened by a Voice which seemed to be calling her to Japan. This she believed to be a special call from God to serve Him in the Land of the Rising Sun. From that hour she directed all her activities with reference to Japan.

At this time Miss Himes became interested in a Nazarene mission in Calgary. After conferring with the District Superintendent in regard to her missionary call, at his suggestion, in September, 1919, she sent an application to the Board of Foreign Missions of the Church of the Nazarene for appointment to Japan. While waiting for the decision of the Board in her case she undertook the support of a Japanese preacher in the Nazarene mission in Kumamoto.

After deliberation, the Board refused to accept Miss Himes' first application because she was not a member of the Church of the Nazarene. This presented a perplexing problem because Miss Himes' relations with her home church were very pleasant, but she finally yielded to the demands of the Board, and united with the Church of the Nazarene in June, 1920.

Since there was at that time no opening for her in Japan, she was asked if she would consider an appointment as a teacher in China. This proposition raised a tempest of doubt and perplexity in her mind because her call had always seemed to be so definitely to Japan. But after a severe struggle and much waiting upon God, the Voice that stilled the tempest on Galilee spoke also to the missionary's troubled soul, and all was peace and assurance, whereupon she at once sent to the Board a letter of acceptance.

She had already enrolled, in September, 1920, as a student in the Northwest Nazarene College at Nampa, Idaho, for special preparation for work on the field. After one year's study in that institution, she received her appointment, and sailed for China September 16, 1921.

Miss Himes spent nearly six years in China in faithful, efficient service. Her work was chiefly educational, at first teaching the missionaries' children and instructing Chinese classes in English and phonetic script. Later she acted as supervisor over the Boys' Boarding School, the Women's Gate House and the children's meetings. During the vacation periods she varied her program by visiting and evangelizing in the villages and in Tamingfu.

With her companion missionaries, Miss Himes shared the perils and vicissitudes of a community torn by civil strife, with robbers and bandits abroad and famine and pestilence in evidence on every side. Her eyes became accustomed to scenes of suffering and destitution too heart-breaking for description. The extreme poverty of the famine stricken people deeply stirred the missionary's sympathies. On one occasion she watched thousands of pedestrians wading through a heavy snowstorm to centers where cooked millet was served to them twice a day. She saw many drop by the wayside, overcome by the cold. They had no fire by day and little covering at night, and always the scantiest clothing. Some districts were famine stricken because of drought while others were flooded.

Miss Himes also shared the benefits of the Pentecostal revival which broke in a wave of glory over the Nazarene mission in Tamingfu and other stations in the spring of 1927. Like some of her companion missionaries, she discovered that she had been deceived in regard to her own experience, that she had never been sanctified wholly. Under the illumination

of the Spirit she made her complete surrender, and the Comforter came in to abide. She writes:

“God heard my humble cry and filled my heart with His love so that I knew beyond a doubt the work was done. He also bestowed upon me the gift of healing—I went out, as I thought, called to help the Chinese, but apparently I received the most benefit myself.”

Miss Himes was one of the group of missionaries who were first ordered to Tientsen, then furloughed home in June, 1927. Since her return to the homeland she has been teaching a rural school in the Peace River District in Canada. As to the future she expresses herself as:

“Ready to go, ready to stay,
Ready to watch while others go,
If He only directs us so,
Ready His will to do alway.”

MISS J. HESTER HAYNE



She is the youngest daughter of Walter Aaron Hayne and Hester Wilson Hayne. Walter Hayne, a song evangelist, was a handsome young widower when he came from his native state, New York, to assist in a Methodist revival meeting near Independence, Missouri. Before the meeting closed he met and wooed Hester Wilson, the beautiful, arrogant daughter of a Kentucky landowner who had emigrated to Mis-

souri before the Civil War.

Walter's father had loyally taken his place in the Union ranks, while Hester's father had as stoutly defended the Confederate cause. Nevertheless, Walter Hayne and Hester Wilson were married after a short, romantic courtship. The married life which followed was marked by misfortunes and losses of many kinds, but three little daughters came to bless their home. The third child, who was born July 13, 1896, may have seemed, at first, a bit superfluous, but she soon succeeded in winning her way into the affections of the family.

She was a sensitive little soul, keenly responsive to her environment. Sad to say, at a very early age she discovered the social barrier which separates the children of the well-to-do from those of limited means. This knowledge, cruelly demonstrated in her own experience, clouded the little girl's childhood years so that life became to her a problem of social adjustment, to such an extent that it seriously interfered with her

progress in school. To add to her distress, her father had insisted upon naming his youngest child *Jemima* in honor of his mother. But the odd name branded her as "queer" and "different," contributing a keen edge to her social ostracism. One day, in desperation, she refused to answer to the hated cognomen. At her sister's suggestion, she adopted her own mother's name, *Hester*, which was soon accepted by her associates.

Notwithstanding the clouds which shadowed her childhood's pathway, little Hester learned in those early years the value of strict honesty and truth, while reverence for God and implicit trust in Him were established in her young heart. She was very fond of out-door sports and naturally courageous, for she never hesitated to confess any fault, even when she knew that severe punishment would follow.

But the span of childhood is brief, at the best. When Hester reached the adolescent period, conditions improved for her, and life began to take on a new meaning. School became a delight because her teachers understood and appreciated her, while the young girl eagerly availed herself of every opportunity for mental development. She graduated from the Manual Training High School in Kansas City in 1916.

