

LETTERS HOME
LETTERS of FAITH
LUTHERAN WITNESS REPORTS from CHINA

1925 - 1936

Senior Church History
Wisconsin Lutheran Seminary

Prof. Fredrich
Stanley C. Stein

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Notes:

The frontispiece shows the front of a four page folder used in Hankow for the 1924 celebration of the Reformation. On the right side are the words of the first of Luther's 95 Theses, and on the left the words of the thirty-seventh thesis (Lutheran Witness [henceforth LW], Jan. 27, 1925, p. 25).

Due to the fact that LW has consecutive pagination, all references will only give the year and page, unless specific dates are deemed important; volume numbers will not be used.

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紀念路德改良教會大會節期

秩序表

期日

主歷一千九百二十四年十月三十一日晚七時

第一條○我們的主耶穌基督既是說天國近了

你們應當悔改他就要地上一切的信

徒終身不住的悔改

1st Thesis

下悔罪人信天



第三七條○凡是一個真實的基督徒和教會不論何事都是蒙上帝所賜的恩慈而成的並不用甚麼贖罪票

37th Thesis

地點

漢口戲子街福音道路德會堂

在前四百零七年的今日路德為要抵抗羅馬教（天主堂）發賣贖罪票的狂妄舉動就擬定九十五條欵釘在威丁堡大禮拜堂門上以宣佈其異端並指出真正稱義得救之道

凡係本會男女信徒或各界人士均請來堂聽講無任歡迎

It is a great leap in time, location, culture and language that is seen in the frontispiece of this paper. From a church door in 1517 Wittenberg one goes to a church door in 1924 Hankow, China. From the penned scholarly Latin of the 95 Theses one goes to the painted brush stroke characters of the Chinese language. From the swirl of the political activities of sixteenth century Europe the mind is taken to the complex wrenching political events, wars, famines, and disasters of China in the early twentieth century. The one common tie is that in both settings there was the clear proclamation of the Gospel by German Luther(ans).

During the 1920's and 30's there was a great upheaval in China; an upheaval of civil war, natural disasters, armed conflicts with other nations, and the seeds of a very violent war with Japan. It was in this setting that missionaries from the Synodical conference, especially from LCMS, worked. Without a doubt the 'folks back home' must have had great concern about their loved ones who were serving in China in such a context. But what kind of communication was there to convey such information?

The world of the 1920's and 30's was quite different from the present late 1980's. There were no 747's for rapid transportation, there was the proverbial 'slow boat to China.' There were no satellites for rapid communications. There was no generally available international (let alone national) telephone services for personal contact. There was no TV for 5 and 6 o'clock reports.

In those days between the two world wars ~~news~~ was often seen in terms of local, then, to some degree, national, and then, to a lesser degree, international. Newspapers "touched" on incidences - there were no 'action-cam' reports or in depth 'white papers' on topics. According to one resident of that era

"People did not discuss world politics and events. Even national events were not that big. One's concern was about the immediate neighborhood. "

In this context how then did people receive news from their loved ones in overseas mission stations. One way was through letters home. My grandmother wrote her son and daughter-in-law constantly during his tenure in China. But another form of communication was found in the Lutheran Witness. From 1925 to 1936 there were approximately 100 pages that contained reports of greater or lesser length and in greater or lesser detail about the events in China, the missionaries lives there, and the church work that they were doing. Many of these reports were more than just recitations of facts; many were more 'letters' home, personal, informative, 'newsy.'

The 1925 LW's offer an overview of what could be found by the laity concerning the China mission work. The first article to speak of the China mission concerns the 1924 Reformation service that was held in Hankow (p. 25). It is an article that tells of how well the singing of "A Mighty Fortress" went in Chinese, and other details of the preaching, liturgy, and attendance. Another article (p. 57) tells of the living conditions near the Hankow Middle School, namely that next door, in the same building, was a member of the mission who had a general store, and next door to her lived a family of weavers who "have a big black pig which lives in the same rooms with the family - a proximity which is almost too close!" The article continues:

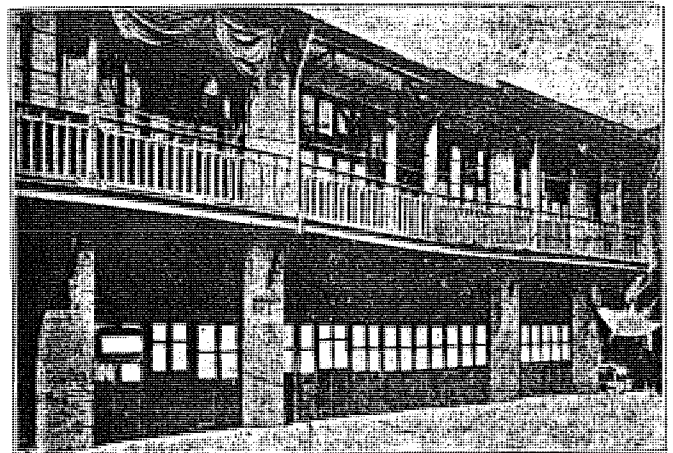
The second floor houses the Hankow Lower Middle School. The first room to the left is called the Heintz Apartments, with the drawing-room and office of the missionary in charge. The remaining three rooms are the dormitory, filled to the brim with sixteen students of our miniature Concordia.

The inside of these dormitory rooms surpasses anything the Synodical Building Committee met with on its visits to the various colleges at home. Briefly stated, the furnishings consist of beds, boys, and desks. A Chinese bed is a marvel of simplicity: two wooden bucks five feet long, enough plain boards to cover the bucks, one quilt for the mattress and one or two for covers. With five such beds in a room there is just enough space for half a dozen small tables and stools, and for the small trunks of the boys. Usually the boys sit on the edge of the bed while studying, which is by no means ideal, since there is the constant temptation to lie down while studying. And when a Chinese lies down, he sleeps. One bench along the wall holds half a dozen flowered wash-basins, and below the bench or in the corner are dust-pan, broom, bucket, and mop. No, the floors are not made of tile. In fact, the floors in our San Yuan Li building are remarkably elastic; they are of wood.

Hankow, China.

J. A. FISCHER.

(To be continued.)



San Yuan Li Mission Building, Hankow, China (Rented).

Such articles helped to show the newness of the land, culture and the like. But they also showed how alike people are - it is indeed hard to stay awake when one's bed is near the desk! In the continuation of that article (pp. 74, 75) there is a bit of culture clash revealed as the missionaries endeavored to set up an order in the Hankow mission seminary. This is to be expected as LCMS missionaries placed the students under the regulations of the Hausordnung used in the States. Noted is the teachers' frustration at the street noise as well:

The Hankow Lower Middle School.

(Concluded.)