During this period a new stimulus was introduced into her spiritual life. Hester had experienced an unsatisfied longing for conscious fellowship with God from her earliest recollections. While attending the Sunday school of the Methodist church in Independence, her Sunday school teacher, Mrs. W. B. Needles, discovered this hidden yearning, and through tactful sympathy she succeeded in leading her young pupil into a conscious experience of salvation.

During the winter of 1915 Hester frequently visited the First Church of the Nazarene in Kansas City, Mo. She found the Savior at the altar in that church, and was sanctified at

the same place a little later. Consequently she united with the Church of the Nazarene in the fall of 1915.

Very soon the young disciple recognized God's call to the foreign field. C. A. McConnell advised her to take nurse's training as the best possible preparation for her life work. Acting upon this advice, Miss Hayne took a three years course in the Christian Church Hospital in Kansas City. After graduating in September, 1919, she served for six months as Night Supervisor in the Hospital.

During this period of strenuous training the keen edge of Miss Hester's religious experience became dulled until, after a time, she realized that the Spirit's loved Presence had departed from her. She was very miserable, but the call to the mission field persisted. In her desperate strait, in August, 1920, she applied to the Mission Board of the Christian Church for an appointment as missionary to China. She was accepted, and arrangements were made for her to attend their College of Missions for one year, beginning in September, 1921. But the Lord brought her under deep conviction and sent her back to the Church of the Nazarene. In April, 1921, the joy of her salvation was restored to her. She withdrew her application from the Christian Church Mission Board and filed one with the Board of Foreign Missions of the Church of the Nazarene in May, 1921.

She received her appointment as graduate nurse in July, and sailed to the Nazarene mission field in North China in October, 1921, in company with Miss Glennie Sims, Miss Ida Vieg and Miss Blanche Himes. When their good ship steamed into the harbor of Shanghai, Hester Hayne's heart was filled with a sacred joy which remained with her through the vicissitudes of her six years term of service in China, because she felt that she was truly in the will of God.

Miss Hayne's first year in China was spent in the North China Union Language School in Peking, after which she took up her active duties as head nurse in the hospital at Tamingfu. During her five years ministry in this hospital thousands of Chinese passed through its doors, and the gentle nurse tasted the joy of bringing to hungry souls the Bread of Life while ministering to their suffering bodies. Through many varied experiences she learned to realize her own weakness and to rely upon God for strength and wisdom. In 1923 four little girls were brought from a neighboring mission to be treated for a virulent skin disease which developed very rapidly and, in one case, threatened to be fatal. Miss Hayne well knew that should one of these children die a strong prejudice would be created against the medical work of the Nazarene mission which might ruin its future prospects. In her distress she prayed as never before. Miss Sims and Miss Vieg joined her, and Miss Sims received assurance that their petition was granted. The child began to improve and soon was restored to health—a real miracle in answer to prayer. The missionary nurse received a spiritual uplift through this experience which helped to tide her through many seasons of difficulty and perplexity.

Miss Hayne commenced her ministry in the old hospital quarters, but she enjoyed the privilege of seeing the beautiful Bresee Memorial Hospital take shape under the skilful supervision of Rev. Kinne. At last the men patients and the men nurses were moved into the new building, and a little later, in January, 1926, she was allowed to move her women patients and women nurses into their own new, more commodious quarters.

Miss Hayne was in charge during the troubled time when both Dr. West and the native doctor were stricken with small-

pox, but she was wonderfully sustained by divine grace under the heavy responsibility.

She also rejoiced in the many evidences of progress in the mission, as when Rev. Smith and the native pastor at Tamingfu baptized 110 converts in one day. She also shared in the blessings of the great revival which followed Dr. West's miraculous recovery from small-pox in the winter of 1926-1927. She, with the other missionaries and hosts of the Chinese Christians, received her real Pentecost during that blessed season, an experience which, according to her own testimony, has transformed her entire life since that time. She writes: "There has been a reality and a continuous consciousness of my Father's abiding presence which I had not known before. I have had a new conception of God's love for sinners and a great burning purpose to keep my life in the center of His will."

When war conditions became acute, and the National People's Army was arrayed against the Feng Tien troops, through co-operation of the Red Cross and the Chamber of Commerce, our missionaries were privileged to assist in relief work. During the year 270 in-patients were cared for in the Bresee Memorial Hospital.

During her residence in China Hester Hayne, (or Han Chiao Shih, as the Chinese loved to call her) was deeply impressed by the pathetic needs of the suffering women and children. While she observed them toiling under their "awful burden of poverty, illness and superstition" the gentle heart of Han Chiao Shih was stirred with a firm resolve to take a complete course of medicine and surgery in the homeland, so that she might return to the field thoroughly equipped as a missionary doctor.

When the missionaries were ordered by the government to Tientsen, Miss Hayne was one of the number who reluctantly left their cherished work in the hands of the native Christians,

and after a brief stay in the port city, she was furloughed home with the Smiths and the Misses Sims, Vieg and Himes, in the spring of 1927.

True to her resolve, Hester Hayne at once took up pre-medic work at the Junior College, Kansas City, 1927 to 1930. Then after three years of faithful application, she enrolled in the Freshman year of the Medical School at the University of Kansas, Lawrence, Kansas. She plans for three more years in medical school, followed by a year or two of interne work, after which she hopes to be permitted to resume her labors in the Bresee Memorial Hospital at Tamingfu, Hopei Province, North China.