During the past few years these boys of our Chinese Concordia Seminary had been living together with the evangelists and their families, the teachers and their families, and other helpers and their families. In many instances the boys lived and worked together with their teachers, which naturally was conducive neither to intense application nor to good discipline. This summer the General Conference decided to put these boys into rooms for themselves and to put a missionary in charge. The seminary was moved to the Wha Ching Kai chapel, which gave us the necessary room. The rooms were repaired, cleaned, and whitewashed, the boys and the missionary moved in, the time-honored and excellent *Hausordnung* of our colleges at home was translated and framed on the wall, and the new régime had begun.

For a time it seemed that the *Hausordnung* had lost its force in the translation. The Chinese are strangers to rules and regulations as it is, and these boys had been going along more or less unhampered by restrictions, which led to many surprises for the inspector. The study hours were clearly laid down, and yet one student would be brewing tea, another



Students Attending Concordia Seminary, Hankow, China.

brushing his teeth, another singing hymns, and still another washing his feet - all during study hours! Since there is no wash-room, a large sink had been provided on the rear porch. But it seemed to be a habit of long standing to wash in the room and throw the water off the front porch into the street. Likewise the banister on the front porch seemed to be of just the right height to hang over while brushing one's teeth. However, by frequent persuasions in poor Chinese and by several impressions in good American the *Hausordnung* at last began to assert its wholesome influence and now functions as well in China as it would at home.

As a class these boys compare favorably with any class at our colleges. They are all Christian boys. Some are already baptized, and the remainder are receiving daily instruction in the Catechism from Rev. Riedel, including review of previous lessons, and will be baptized on Christmas day. As students some are bright, some fair, and some dull; some are studious, and some are lazy; some behave well, and others are always up to mischief. In every respect they are so very much like American boys that the last thing which would dawn on one who has lived with them for a few weeks is that they are Chinese.

The location of San Yuan Li for a school of this kind is poor. With a busy Chinese street in front and a busy and "superstitious" alley in the rear, there is ten times more noise here than the amount which was quoted as a reason for moving the seminary at St. Louis. No one has ever yet counted all the devices used by the Chinese vendors to attract attention to their wares. At any rate, they all make noise, and they all pass the

door of the classroom. Having drummed, rattled, whistled, bugled, gonged, and shouted in vain in front of the school, they go around to the alley in the rear and repeat their noisy performances. Now and then a supposed devil, more brave than his fellows, will venture into our alley in spite of the mirrors and painted owls and will have to be driven out with a string of firecrackers. Coolies chanting along under their burdens, passengers "jeweling" with rickshaw coolies for lower fare, boys who do not attend school shooting mibs and spinning tops in



Students Attending the Middle School (High School), Hankow, China.

the street, - we are separated from all this by a row of windows which must be open for ventilation!

It is from our Lower Middle Schools that we hope to get students for the Higher Middle School, for the seminary, and for the Chinese ministry. It is in this school that we are beginning to train native pastors for the future. These boys will some day, by the grace of God, be ministers in the Chinese Lutheran Church, Missouri Synod.

Hankow, China.

J. A. FISCHER.

Both of these reports gave the reader an invaluable insight into a day's activities and the culture in which the missionaries lived. They are not just cold facts and figures, but they are a living picture that the reader could put him or herself into .

As of 1924 LCMS had sixteen male missionaries in China, fourteen of these were married. The married missionaries had a total of 23 children. Four female missionaries filled out the number. These twenty missionaries served six major stations with the help of thirty-seven "native helpers." At these stations a total of 322 people were in "connection with our mission." A dispensary in Shihnan performed 234 treatments and had fifty-five "outcalls" (1925, 114).

These activities, however, were not carried out without problems and threats. There was active revolution in the land, and also anti-Christian sentiment. Such was the case as western politics and religion were seen as coming from the same root. Frederick Brand rejects such tyings together, but also admits that past "political and missionary sins" were in part responsible for the anti-Christian behavior. In an April 21, 1925 article he both describes the attitude and reports on the safety of the missionaries (p. 131):

Antichristian Movement in China.

A rather serious antichristian movement has started in China. During the past months unfriendly demonstrations have been staged, which cause some apprehension. The prime movers appear to be found among the students in colleges and universities. How much of this is to be attributed to bolshevistic urge is difficult to ascertain at this distance. Unfortunately people in high standing seem to foster the movement, at least indirectly.

Christianity is being identified with Western civilization, culture, political and commercial enterprise. Past political and missionary sins have caused, in part, the present inimical reaction. Western education and Western commercial and political practise being as a rule Christless, make for a more polished heathen, but a heathen nevertheless. Naturally, opposition of the Chinese as evinced in the present upheaval is truly pagan. The pity of it all is that the precious name of our blessed Savior once again suffers, as Western methods in China are identified with Christianity.

It must be distinctly understood that no violence worth mentioning has been shown to foreign missionaries. Our own mission schools are not at all involved save by such repercussion as affects all Chinese students. The situation, however, is serious enough to warrant a searching investigation and discussion on the part of representatives of foreign mission societies. This meeting is planned for Holy Week.

The following reproduction of a placard exposed in a certain Chinese city will reveal the deplorable animus of the movement.

"Arise! Perceive your enemy! Down with Christianity! The military execute with a sword, and you can see the blood, but Christianity [*Ki-tuh-Koao*] kills you without your perceiving it! Foreigners come here from rich, powerful lands to injure us Chinese. Cannot you see this? They used swords and great guns to whip China and then bring along some foreign goods and capture all our

money. They make large loans of money to military officials at high rates of interest, and so cause us to fight and kill one another. All our railroads and mines are in their hands, mortgaged to them for these loans, so they have our wealth. Still worse, they come here to preach their Christianity, and, while their faces are all smiles, a sword is in their tongues. Their words are like honey, but a hidden poison injures us. Beware of them all! They put up chapels and open schools, seducing us Chinese into these places to 'worship' there, or study their foreign tongues, and later to go off to their lands. This way they enslave us! Beware! Then they have Associations [Y. M. C. A.], and what kind of places are these? They induce us to go out and frolic, to see free pictures, and to play football, and root with such words as 'Ye-sz' [yes] and 'Noe' [no]. These are just like the trap-birds of the Red-light District of Shanghai, who only lure you to your doom with fine appearances! They are equal to all evil things — unmentionable. They come to us, really being hired agents of their rich governments, and then corrupt our officials and schools. What are these festivals they get up [referring to Christmas], when they get a few pretty girls to sing and repeat things in public on the platform, and thus they deceive and dupe us. Comrades [*Tong-pao*, a real Russian expression], don't you remember? What were the Eight Armies here for in 1900? Just for the purpose that Germany might grab Tsingtao territory, the English to get Wei-hai-wei, in Shantung Province, and other nations to grab other parts of our territory! To sum up, they are robbers and thieves of the worst kind! A Canton college [giving the name] forbids its students to be patriotic, a certain Changsha school [giving name of mission] has a black record, and here is Yale; they will not allow us students to meet together to discuss [these] matters, but stand at their doors with guns and will not even allow us to take away our possessions! These latter are all matters right at home. Don't you know them? Arise! Oppose this Christianity! It kills people without your knowing-it. It is worse than the curse of opium, this we now see clearly. So on this date we form an Anti-

christian Festival, on the date they call Holy Birthday Festival, and we unite ourselves to form this new Union. We are already sixteen thousand, eight hundred, and seventy-five names, and so call upon all to do away with Christianity, and down the foreigner! — Issued this 13th year of China, 12th moon, 25th day."