CHARLES EDWARD WEST, M. D.



He made his entry into the world at Hannibal, Missouri, October 3, 1871. From his earliest recollections little Charles Edward was religiously inclined and ambitious to achieve something worth while. Even when a small child, his conscience was very tender. Often when he had committed some childish error, he would cry about it in secret. Although his mother taught him about God, and he was reared in a Presbyterian Sun-

day school, he can remember hearing only one gospel sermon in his childhood. On that occasion he went to the altar and accepted Christ. He was then nine years of age, but since he received very little instruction, he did not make much progress in the Christian life.

While Charles West was still a lad his father died, leaving the boy to make his own way in the world and to struggle hard for an education. He left home when nineteen years old, landing first in Chicago where he soon secured a job in the composing room of the "Chicago Times." Here he learned the printing trade and had good success, spending his leisure time in the Y. M. C. A. which was at that time a very spiritual organization. When the young printer heard his first sermon on the new birth he gladly accepted Christ as his Savior with a clearer understanding than before.

After five years in Chicago, Charles E. West turned his attention to the study of medicine. He graduated from the

Chicago Homeopathic Medical College in 1898, working his way through the entire course. In 1902 he graduated from the Chicago Eye, Ear, Nose and Throat College. Dr. West was married while in his senior year at medical college, and after graduation he opened an office at Ellburn, Illinois, with \$25 in his pocket and a baby boy in the home. The doctor was engaged in active practice in Ellburn three years, in Lincoln, Illinois eight years, and in Decatur, Illinois, six years.

While in Chicago Dr. West attended Moody's church, but after moving to Illinois, he united with the Methodist church. While engaged in medical practice he was active in various departments of church work, Sunday school, Epworth League and Y. M. C. A. He was at one time president of the County Sunday School Association, also State President of the Epworth League. In all this time the young physician never heard a sermon on holiness as a second work of grace until 1915 when he chanced to drop into a little Nazarene church. He was the first one at the altar, and was soon in the possession of the precious experience for which his soul had long been yearning. He united with the Church of the Nazarene in 1916 and received a preacher's license the same year.

During all the years the doctor felt the Lord was calling him to the foreign field to minister as a medical missionary, but since he met with strong opposition at home, many years passed while he waited for an opportunity to obey the call.

Early in 1918 he enlisted in the Medical Corps of the United States Army. After five months at Camp Grant in hospital and army training, he was made First Lieutenant M. C. and sent to France where he was attached to Base Hospital No. 46, A. P. O. No. 731. Later he was made Captain. Here he lived through many interesting and thrilling experiences, working with an operating team up near the front lines where he saw daily the worst side of the world war—always a hor-

rible nightmare. God blessed the consecrated surgeon while he ministered to the broken bodies of the boys in khaki, and no doubt hundreds of his patients were blessed spiritually because the Christly doctor was there.

Through all those scenes of carnage Dr. West was preserved without bodily injury, or even a day's sickness. He had always been a total abstainer from both alcohol and tobacco. Consequently even his nerves were so steady that in a shooting contest he made the best score (record) hitting the bull's eye twice and making eight good hits out of ten at 150 feet.

Dr. West felt that his experiences in the army were just what he needed to fit him for service on the foreign field. He realized as never before the nature of the hardships which missionaries are called to endure, and his heart was stirred with sympathy for them and with a desire for active service which should be the culmination of the "pull" from God which he had recognized all through the busy years of his medical practice. He had always felt that should he ever have the privilege of serving God on the foreign field those days would be "the happiest and most useful" of his life.

When he realized that the war was drawing to a close, while still in France, he sent an application for missionary appointment to the Board of Foreign Missions of the Church of the Nazarene. His papers were received at Headquarters at a critical time when the Board was praying for an experienced medical man to take charge of the proposed hospital in Africa. They had several trained nurses on that field, but no doctor, and the need was very great. The doctor returned to the United States in May, 1919, hoping to effect some arrangement with the Board whereby he might be sent at once to Africa. But because of opposing circumstances, it was thought best to relinquish the plan for a time, and Dr. West re-opened his office in Decatur, Illinois. This was a keen disappointment to

the Board as well as to Dr. West, but he held on to God by faith, believing that He would open the way in His own good time. At the solicitation of the Board and of the president of Olivet College, the doctor conducted some Medical Mission study classes at Olivet in addition to his medical practice in Decatur.

The Lord honored the prayer of faith early in 1921, when the Board felt justified in once more taking up Dr. West's case and appointing him medical missionary to Pigg's Peak Station, Swaziland, South Africa.

After spending several weeks, in the summer of 1921, at the Mayo clinic in Rochester, Minnesota, the doctor took some post-graduate work in Chicago, studying tropical diseases. Then after making satisfactory arrangements for his family, in August, 1921, he sailed for Swaziland, where he opened the Fitkin Memorial Hospital in the first little building at the Fitkin Memorial Station.