St. Louis, Mo.

FREDERICK BRAND.

Despite such upheavals the work went on in such places as Ch'i Li P'in. H. Klein tells of his mule rides to this village of about 500 people. Although the size of the village was small, it served as the local marketplace three times a week. On those market days he would preach to the crowds that came in from the sountry-side and he also distributed literature to them. Such work was frustrating as the Chinese often seemed more interested in ways to fill their rice bowls, rather than filling their souls. But he continued to say:

In spite of these adverse conditions and difficulties we are not losing hope; for the promise of God that His Word shall not return unto Him void cannot and will not fail" (p. 157.)

Those Chinese who were touched by the Gospel and brought to faith by the work of the Holy Spirit were not baptized without extensive education in the basics of Christian doctrine. This was not just an adult information course, it also called for hard memorization work and rejection of parts of one's culture. George Lillegard wrote concerning this adult education in an article describing the baptism of eight adults and four young people and five children who were baptized on Pentecost Sunday 1925 (p. 307). The children received infant baptism, while:

The others had attended our services and catechumen classes regularly for some time, in most cases for over a year. They have all learned Luther's Catechism by heart, studied the Bible History, and read other Christian literature, and either have learned, or are learning, also the large Explanation of the Catechism. One of the catechumens had also learned a number of psalms. So far as man can judge, they are sincere in their profession of faith in Him whom they have promised to serve. They have put away their family idols, in spite of opposition in some cases, and have also been able to keep away from some of their old vices. With God's help several who had been opium addicts have broken away from this habit and promise to make good Christian workers. May the Lord's Holy Spirit, who wrought such changes in the hearts of the disciples on the first Pentecost, fill the hearts also of these humble converts from heathenism, so that they may become in very truth witnesses to the Savior in word and deed!

But even in this in depth educational process there remained much to be done concerning the caring role of the husband in the marriage, and his responsibility to be the teacher of his wife concerning the teachings of the church. At the end of the just quoted article we read (p. 308):

("this Sunday" refers to Trinity Sunday 1925)

On this Sunday also a score of new catechumens were accepted into the new catechumen class, meetings for which will be conducted regularly twice a week hereafter. Among these catechumens are the wives of the men who were baptized on Pentecost Sunday, Mr. Chow's mother, an educated woman, and his wife, besides the wives of some of the new catechumens. In autumn we hope to be able to start a special class for the women to enable them to make better progress in their studies. A few of the husbands have been persuaded to take time to help their wives in their study of the Catechism; but, as a rule, Chinese find little time or inclination for such work. We hope to find some woman who will be able to devote some time to helping her unlettered sisters to read when the special class for them is organized. What a need there is here for conse-

crated women to take up the difficult task of helping China's women to come to the Light of the world, out of the ignorance and superstition which holds them especially bound as in fetters of tempered steel!

Pray that the little nucleus of a congregation which we now have in Wanhsien may be true to its calling, and that also the catechumens just enlisted may be granted grace to become true children of the God of their salvation.

Wanhsien, China.

GEO. O. LILLEGARD.



Some of the Catechumens Now Enrolled at Wanhsien.

One final item in the 1925's LW's needs attention. Recently LCMS has taken up the cause of 'levels of relationship' in non-public worship service settings. Such a position calls for levels of cooperation and worship with other denominations to the degree that there is found agreement between that body and the LCMS, just as long as this does not include altar and pulpit fellowship. A. Scholz rejected such unionistic practices in his report of the 1925, fifth annual mission conference at Kuling. Concerning a paper that George Lillegard wrote and presented on August tenth of that year he wrote:

An hour and a half was set aside daily for the reading and discussion of Rev. Lillegard's paper on "Union Movments in China." It was clearly shown that practically all missions in China, with the exception of our mission, are unionistic in some form or another. We find union seminaries all over China, to which two or more bodies, far removed from each other in doctrine, send their students to study theology! Much of the missionaries' time in the last two decades has been taken up with union conferences. The last great union conference was held in Shanghai, in 1922, and our mission was practically the only one which was not represented either officially or unofficially. God grant that our mission ever zealously guard against this great evil and remain "separate"! (p. 403, emphasis

mine).

That same article, "Letter from China," describes the need for more missionaries to maintain the work already begun and to spread the Gospel to more and more of the "benighted heathen" for whom Christ suffered and died. A brief note ends this article and describes the suffering anticipated due to famine and the like:

A serious famine is threatening our section of China. Prices are already enormous, and they are constantly rising. This spring our section was visited with a severe drought, which in some place ruined 90 per cent of the crops. Now central Hupeh is in the throes of a flood, which has destroyed the remaining 10 per cent. That this winter will bring hardships and misery to the poor is certain. This may tend to add to the present unrest among the people. Here again we ask you to join us in bowing down before the throne of God in all humility, beseeching Him to grant us peace and success for the coming year (p. 404).

That gloomy note, and its expression of faith and trust foreshadowed worse events to come, and greater faith to come. A note of faith also was seen in the last report of 1925 which described another Reformation in Hakow. While the Japanese there celebrated the emperor's birthday, and the various Chinese factions planned and plotted, the missionaries and their flock worshiped and sang "Praise God from Whom all Blessings Flow" (p. 438).

This brief overview of LCMS missionary life in 1925 China sets well the tone for the next eleven years. Those years would be ones of great anguish and strife for the Chinese people, and the missionaries would not be unaffected by the trials they went through. It would be a very difficult task indeed to summarize the articles in LW that dealt with China and its missionaries. It would be just as easy, on the other hand, to underestimate what that land went through in the years 1926-1936, and what the missionaries had to endure. In reading the articles for those years one gets the a very clear impression that the missionaries had every right to speak the words of Paul:

I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers from false brethren; I have been in labor and hardship, through many sleepless nights

...

Apart from such external things, there is the daily pressure upon me of concern for all the churches (II Cor. 11: 26, 27a, 28).

While it would be hard to summarize the events of those eleven years, there are two threads that emerge, 1) the providence of God, and 2) the faith the missionaries had that their God would preserve them. It was in this faith that they moved out and did their work. E. L. Arndt who founded the LCMS mission stated in 1926 that the hardships of the time could not keep them back.

Rather,

For the true Lutheran there can be no doubt and no wavering. He knows what the outcome of this whole affair is going to, and he does not want to stand behind in the hour when Christ is sure to triumph (LW, p. 57).

In this faith they moved out concerned for the lost millions in China.