The task of establishing a medical work on a pioneer field is not an easy one since much prejudice must be overcome, and equipment is of the crudest kind. But Dr. West found an experienced and competent helper in Lillian Cole (Short) who had been on the field several years in the capacity of a graduate nurse. God wonderfully blessed the labors of these consecrated workers who often performed their tasks under the most trying conditions. At one time, when they operated on a woman in her native kraal, the doctor knelt on the dirt floor while Miss Cole held a lighted candle in one hand and assisted with the other. The patient made a remarkable recovery, which caused much wonderment among the natives.

On another occasion the doctor traveled a long distance and crossed a stream swollen from heavy rains, with imminent danger of losing his life in the seething waters, to visit a chief

who had been very hostile to the missionaries, but nevertheless, in the hour of his extremity sent for the white doctor.

The four years of Dr. West's ministry in Africa were crowded with similar instances of heroism. The Christly doctor in his wide hat became a familiar figure, riding through the bushveldt under the blazing sun, never too busy to heed a call for help, never too weary to travel uncounted miles over steep mountain trails, fording rivers and often braving the perils of the darkest night to answer the call of some lowly patient in a distant kraal.

Dr. West treated the missionaries, and also many other white patients, but the money received from these was always expended for the upkeep of the mission. At one time he brought a trench of flowing water to the missionaries' doors. One of his co-laborers in Africa wrote of him:

"He can do almost anything; give pills, perform operations, extract teeth, make screen doors, erect buildings, make coffins, and conduct funerals, as well as preach the gospel and pray for the seekers."

After four years of wonderful ministry in Africa, Dr. West was transferred to China (in 1925), to succeed Dr. Fitz who was on furlough. He was delighted with the China missionaries and with the appointments of the station at Tamingfu. The Bresee Memorial Hospital was opened the next year. Here the new doctor was soon engaged in labors abundant, with "from forty to sixty patients at the hospital daily; large clinics daily, many operations, classes for students, study of the language, and preaching to the missionaries on the station."

In January, 1926, upon request from the Peking Union Medical College, the doctor went to Peking to assist in caring for 4,000 wounded soldiers of General Feng's Christian army, after the battle in and near Tientsen. The workers were kept within the city walls for more than a month, unable to get out.

Thus in China Dr. West experienced for the second time all the horrors of war.

After his return to Tamingfu the doctor was suddenly stricken with small-pox, and his life was despaired of. But the missionaries prayed earnestly, and the doctor prayed, finally promising the Lord "If you will raise me up and make me well, I will be a man of prayer and intercession." The Lord heard the plea and miraculously restored the dying man to health. The doctor did not fail to pay his vows unto the Lord. He devoted himself to prayer, many hours daily. He learned that "it is one thing to get busy on the field at many things; it is quite another to get under the burden of the lost." Through the long summer months of 1926 the doctor prayed on alone, often exhorting his fellow missionaries with tears, but with little encouragement. But at last, one after another, they also began to pray, and to get under the burden until at last, in the winter of 1926-1927 the Holy Spirit came upon them in Pentecostal power. The result was the memorable revival which wrought such mighty changes in the lives of missionaries and native Christians, and which prepared the Chinese church for the severe ordeal which was impending.

Because of increasing danger from war conditions, the missionaries were soon ordered to Tientsen for their protection. This occurred while the revival was still in progress. But the Chinese brethren were so strong in faith and in the power of the Spirit that when the work was left entirely in their control, they were able to successfully function in every department, and thus the mission was remarkably preserved. Although other missions suffered serious loss, not a building in the Nazarene compound at Tamingfu was injured, and no loss of any consequence was reported. The Lord dispersed the Boxers who were planning to kill the missionaries, and He even furnished a train to take His chosen ones out of the danger zone. No train

had been run for two weeks previous, and none were sent out for many weeks after.

While in Tientsen Dr. West was kept busy ministering along both medical and evangelistic lines, but since at that time there was no chance for a white doctor at the mission, he returned to the United States in 1928 in time for the General Assembly at Columbus, Ohio.

Since that time he has traveled quite extensively, giving missionary addresses at assemblies and in many Nazarene churches. For a time he opened an office in his home town, Decatur, Illinois, but in September, 1930, he was called to pastor a new church in Saskatoon, Saskatchewan, Canada. The church was organized by his one-time co-laborer in China, Rev. A. J. Smith, who is now the District Superintendent of the Manitoba-Saskatchewan District. Needless to say, Dr. West's ministry is intensely evangelistic, and he is praying for a revival in that place like the one of 1927 in China.

MARY ELIZABETH PANNELL



Miss Pannell was born December 5, 1894, at Lowell, Michigan. Her religious education began in Sunday school when she was four years old. She accepted Christ as her Savior when about thirteen years of age. A few years later she became impressed with the conviction that her life work was to be on the foreign mission field. She knew very little about foreign missions, but her aunt once remarked that perhaps her niece might some day do missionary work among the Indians. Some large settlements of Indians were located at a little distance from the Pannell home. Miss Pannell did not feel any special call to the Indians, but the impression that she must be a foreign missionary persisted, and after a time it became so clear and so definite that she was no longer troubled with any doubt about it being the will of God for her life. For a long time, from a human viewpoint, it seemed impossible for her to secure the required preparation. But the Lord always provides a way for His chosen ones, and the case of Mary Pannell was no exception to the rule.

She was enabled to complete her High School course, graduating in 1915. She then spent one year in the Normal Department at Pasadena College, receiving her diploma in 1916. In this school she received a gracious spiritual uplift, and learned what it means to have a genuine experience of salvation. The next year she went to the State University at Ber-

keley, California, where she attended classes in 1916 and 1917, after which she took a three years course in nurse's training, graduating from the University of California Hospital in 1921.

Miss Pannell was a bright student, for she always led her classes even though she worked her way during her entire college course. While at Berkeley in 1917 she was one of a group of five or six girl students who kept house on the co-operative plan. Since these girls, with one exception, were all missionaries, either furloughed or prospective, their fellowship was most delightful and uplifting. One of the group was Esther Carson who was destined to become "the little white queen of the Aguarunas."

Miss Pannell filed her application with the Board of Foreign Missions for medical missionary to China in July, 1921, soon after receiving her nurse's diploma. She was exceptionally well qualified for missionary service, having both medical and teacher training. Nevertheless, because of financial difficulties, the Board was not able to send her to the field until August 22, 1925, when she sailed to China in company with Rev. and Mrs. Deale, who were returning from furlough. She was sent out to fill a very pressing need in the Bresee Memorial Hospital at Tamingfu. She was one of the fortunate ones who reached the field just before the fateful retrenchment which blasted so many missionary hopes and closed so many doors of opportunity.

Miss Pannell was in China during the troubled years of civil strife, ministering to the sick in the hospital, and improving every opportunity to point sin-sick souls to the Great Physician who can heal all diseases and cleanse the soul from sin. She shared in the spiritual uplift of the great revival of 1927, and was one of the group who were ordered by the American Consul to Tientsen when war conditions made it unsafe for foreign missionaries to remain in the interior. She was

privileged to remain at Tientsen with the Deales and the Osborns and Miss Needles when the other Nazarene missionaries were furloughed home. When official permission was granted she returned to Tamingfu and resumed her duties at the hospital.

The missionaries were rejoiced to find the mission property practically uninjured by the soldier bandits who had created such havoc in other places, and most of its departments were functioning under the supervision of Chinese Christians. The hospital had been closed for a short period only during the long absence of the missionaries.

Since Dr. West had returned to the United States, Miss Pannell carried a double burden of responsibility until Dr. and Mrs. Fitz reached the field in the fall of 1929. The return of these tried and true workers brought great joy and encouragement to the church at Tamingfu, as well as to the hospital staff.

Miss Pannell and Mrs. Fitz took on a class of twelve new nurses to train for the hospital. They also visited in the homes, following up patients who had been in the hospital, ministering to both physical and spiritual needs.

Miss Pannell often assists Dr. Fitz when he holds clinics in the villages and towns in the district. At each stopping place the missionaries secure a room where they place their medicines on the table. They then proceed with a clinic for the men. The men nurses assist the doctor with this. Then Miss Pannell and a Chinese woman nurse help with a clinic for the women.

Much time is given by the hospital staff to personal work with the patients, telling them the gospel story, teaching them songs and scripture verses, and explaining picture charts. When the condition of the patients will permit, they are also taught

the phonetic script so that they can read portions of the Bible themselves after they return to their homes.

Miss Pannell is still on the field (1931) investing her life and her splendid gifts in the God-given task of helping to lift the Chinese people from the darkness of paganism to the light of the glorious gospel of the Lord Jesus Christ. To *The Other Sheep* she writes:

“We covet your earnest prayers that God shall get glory out of all that we do, so that the word preached shall bring forth abundant harvest. We have every reason to be encouraged, for God is working. The in-patients now are all interested in the gospel, and some of them are getting saved.”

In a recent letter she writes: “We have a big field of service in the hospital, touching the lives of those who work there, and getting them established in the things of God, and in praying for and helping the many who come in as patients to be saved. I am looking forward to this last year (1931) of my term of service to be the best, in constantly having the anointing of the Holy Spirit upon my own life and in seeing the Holy Spirit work in a gracious way among the patients.”

MRS. MARGARET NEEDLES WILLIAMS



Margaret Needles was born at Brookfield, Missouri, July 26, 1891, of Christian parents, her father a Methodist, her mother a Nazarene. She received her education at the Central High School of Kansas City, Missouri, and the Kansas City Polytechnic Institute. She graduated from High School in 1910, and attended the Institute in 1917-1918. She accepted Christ as her Savior and united with the Church of the Nazarene in 1919,

and was sanctified a few months later. At this time she recognized the call of God to serve Him on the mission field. From early childhood days Miss Margaret had been interested in foreign missions, but a feeling of unworthiness caused her at first to shrink from the thought of herself becoming a missionary. Besides, her home ties were very strong, and the thought of leaving home and friends filled her with dismay.

Through one whole winter she struggled over this test, wondering how she could tell her mother of her call. To her surprise, she found that the Lord had been preparing the mother for her ordeal. Remembering Mary of Bethany, that devoted mother sweetly surrendered her precious daughter as her "alabaster box", whereupon a sacred joy flooded her soul. The daughter also felt that from that hour she was not her own, and "though unworthy" she was "glad to be that little box, broken if need be, that the fragrance of the love of Jesus might be shed abroad where He is not known."

Miss Needles was employed in the office of the Board of Foreign Missions at Nazarene Headquarters for about five years, until she received her appointment to the field in 1924. Although she at first thought that her call was to India, her appointment was to Africa, but later it was changed to China.