In this faith they, in times so desperate that they knew of no other thing to do, prayed. In this faith they went forward knowing that God's will would be done, and they praised him for having preserved them thus far.

In the following pages there are extensive excerpts selectively taken from the LW between the years 1926-1936. These excerpts eloquently express what the missionaries saw, felt, endured, and are expressions of their faith. We can learn much from them.

The first of these articles comes from the April 6, 1926 issue of LW, page 112.

A Blessed Day at Shasi, China.

On Christmas Day, 1925, the undersigned was permitted to experience the joy of baptizing eleven persons who were reclaimed from Satan's kingdom by the powerful Gospel of God's grace to sinners. Of the eleven, six were adults and five children, four of them the children of one of the adults baptized. These eleven souls really constitute the first-fruits of our work in Shasi, Hupeh. The six adults have attended services regularly, four times a week, for nigh on to two years. In this time they have come to know their Savior and, immediately before receiving Baptism, publicly renounced their idols and confessed their faith in the living, Triune God. In the presence of friends, who still are heathen, these six men promised never to be ashamed of the Gospel of Christ and affirmed their belief that there is salvation in none other name than in the name of Jesus.

Do you wonder that I experienced a full measure of joy in being permitted to witness such a confession out of the mouths of those who but a short time previous had bowed down before wood and stone? When hearing that eleven heathen have been won for the Savior, do you not rejoice with us? Surely. And his is a God-pleasing rejoicing. Even in heaven there was rejoicing among the angels. But as I left the Lord's temple (a building so lowly that you would never believe it is serving this purpose) to wend my way home, with the confessions of the

newly baptized still uppermost in my thoughts, the first thing that came to my attention was a small idol, placed under a roof-like covering close to our chapel, grinning. The idol seemed to say, "Christ may have His eleven, but I have my thousands." Around the foot of this idol many joss-sticks were burning, mute testimonies that some poor soul was seeking after peace. Further on a deafening racket emanated from an open doorway, and upon looking in, I saw several Taoist priests engaged in chanting their jargon, accompanied by much noise and wailing, indicating that for another heathen the time of grace had passed. The last few steps before reaching home take me past a cemetery. Here, beside a grave, were the still burning embers of a fire kindled with "paper money," showing that some person who had lost a loved one was without comfort because he was uncertain as to the state in which the departed one now was and was attempting to purchase what he believed the spirit of the dead needed. It is sad beyond telling.

You will surely rejoice with me to learn that eleven souls have joined the communion of saints; but do not forget the 300,000,000 in this land of spiritual darkness who are yet in the shadow of eternal death, worshipping the gods of their own making. What about them? Does not Christ's command to disciple the nations include these poor creatures? Did not the Savior bleed and die for them also? Friends, let us not grow weary in our missionary efforts.

Shasi, China.

A. C. SCHOLZ.

One of the major difficulties the missionaries faced, as was stated earlier, was the threat of war. Such war raised the prices, caused food shortages, and the food shortages were made worse by the fact the government forced the farmers to use their land, not to raise food, but opium in order to collect the high taxes generated by this drug. Geo Lillegard in a June 1, 1926 article describes these situations, and how the missionaries dealt with them.

Wars and Famine in Szechwan.

Szechwan is one of the wealthiest provinces in China. Evidences of the prosperity which the people have enjoyed in centuries past are to be seen on every hand—good roads, fine temples, and well-built residences, buildings of stone, brick, and tile being found here while in many other parts of China straw-thatched, mud-walled huts would be the rule. But during the last years, Szechwan has suffered more than any other province from civil wars, brigandage, and military oppression. Less is heard about this province than about the provinces where there are more foreigners, so that the conditions are not much advertised as being desperately bad. But the fact remains that no part of the country has had wars and brigandage so continually as this province. It is estimated that almost a million men are under arms in this province of sixty million people. Imagine what it would mean in the way of taxes if our American people had to support a standing army of almost two million people, and one can picture to an extent what the presence of such an army means in Szechwan. Our own district has seen little active warfare the last two years. But soldiers are everywhere in evidence, eating up the produce of the land like locusts. The result is that prices are steadily and rapidly going up. Rice, the main article of food, is four times the price that it should be and that it was even only a year or two ago. Many other articles are priced accordingly. And so even people who have work and who ordinarily would be considered well off find it hard to make both ends meet. How they manage at all is a mystery to the foreigner.

Another curse that is resting heavily upon the people of this province is opium. The military have in many places forced the people to raise opium in order to collect the heavy taxes that are levied on this theoretically prohibited product. The result is a shortage of food products in many mountain districts and consequent starvation, where there should have been good times. So desperate has the situation become in some districts that the people have risen up against their military oppressors, refused to raise opium, and even succeeded in driving the soldiers out entirely, at least for a time. Opium smoking has also been encouraged by the military in order to raise further funds by taxing smokers. A great many people have been impoverished and made wretched as a result of yielding to this habit who, perhaps, would never have acquired the habit if it had not been systematically encouraged by the military.

Thus this once prosperous province is becoming almost as much afflicted by poverty and famines as North China. Since this is due to causes which the people themselves can remedy if they wish, the large Famine Relief organizations have refused to extend help. And it is only right that help should be refused to those who are impoverished as a result of their own vices or weaknesses. But it is also apparent that many innocent people suffer with the guilty. We should like to be able to do something for them if possible. It is hard to see little children suffering hunger and want because the parents have become opium sots, or because soldiers have wrecked their homes. It is hard to see women becoming demoralized who might have kept such decency as heathen China expects of its women, if utter poverty and weakness had not left them defenseless before the soldiers. It is hard to see young men joining the army, China's school for banditry, for lack of any other way by which to earn enough to fill their stomachs. We can do so little to help the great need that exists. But with the money that has been received for famine relief and charity work we have been able to help a few and are heartily thankful for it.

Americans also know hard times, and many have felt the pinch of poverty. But after all, our people at home enjoy peace and plenty in comparison with all too many of China's poor people. As we try to alleviate some of the physical ills, let us work and pray that they may learn to know the Gospel, which alone has the cure for all ills, individual, social, and national, and which, if allowed to rule in the hearts of even only a small minority of the people, will be a salt to save the country from utter destruction.

Wanhsien, Szechwan, China.

GEO. O. LILLEGARD.

Not only did the missionaries suffer due to the war conditions. They also had to contend with a system to travel that made their lives interesting, to say the least. As was seen earlier they had mules, they had coolies who carried them around on chairs. Boats up and down the rivers also played an important role in transportation. Frederick Brand tells of one such boat journey he took up the Yangtze River in the September 7, 1926 issue of LW. The title of the article "Rev. Brand's Letter" does not give the slightest clue to the adventure he faced.

I remained at Shanghai only one day, departing on the evening of my arrival on the first steamer going up the river for Hankow. This city, together with two sister cities, forms a very populous center—the population is said to number about one million and a half—and is the seat of our oldest mission-station.