The first morning at sea found the new missionary suffering with seasickness, but after a silent petition to the heavenly Father, she quickly overcame the trouble, and enjoyed every moment of the ocean voyage, resting, reading steamer letters from home friends, and cultivating new friendships, one, at least, of which proved enduring, for on the steamer she met for the first time the young preacher to whom, a few years later, she surrendered her heart and her hand. Miss Needles writes entertainingly of her early experiences on the field as follows:

“Bookkeeping in the little office at Tamingfu, China, was not what it had been in the pleasant quarters of the Missionary Office in Kansas City. Dust storms sometimes left such grit on the pages of my ledger that writing was difficult, and then sometimes I would find a scorpion between the pages of my book! And I did get so mixed up in trying to count the coppers and keep accounts straight. But what joy there was in the work! Some of the happiest times I have ever known were spent there. We had a happy household of ‘single ladies,’ and there were real holiday times together. Even the difficulties of the language were forgotten in the fun of the mistakes. I shall never forget the look of wonderment on the face of our cook when I told him to bring me kerosene to put in the cake, when I meant butter. On Sunday afternoons we had our preaching service when just the missionaries attended, and friends from neighboring missions would come. A Sunday school with a group of little boys and girls, children of missionaries, was the happiest hour of all. It was just like home,

and reminded me of the little group I had left behind in Kansas City First church.”

Miss Needles was always deeply interested in the child life in China, and her heart was rejoiced when she saw the transformation which the gospel brought into the lives of the little ones who were under its influence in the mission schools or in the hospital.

Often the missionary broke the monotony of her office schedule by visiting in the Chinese homes in company with other missionaries. On these occasions she acted as chauffeur. Once she drove in the Ford with Miss Sims to fifteen outstation schools. While visiting these schools Miss Sims examined the students in their Bible study. This trip was accomplished in five days, whereas formerly it would have required two weeks to cover the territory. Before the advent of the Ford the missionaries traveled by cart over rough, toilsome roads, and they were obliged to spend many nights in Chinese homes in the villages. The car always drew a curious crowd who, after inspecting the machine, were not satisfied until they had examined also the “hair, dress and shoes of the driver.”

The school rooms visited were small and dark, with high, wooden benches and rough boards for desks, but the bright, happy faces of twenty-five or thirty boys always greeted Miss Sims “with elaborate politeness.”

Miss Needles was in China during the revolutionary disturbances and shared with her companion missionaries the blessings of the great revival at Tamingfu in 1927. She remained for a time on the field with the Deales, Osborns and Miss Pannell, after the other missionaries were furloughed home; but later the Methodist Protestant minister whom she had met on the steamer en route to China persuaded her to add his name to hers, and she became Mrs. Margaret Needles Williams.

This good missionary spent five fruitful years in China, but at present (1931) she may be addressed at M. P. Seminary, Westminster, Md.

Although no longer working under the Nazarene Board, she still cherishes a hope that God will grant her "another chance to witness for Him in China, another chance to be a messenger of the Cross."

MISS CATHERINE FLAGLER



She was a little tot, scarcely three years old, perched upon her father's knee. The fond parent was coaxing the child for an expression of her love. "How many bushels does my little girl love her papa?" he asked. Before the child could answer, the mother stepped quickly to her side, and gazing earnestly into her baby's face, she exclaimed, "Cathie, never say you love papa or mamma *best*. It should always be *God first*."

This exhortation made a deep impression on the childish mind which the little maid has carried through life. Her conception of God as the good heavenly Father, worthy of her 'supreme adoration, has been a potent factor in the shaping of her career. Very early she learned to talk to her Father in heaven, submitting all her childish problems to Him, implicitly believing that all the help she received came directly from Him. While in school she prayed over all her lessons, all the while cherishing an ambition to become a school teacher so that she might be able to help other children to be good. One of her own teachers, whom she dearly loved, became her ideal, setting the standard of excellence to which she aspired.

Catherine Flagler was born in Kansas City, Missouri, in 1874, but the family moved to Chicago when she was nine years old. She attended the public schools in that city until she was seventeen years of age. She was then in High School, and taking a very serious attitude toward life. She had always

been able to dress well but she was more thoughtful than her school-mates, and she took little interest in their conversations about dances and parties. At this time also she became deeply concerned about some problems that her parents were grappling with.

One night after retiring to her room, she distinctly heard her heavenly Father speaking to her. He said:

“Catherine, are you going to live for yourself, or for Me?”

Brokenly she answered, “For Thee, Lord.”

Immediately a new course seemed to be marked out for her. Since commercial studies were not carried in High School at that time, Miss Catherine left High School to study stenography in the Chicago Business College. She graduated from that school in 1891, then continued her work in the Eugene Business College, but she was given a position before the course was completed.

Her place of business was directly opposite Willard Hall where noonday meetings were held. For more than two years the young girl restricted herself to very meager lunches in order to get the benefit of those meetings. She was under deep conviction, although she had long been serving the Lord to the best of her knowledge.

Acting upon the exhortation to “seek first the kingdom of God and His righteousness,” she began to tithe her income. Her salary steadily increased, but her soul was still unsatisfied, although she earnestly sought salvation and confessed her sins with tears. At last, when nineteen years of age, in a testimony meeting she heard a young man tell how precious Jesus had been to him all day while at work in the office. While Miss Flagler’s heart cried out for a like experience, Jesus revealed Himself to her, and she humbly accepted Him as her Savior “to rule and reign in her life.” From that time she never doubted her acceptance with God.