We reached Hankow half a day later than had been expected. The delay was caused by a storm we encountered after we had been on the Yangtze River about two days. The captain of the steamer and I had become rather well acquainted and sat together shortly after lunch discussing the political conditions in China. Altogether unannounced the sky clouded over, in a few moments rain began to fall, first lightly and then suddenly, in sheets and torrents, driven by a sudden violent wind, which blinded and tossed about every one that dared to breast it. Doors were torn from their hinges, windows from their frames, tarpaulins from their racks. On the storm-deck woodwork was shattered to splinters and strewn about. In the steamer's roomy saloon, tables and chairs and lounges and writing-desks and wall decorations and dishes were thrown into a heap like so much scrap and trash. My trunk, which had been standing on end in my cabin, was turned completely over, clothing and bedding and such personal effects as were not under lock and key were hurled about promiscuously. The sailors and shipmen rushed here and there to secure and save such articles as could be reached. The captain at once hastened to the bridge for the purpose of saving our good steamer, which was listing badly under the violent impact of the storm and was shipping much water over the lower deck.

I retired to my cabin to secure valuable papers and documents and then commended myself and everything that is dear to me to the protection of the mighty Lord, and awaited His gracious leading. I cannot conceal the fact that I thought it might be the pleasure of the Lord to terminate my visit to China, there and then and to call me home. We surely were in a critical situation, only a few moments, as it seemed, from shipwreck.

In His wonderful mercy the Lord put an end to the storm as suddenly as it had started. The wind subsided, the ship righted itself, and we thankfully realized that at least for the present we had been spared.

A survey revealed the havoc that had been wrought during the past fifteen or twenty minutes. All that day and the following day were needed to restore a semblance of order, and even on the third day the cabins were not yet dry and comfortable.

Proceeding farther up the river, we encountered several wrecks of ships and much driftwood, which evidently only a few days ago had been part of Chinese junks and other river craft.

The captain declared the storm to have been the most violent squall which he had experienced during more than thirty-two years of service in Chinese waters. The Chinese pilot and the officers of the ship called the storm a typhoon. Whatever it was, it was under the dominion of the Lord and served its purpose. To me it again demonstrated impressively that the Lord has wind and waves in the hollow of His hand and by His omnipotence controls them at will. When He said, "Peace, be still!" the winds immediately subsided. It is an easy matter for the Lord to rescue those who trust in Him.

We reached Hankow July 18. The brethren E. L. Arndt and E. Riedel and Mr. E. Wolf, a member of our church at

Hankow, were kind enough to await my coming, though they could not ascertain the exact hour of my arrival, and welcomed me, at the same time offering me the hospitality of their homes. I remained in Hankow four days, looking over our work and transacting some business. On Thursday after my arrival I went to Kuling, where we have our Walther League Retreat and where we hope to hold our annual General Conference on the 28th of this month.

Before closing, allow me to assure you that in spite of the disturbed political conditions in China our missionaries and our Christians have been absolutely undisturbed during the present year and especially during the past few months. Battles are being fought, it is true, but the seat of warfare is far removed from our stations. All the missionaries are here at Kuling, and we know that our Lord is our Shield. Why should we be alarmed? Neither have our fellow-Christians and our friends and relatives any real reason to fear for our safety. The Lord is our Refuge and our Fortress.

However, we commend ourselves and our cause to the daily intercession of our brethren. With cordial greetings,

Sincerely yours,

Kuling, China, July 26, 1926.

FREDERICK BRAND.

The next series of articles also, or better, again deal with the war. George Lillegard's article in the November 2, 1926 issue of LW tells of how even the river travel was menaced by gunfire. The situation was so chaotic in China that various nationalities had gunboats on the major rivers, a thing that did not please the "Red" party.

Carl Schmidt's article in the December 28, 1926, issue speaks first of all of the work that was being carried out in China. But it too turns to the war and bombardments in Wuchang where they had hoped to start some work. In this article he also makes mention of the 'concessions', that is those areas near the river that the British, Japanese, Americans, etc. inhabited, these areas too were hit by gunfire.

An unsigned article in the November 16, 1926 issue of LW gives an all too vivid account of a riot near the concessions. It tells of the thousands involved, the danger to the missionaries, and how the Chinese Christians bravely assisted missionaries who were, as it were, behind the lines.

War in China.

American newspapers have, no doubt, carried quite full reports regarding the war which has centered about Hankow of late, so that this account will deal mainly with the situation as it affects our mission and our missionaries.

While other parts of China have been torn by strife and civil commotion, the six stations of our mission have been graciously spared any serious trouble for fully five years. Now, however, it seems that the victorious advance of the "Red" army to Hankow means a complete upset in government and administration throughout the province of Hupeh, while the difficulties the British are having at Wanhsien may mean a still more serious upset in Szechwan. The future is in the hand of God. One thing seems certain, and that is that we shall find our mission-work sadly hindered in many ways during the coming year. May God in His good providence grant that it will not be for a longer period!

Six of our missionaries, together with their families and Miss F. Oelschlaeger, are at present in Hankow, in the Concession districts, where they should, humanly speaking, be entirely safe, no matter how the war rages about them. *None of our people have suffered any injury.* Steamers coming up the river have often been fired on, and passengers and members of the crew have been killed and wounded; but the steamers that brought our missionaries up to Hankow from Kuling came through the lines without being fired on at all. The Nagel, Arndt, and Riedel families still are at Kuling. The British consul would not allow the Nagels, who are British subjects, to travel to Hankow at this time. The Riedels have been advised to stay at Kuling for a time in order to permit Rev. Riedel and his son Paul to recover from illness. The Zieglers and Kleins, together with Miss M. Oelschlaeger, are at Shihnan, and as far as we know, the news of the situation in Hankow has not reached them yet.

The foreign powers, especially the British, are watching developments closely and are trying to give their nationals and interests in the Yangtze Valley every protection. A dozen gunboats, a large cruiser, several smaller cruisers, and destroyers in the river are guarding the Foreign Concessions, and strong naval forces have also been sent to Ichang and Wanhsien. The "Reds" have already inaugurated their "anti-British propaganda" campaign in the Wuhan cities and are protesting against the presence of foreign gunboats in Chinese waters. It is evident that war is threatening between China, or rather the "Red" party in China, and the foreign powers. But no one can foresee just what turn events will take to-morrow. Perhaps the "unexpected" will happen again, as it so often does in China, and bring peace instead of the dire disasters that short-sighted men foresee. God reigns, and His work and will must be done.

Hankow, September 8, 1926.

GEO. O. LILLEGARD.