In November, 1899, Miss Flagler was sanctified under the ministry of Dr. Carradine. From the time of her conversion the young disciple had longed to be a missionary. In 1902 the burden for stricken souls in foreign lands became so heavy that she was scarcely able to concentrate on her work. Her Christian employer advised her to offer herself for service. Upon her knees that night she cried, "Here am I, Lord, send me." Immediately through a peculiar dream, or vision, she discovered that there was a place in the field reserved for her which only she could fill.

Without loss of time Miss Flagler resigned her position to take up mission work. She soon recognized a definite call to the foreign field in China. In 1903 she spent a few months in the Pacific Bible College in Los Angeles, and a few months later she sailed for Tamingfu, China, with a group of missionaries, all sent out by the National Holiness Association.

When Dr. H. F. Reynolds visited China in 1914 on his first world missionary tour, he found Miss Flagler on the field busily engaged in station class work which is both pastoral and evangelistic. She was associated with Rev. and Mrs. Woodford Taylor, Rev. and Mrs. Cecil Troxel, Rev. and Mrs. Moe, and other eminent missionaries of the National Holiness Association. Being a capable business woman, Miss Flagler spent three years in office work while in China.

Twenty-five years of active service on the field is a record of which any veteran missionary may be proud. But like Israel's famous law-giver, her "eye is not dim, nor her natural force abated." Like Caleb, she is just as strong for the holy war "to go out and to come in" as when she first set foot on Chinese soil, just as strong in courage and faith and enthusiasm, and happy to be filling the place which the Lord assigned to her so many years ago.

In January, 1929, while on a short furlough, Miss Flagler united with the Church of the Nazarene in Los Angeles and filed an application with the Board of Foreign Missions. Since a skilled secretarial worker was badly needed in the office at Tamingfu, the Evangelistic Class of Los Angeles First church, of which Miss Flagler was a member, pledged her transportation expenses, and the Board, glad to secure a missionary of such ripe experience, accepted her application.

The veteran missionary signed her contract for secretarial missionary March 25, 1929, and on May 29, with a glad heart, she sailed from Vancouver for Tamingfu, China, where she first began her missionary labors twenty-six years before. She testifies that although trials have often been severe, the Holy Spirit has had His way in her life and kept her in His will, and she esteems it "a great privilege to be counted among the Nazarene missionaries" on the field of her choice.

MYRL ISABELLE THOMPSON



“Messengers of the Cross in China” takes pleasure in introducing to the “people called Nazarenes” their new missionary to China, Miss Myrl Thompson. She is a California girl, born of Christian parents at Moreno, Riverside Co., California. The family lived on a small orchard farm at Moreno until Myrl was five years old, when they moved to Redlands.

Although Miss Myrl values her heavenly inheritance far above anything which earth can give, she has also an earthly inheritance which she prizes very highly. Her great-great-great-grandmother on the father’s side was converted under the ministry of John Wesley. So until March 31, 1913, Myrl Thompson represented the fifth successive generation of Wesleyan Methodism in the Thompson family. On that date the Thompsons withdrew from the Methodist church because it had lowered its standard, and Modernism had wormed its way into its strongholds. They united with the Church of the Nazarene and have never regretted the step because they felt that instead of losing their inheritance, they were preserving it by transferring it to the new organization which loyally stands true to the original principles of Methodism. Miss Thompson’s father, with a group of friends, brought some Nazarene evangelists to their town and opened a four weeks’ meeting. The Church of the Nazarene which was organized at that time is now one of the strongest in the Northern California District.

Reared by godly parents who diligently instructed their children in the ways of righteousness and carefully guarded them against outside evil influences, little Myrl yielded her heart to God when only seven years old. When she united with the church she went forward alone, and her pastor lifted her to the altar rail so that the congregation might see her. She was sanctified when about twelve years of age, and from an even earlier age she cherished a desire to become a missionary. She was always active in Sunday school and young people's work. Although her Christian experience fluctuated at times, her home training and environment kept her from out-breaking sin, and she soon found her way back to God.

Miss Myrl's early education was in the Redlands public school and the Lindsay High School. In 1914 she entered Pasadena College where she received her B. A. degree in 1917. While in her second year in college, her missionary "call" was made very definite and she felt that the Lord had chosen her for India. Immediately after her graduation she entered the University of California Hospital for a course in nurse's training. She was granted her diploma as registered nurse in 1921. Her entire education, especially the nurse's training, had been planned with the thought of preparation for her life work as a foreign missionary; but when she graduated she did not imagine that ten long years of practical experience would intervene before she would be permitted to set foot on foreign soil.

She filed her first application with the Board of Foreign Missions for appointment as missionary nurse to India in November, 1920. Although her references were of the very best, the Board was not able to send her to India at that time, but her name was placed on the prospective list. Miss Thompson was especially interested in the erection of a hospital in West-

ern India, and her supreme desire was the privilege of assisting Dr. Julia Gibson on that field.

But years have passed, sad years marked by deficits in the General Budget which have crippled the various mission fields, including the tragic retrenchment of 1925 which set the clock of progress back for Nazarene missions, for how long, only God knows. The hospital has not been erected in Western India and Dr. Julia Gibson is still in the United States.