As stated above, we arrived at Hankow Friday, August 27. Saturday was spent by the two brethren in getting their luggage and provisions, such as evaporated milk, packed for the overland trip to Shihnan. Much of Director Brand's time was taken up by Chinese callers, among them also a delegation of teachers, asking for a raise in salary. Saturday night they boarded a boat which was to take them up the river past our station at Shasi as far as Ichang. Another steamer takes one from there through the Yangtze rapids to Kweifu. From Kweifu it is a five-day overland trip to Shihnan. A few minutes after we had boarded the ship that night, the captain came on board with the information that the steamship company would permit no Chinese passengers to make the trip since the military authorities had given warning that they would fire on any ships that carried other than foreign passengers. So the lad from our Shihnan orphanage whom they had brought along on the trip down had to be left behind for the time being. We, who had enjoyed peace ever since 1921, were about to get a taste of China's civil war.

Before I relate the happenings of the following days, I shall give a brief report on the proceedings of our Kuling conference. We spent very little time on purely business matters. The financial end of our work and the building program for the next three years were scheduled for a representative meeting in fall after Director Brand has looked over the field. Missionary Zschiegner read a paper on "What Qualifications Does Scripture Require Christian Schoolteachers to Have?" The proper application of the principles laid down in this paper was made when we took up the question of educating native boys and men for the office of pastor and teacher. It was found advisable not to begin a new seminary class this fall. Provisions were made to give the four young men who graduated from our Lower Middle School in June and such older men as have signified their intention to study for the ministry more preparatory training for the seminary. The decision not to reopen the seminary this fall would have released the brethren Riedel and Arndt for evangelistic work. However, the Lord had made other plans for these two brethren. Towards the close of the conference Missionary Arndt was requested by the conference to proceed to the United States, where he and Missionary Gebhardt are to discuss with the St. Louis Faculty the so-called "Term Question." This question, "What term shall we use for God in Chinese?" has agitated the various mission-bodies in China for many years, and we, too, have found it necessary to come to some definite decision in this matter. Brother Gebhardt is not making a special trip to the United States, but is enjoying a well-earned furlough, having been in China seven and a half years. As to Brother Riedel, who also instructed in our seminary last year, his intention was to leave for Hankow immediately after the close of the conference. However, a medical examination given him shortly after the close of the conference showed that he will not be able to take up his work for, perhaps, many months. The allocation of our forces for the coming year was made somewhat easier by the fact that the Lord had made willing the hearts of five of this year's candidates to accept a call to China. The five new missionaries who were due to leave for China on September 25 have been distributed throughout our field. Conference spent no little time discussing theses presented on the question of taking over members of other churches not in doctrinal agreement with us. The various station, dispensary, orphans' home, and personal reports showed that our Lord is well able to bless our feeble efforts to extend His kingdom, no matter how great the difficulties. We closed the conference with the firm hope that the work which had been outlined for the coming year would redound to the glory of our great God. But we are already being hindered from carrying out some of our plans.

Work and War in China.

I. Work.

The sixth annual General Conference of the Missouri Synod China Missions, which was officially opened at Kuling, China, on July 28, closed on Wednesday evening, August 25 with the Communion service conducted by Director of Missions F. Brand. His confessional address was based on 1 Cor. 1, 30: "Christ Jesus, who of God is made unto us Wisdom and Righteousness and Sanctification and Redemption." We are making the most of Director Brand's visit. Aside from the opening address and reports on the work done at the late Synod meeting and on the dedication of the new seminary, Rev. Brand gave two lectures on the work which our brethren are carrying on in India. The day after the conference closed, Director Brand left for a tour of our mission-stations accompanied by the brethren Ziegler and Klein, who were returning to their work in Shihnan and Miss Oelschlaeger and Rev. Schmidt, who were on their way back to Hankow. We arrived at Hankow on August 27. The muddy Yangtze River was still level with its banks. I might add here that the Yangtze-kiang overflowed its banks at Shasi this past summer. The new home which the Mission built there for Rev. Scholz last spring remained high and dry, however, due to the fact that the property had been filled in five feet before any building was done.

II. War.

The storm which threatened to impede the progress of our work in this center already before we left Kuling, broke loose only a few days after Director Brand had left our stations up the river. Central China is now engaged in a great civil war. Hanyang, where we have an outstation, and Hankow are in the hands of the Southerners since the sixth of September. Wu-chang, which is just across the river from Hankow, where we hoped to begin work this year, is being bombarded from all sides. It appears to be but a matter of time until the last of the Northerners in this center will have been defeated. It was a strange sight that greeted our eyes when the Southerners began to attack on the three above cities. Never have I seen the natives move as fast as they did those days, unless it be on

the eve of the old Chinese New Year. Streams of Chinese men, women, and children rushed into the foreign concessions at Hankow. Rickshaw fare soared. Carrying coolies were at a premium. Apparently the Chinese felt they would be safer under a British, French, American, or Japanese flag than under their own. The Southerners, by the way, have discarded the national flag and carry one that is predominantly red. Foreign gunboats and destroyers hurried to the scene. Landing parties came ashore. The various foreign volunteer companies set up outposts on the edges of the concessions. I still have some twenty boxes in my home which were put there by Chinese Christians for safe-keeping. On several nights a number of our Christian women and children slept on the floor of my room. Only a few stray bullets fell into the concessions, so our people were in no danger. Fortunately most of the missionary families were still at our mountain home in Kuling. Thus they were spared a number of unpleasant experiences. Due to the crowded conditions in the concessions the Board of Health did not function well. At this time only the brethren Riedel and Nagel with their families are still in Kuling. Things have quieted down considerably the last few days, but the Southerners are by no means ready to rest on their laurels. They are out to bring all China under their control.

Missionary Lillegard left for up-river a few days ago with the intention of trying to get back to his station at Wanhsien, Szechwan. So far he has gotten only as far as Ichang. In a letter to his family at Hankow he writes as follows: "I shall not expect you to come up here, as they expect trouble here, and, besides, the Shihnanites may be coming here, so that this place would be overcrowded. I telegraphed Shihnan when I arrived yesterday (September 14), and later I learned that the Hankow brethren had wirelessly. The Shihnanites have sent telegrams asking if any of us have gone through, if river steamers carried passengers, etc. Apparently they are planning on leaving Shihnan. (Director Brand, too, is in Shihnan at this writing.) Student Shen, whom I took along from Hankow, left for Wanhsien to-day, and I shall await the outcome of his attempt at looking after my affairs before doing anything further about going up the river. Everybody advises against my going up. The British are preparing another expedition." The above lines need some explanation. Recently the Chinese general at Wanhsien commandeered two British shipping vessels at Wanhsien. British gunboats that tried to effect their release found it necessary to open fire. It is reported that about ten British officers and sailors lost their lives and twenty were wounded in the attempt to get back the commandeered vessels. The Chinese casualties are said to run into the hundreds. According to an eye-witness who called on Mrs. Lillegard to-day, we feel reasonably sure that our mission compound at Wanhsien, though not far from the general's headquarters, suffered no damage when the British shelled the city.

Here at Hankow things are gradually getting back to normal. Just so it is not the lull before the storm. The Southerners are doing all they can to get a firm hold on this center. Wu Pei-fu, the defeated Northern general, is reported to be in Honan, the province north of ours. Feng U-hsiang, the so-called Christian general, is said to have returned from Russia, to which country he had retired after his defeat by Wu several months ago. The Manchurian war lord, Chang Tso-lin, with his thousands of white Russians, is expected to throw in his lot with Wu. To us missionaries it matters little which side is victorious, although we do have some misgivings as to how we shall fare with the Southerners in control, because the Bolsheviks have more influence with them than with the Northerners.

"We went out and in at our gates in peace and enjoyed the fruits of the land undisturbed. But now, O great God, Thou hast withdrawn from us Thy protection and our peace.— O merciful God, remember not our iniquities, which are as many as the sands upon the shore, but according to Thy mercy remember us for Thy goodness' sake." (*Starck.*)

Hankow, China, September 18, 1926. CARL F. SCHMIDT.

"In Perils by the Heathen."

"I am on my way home from school in Hankow, China. Suddenly the siren sounds, and within a few moments all whistles on the gun-boats and ocean liners in port take up the signal of the riot-call. All foreigners congregate at the consulates, where they are formed into squads to help protect the women and children. Within a few minutes the guards are thrown around the white settlement, to hold back an infuriated mob of many thousands of blood-thirsty Chinese, eager for an opportunity to loot, murder, plunder, and kill. As soon as I have reached our compound, Mrs. S. and Mrs. Z. inform me that their husbands are in the Chinese city at their chapels. This means that on their return they will fall into the hands of the mob and that only a miracle can save them from being brutally murdered.

"I rush to the outskirts of the lines and get in touch with some of our Chinese, who immediately send scouting parties in all the directions from which they believe our two missionaries will come, hoping and praying to intercept them and bring them back home by the river, so that they will not fall into the hands of the mob. Two hours have elapsed, hours of anxious waiting. We hear that two foreigners have fallen into the hands of the mob and have been literally torn to pieces. Darkness sets in, and the mob grows larger and more infuriated. At various street intersections the guards fall back, and as they do so, the surging and howling mob, crying, 'Sa!' ('Kill!'), follows up the advantage thus gained. Again I send Chinese friends out, hoping they will find our two missionaries. Can you picture to yourselves the agony of the wives of these men, knowing what will happen if the mob is able to lay hands on them and not knowing whether they have been killed or not? Suddenly the rat-tat-tat of a machine gun! In twenty seconds thirty of the mob have been shot down. They fall back. The effect is marvelous. Where one minute before there had been hundreds, thousands of infuriated beings lusting after murder and plunder, there are now only the corpses of those who were unfortunate enough to be in the front ranks of the attackers.

"After six more hours of anxious waiting and praying our two missionaries returned. One of our students, guarded by God, met them as they were within a short distance of the mob on their way home, warned them of the danger lurking ahead of them, took them through many byways, hid them in the home of a friend, persuaded a small mob not to touch them, and finally got them down to the river, where, huddled under a blanket, they made their way back to the city."

The dangers of which the Apostle Paul speaks in 2 Cor. 11 are still being experienced by those who go to the mission-fields for us. A feeling of gratitude to them, not to mention the higher motive of our love to God and our obligations to a perishing world, should impel us to pray more earnestly and to give more liberally, so that the cause which these men represent may be mightily increased.

As can be expected, the missionaries and their missions were not left untouched by the political and anti-Western attitudes that engulfed the nation of China. Services were interrupted, anti-Christian literature was put up, Chapels were looted. Such events were described by Frederick Brand in "our Missions in China," from the February 8, 1927 LW.

Our Missions in China.

The political turmoil in China has now begun to react unfavorably on our mission-work in that country. Though not a single missionary, as far as the Board of Foreign Missions is informed, has suffered bodily attack, some mission property was destroyed at Hankow during the late Christmas season, and a number of our missionaries believed it to be necessary to retire to Shanghai until the storm blows over.

Latest reports from the field show the following missionaries to be at Shanghai: the Lillegards, Simons, Nagels, Fischers, Mrs. Hy. W. Theiss, the Scholzes and Cloeters. All the other missionaries are still at their stations, which tends to show that there have been no specially alarming disturbances in the cities where they are stationed.

The Board of Foreign Missions is in constant intimate cable contact with the brethren and has permitted them, if it should become absolutely necessary, to return home. However, the political situation appears to be easing up, and there is no apparent cause for an immediate departure from China. Let us continue to ask Almighty God to keep His sheltering hand over our brethren.

I append a report on the disturbances at Hankow as recited by Brother Zschiegner. Let us remember that it records happenings of more than a month ago and that since then we have cable assurances that all missionaries are well. Says Missionary Zschiegner:—

"During Christmas-time a serious situation arose in Hankow which vitally concerns our Mission. I shall briefly relate the happenings of the last few days for your information.

"Antichristian meetings were held in Wu-Han some time before Christmas, and we were aware that preparations were under way to spread antichristian propoganda and to make a general attack on the Church. Some days before Christmas our chapel at Lo Chia Teng was visited by a crowd which yelled, 'Down with Christianity!' and called our Christian workers 'dogs of the imperialists.' This chapel is in the country, and it is unfortunate that the police chief at that place has been removed, and apparently no police protection is afforded. However, this time the crowd passed by without doing any violence.

"On the 23d of December I had an unpleasant experience at Hsi Tzu Kai, in the native city. On that occasion there were several rowdies in the crowd who started to break up things, but stopped when I protested and when their own leaders (antichristian students) told them not to do violence. The Nationalist police also lent its aid. The incident passed over without any more physical damage than a smashed picture of the Christ-child in the manger and the theft of several bulletin boards from the wall outside the chapel.

"By this time Hankow was literally plastered with posters of the rankest kind. The enemies celebrated the Christian festival in a manner most pleasing to the devil by spreading lies and slanders about the Christian Church. The posters were stuck up on our chapels, and whenever any of our native brethren tore them down, some students were quickly on the job to paste up more.

"On Christmas Eve, when all our chapels were scheduled to hold children's services and all chapels were decorated as usual for the glad occasion at San Yuan Li, Rev. Riedel and several of the Christians were threatened; but the entire service could be held without disturbance. At Hua Chin Kai, in spite of the posters on the chapel outside and the threatening rabble, the glory of the Savior was sung by little voices. At San Hsin Kai the little band of Christians and about forty pupils held their services under a tree, but behind doors boarded up in the same way in which Chinese merchants board up their store fronts every night. At Hsi Tzu Kai the service was held up-stairs. At Lao Kuan Miao our Christians were in the midst of their services when the 'students' entered, followed by the usual curious mob, and began making antichristian speeches. No missionary was present, and the parents thought it best to send the children home and to disperse.