Meanwhile Myrl Thompson patiently waited for her appointment.

She practiced her profession of nursing, never giving up hope that some day she would be sent to the foreign field. She rejected several tempting offers which she feared might prove a hindrance if the coveted opportunity should suddenly present itself.

After she had passed the supposed age limit, being weary of private duty, the prospective missionary turned her attention to teaching. She secured a position in a small training school even before she finished her teaching course, conducting a class of Hygiene and Home Care of Sick in Pasadena Academy 1924-1925, and another class teaching Nursing Procedures in St. Francis Hospital School of Nurses September, 1928 to February, 1930. She then resigned her position and was planning to complete the Nursing Education Course at the University of California after a month's vacation. But before that vacation was finished her "call" came after so many years of waiting! It came over the long distance telephone, and it was Mrs. Paul Bresee who held the receiver at the other end of the line. She was calling to ask Miss Thompson if she would consider a place in the Bresee Memorial Hospital in China. Promptly the answer came trembling over the line, "Yes." Although she had been positive that her first call was to India, since the way failed to open to that field, the missionary had

long before surrendered her own desire in the matter, leaving it with God and the Board to decide.

When asked how soon she could go, she replied that she would be ready at any time, as soon as necessary arrangements could be made. She filed her second application to the Board in June, 1930, and received her official appointment. She began making her plans at once, and left home August 27, 1930. She reached Tientsen September 24, and arrived in Peking (Peiping) September 27. She entered the North China Union Language School at Peking on October 6, 1930 to study the Chinese language one year, but she hopes to take up active work in the hospital at Tamingfu in September or October, 1931. Of her situation the new missionary writes:

“I am very glad I am here. I fully believe that it is God’s will that I should be here. He has so definitely led me. I am interested in the work, and was very much pleased with my visit to the station (Tamingfu) April 3 to 10, 1931, during our spring vacation. I am anxiously waiting the time when I can go there to work for my Master and these poor, sick and benighted Chinese.”

MISS PEARL DENBO



The account of Nazarene missions in China would not be complete without a mention of Miss Pearl Denbo who labored with our missionaries for a number of years, but is now working under a different Board. She first went to China in 1912 under the South China Holiness Mission which was conducted by Mr. and Mrs. E. R. Munroe. While studying the Chinese language, Miss Denbo taught the missionaries' children and held meetings with the Chinese women.

After spending five years in China Miss Denbo became dissatisfied with conditions on her field. While in the United States on furlough, in February, 1916, she applied for appointment under the Board of Foreign Missions of the Church of the Nazarene.

Although she was a capable missionary, with a fair knowledge of the Chinese language, the Board hesitated about grant-

ing Miss Denbo's application because she was not a member of the Church of the Nazarene. But finally, after complying with the required conditions, she was appointed in May, 1917, and sailed for China in December of the same year. She labored faithfully and efficiently with the Nazarene missionaries in Chaocheng for three or four years until her marriage to a missionary of another denomination, after which she went with him to his field.

REV. C. J. KINNE



Since the history of Nazarene missions in China would be very incomplete without an account of the erection of the beautiful Bresee Memorial Hospital, we take pleasure in inserting the following brief statement which Rev. C. J. Kinne has kindly furnished for "Messengers of the Cross in China."—A. N. H.

"In 1921 a few persons in California organized the Nazarene Medical Missionary Union, the purpose of which was to disseminate information and create interest in medical missions. One of the objects was to pray for a hospital in China. It fell to my lot to act as president of this union. In a marvelous way God answered our prayer, and soon plans began to materialize for the hospital.

"In 1923 I was appointed as one of a committee to visit several hospitals in China and study the situation, so as to intelligently plan for our hospital. Some of the friends of the cause raised the money for my expenses, and I served without pay, going to China (consuming about five months' time) to make the desired investigation and recommendations. This was done without expense to the Missionary Board.

"In the fall of 1924, having been appointed superintendent of construction for the hospital, we began the work of erection. This was continued until January, 1926. At that time, having constructed the first unit of the hospital, the central portion

of the building, and exhausted all the funds then available, the work was stopped, and I returned to America.

“The war prevented an early resumption of the work, and it was not until the late summer of 1928 that we returned to China to complete the building. This time I was accompanied by Mrs. Kinne. We remained there at the work until May, 1930, when we returned to America.”—C. J. Kinne.

In the July, 1926, issue of *The Other Sheep* we find the following tribute to Rev. Kinne and his work in China.—A. N. H.

“Brother Kinne put his very life into the structure of the hospital. He not only personally superintended a large number of Chinese workmen, which oftentimes was much harder than to do the work himself, but he drew up plans, got the material together, taught the Chinese workmen construction work, making concrete forms, mixing concrete, laying of brick, the placing of wires, plumbing pipes, and hundreds of things that needed his personal supervision. In many cases it was necessary for him to work along with the men to teach them. He not only saved us thousands of dollars in the structure, but he has given us a beautiful, substantial building, a fitting memorial to our Brother and Sister Bresee. In addition to the hospital interests, Brother Kinne conducted a Chinese Teachers' Training class and edited the *China Nazarene*.”

Evidently it would be hard to compute the value of Rev. Kinne's contribution to Nazarene missions in China, but the amount is carefully recorded in the books which will be opened in the “last great day.”—A. N. H.