"On Christmas Day the agitation was worse, and the end of the day saw one of our chapels, Lao Kuan Miao, completely looted. While

at Hua Chin Kai a second children's service was being held (because the pupils from four schools worship at this chapel) and the service was completed, in the native city chapels services had been held in the morning. Just at the close of the Hua Chin Kai services, agitators came to the door of the chapel and climbed up on the iron grating which bars the windows and began yelling. It was the special grace of God that permitted us and our native brethren (some two hundred in number; the chapel was packed) to go home unmolested. For some reason the police interfered and scattered the trouble-makers. I state 'for some reason' because the serious part of the situation is that the authorities apparently are not taking steps to protect property of the missions, or, at least, the authorities are divided on this question, as the example of Lao Kuan Miao shows.

"Mr. Tso, the evangelist, was at my house when the incident occurred. He told me about the first visit of the 'students.' When he went back home and found the chapel looted, he returned and reported it to me, and I went with him to the chief police station in the native city, and we were promised that the authorities would take a hand in the matter. Tso also reported the matter to the local police station and gave the captain a list of the articles stolen; he even discovered some of the articles in the neighboring houses. The police arrested several culprits, but released them again.

"Rev. Schmidt and I saw the damage done to the chapel on the 27th. It is unbelievable. It is completely cleaned out. It is all due to antichristian agitators. It gave the heathen an opportunity to enrich themselves by seizing our property, and they took it. We called at the local police station and again at the chief station, as well as on the Commissioner of Foreign Affairs. The latter told us that the Nationalist Government stands for religious liberty. However, in this case they do not even give us the protection that has been accorded us in the past.

"I am also sending to-day's paper, which contains a notice about an incident at our Yin Wu Chow chapel. But it tells only half of what happened. When they tried to burn the Bibles there, one of our teachers told them what the Bible was and said they would have to burn him before they could burn the Bible. *There is faith.* In general, our members have shown great faith in this crisis. The Lord is with us; whom shall we fear?

"Do not be overalarmed by what I have written. I have merely stated the worst. To-day our schools are still running, except Lao Kuan Miao, and we intend to keep on with the work as usual and take things as they come, trusting in the Lord. 'He that chastiseth the heathen, shall not He correct?' It is a trial that must redound to the good of our Mission. 'Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy Law.'"

St. Louis, Mo.

FREDERICK BRAND.

Max Zschiegner in a series of articles entitled "Seeing Reds in China" gives an in depth insiders view of the threat of communism to the mission work. He also describes how the missionaries agonized over leaving stations due to the dangers that they presented to the nationals who were Christian. These articles describe the riots, the anti-Christian and anti-foreign sentiments that erupted, how members turned on them (in part III) and how an evangelist Mr. Pi was arrested at the end of a service are related in the same section of his article. The most touching note in this series of articles is that found in part IV where Mr Pi writes a letter to Rev. Arndt and confess^{es} a living hope that God would take care of him in his imprisonment. The articles come from the June 28, July 12, July 26, and August 9, 1927 issues of LW.

our "baby seminary," and Christian preaching and teaching was flourishing at twelve chapels and sixteen schools. Now our entire foreign staff, with the exception of Rev. Arndt, have evacuated their stations, and practically all of our schools have been shut down, and there is a very dark outlook for any possible mission-work by foreigners in Central China in the near future. Why all this? One large contributing factor, if not the main cause, is the epidemic of Communism that has spread from Russia to China via Canton under the wing of the Nationalist Party, which has conquered all the territory south of the Yangtze, including the cities where our Synod has mission-stations.

The Evacuation.

The instinct of human nature causing it to blame some one else for one's misfortunes and shortcomings, referred to above by Mr. Strawn, notwithstanding,—we missionaries ourselves must confess many shortcomings,—there nevertheless was an extraneous cause for the sad conditions that have brought about the general evacuation of foreigners from Central China. The Chinese have had an antiforeign and antichristian movement before, in 1900, when one-third of the foreign missionaries in China evacuated their stations due to the Boxer Uprisings. But now an alien, semi-Asiatic people has taken advantage of the smoldering hatred of a certain class of Chinese against the foreigners and, under the sham of helping the Chinese Nationalist aspirations to be realized, has caused the real friends of China, together with all foreigners who are here on legitimate business or otherwise, to be called *anathema* by the Chinese mobs.

It is not only because it was unsafe that we have temporarily left our posts. We left them reluctantly and cognizant of the words of our Savior: "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it," nevertheless convinced, not only that the danger was overwhelming because of the mere fact that we are foreigners, but also that the presence of foreigners among our little band of faithful Chinese was no longer of benefit to them, but rather a continual occasion for trouble.

It is almost confusing to one's missionary ideals to have to take refuge, while in the service of Christ in the mission-field, behind the gray cannons of battleships and the barbed-wire entanglements protecting foreign settlements in China. However, it is not at the behest of the Church that battleships are sent to foreign waters, but from a sense of duty on the part of each government, for the purpose of protecting its citizens in this country. And they would not, or should not, be sent if these citizens were only missionaries. But in the face of an all-consuming antiforeign Chinese mob, would it not be foolhardy if the foreign missionary did not join the foreign business man and take refuge to the protection offered by his own or another civilized government, when it is available and when his line of duty does not force him to do otherwise?

On the 6th of April our last party of missionaries to evacuate the Yangtze Valley sailed from Hankow for Shanghai on the steamship *Kungwo*. It was a British passenger boat. No American boats are run on the lower Yangtze. Though it is the largest passenger boat on the river, it was so loaded with refugees that, like many previous boats, the Chinese quarters were entirely occupied by foreigners and no Chinese passengers were accepted. We slept on the floor of the Chinese saloon. The passenger list comprised a very mixed crowd. There were business people, missionaries of many denominations, Seventh-day Adventists, Catholic priests, and eight nuns. The latter, in black robe and immaculate white head-dress, contrasted strongly with the bizarre Russian cabaret girls sitting opposite them at table, of whom there were also eight. "The rats are the last to leave the ship," some one remarked when he saw these abandoned girls come on board bedecked in their cheap fineries.

Evidences of Communism.

After the "capture" of Hankow by the Cantonese on September 7, 1926,—it was accomplished more by advance propaganda and by the treachery of a Northern general than by fighting,—events transpired in thick and rapid succession, which reduced Hankow to the deplorable state in which it is at present. We were soon aware of the workings of the Communist leaven. Labor unions and unions of every kind were formed; students' unions, teachers' unions, foreign servants' unions, rickshaw coolie unions, printers' unions, bank em-

Seeing Reds in China.*

I.

By way of introduction we must say that the radicals in China, more particularly in Hankow, are really flesh and blood.

Silas H. Strawn, American Plenipotentiary to the Tariff Revision Conference and member of the Extraterritoriality Commission at Peking, 1925—26, reported:—

"It is a primal instinct of human nature to attempt to blame some one else for one's misfortunes or shortcomings. I submit that any student of conditions in China to-day must conclude that the present troubles of the Chinese people are internal and not external and that the antiforeign and antichristian feeling now obtaining in some parts of China is the result of persistent agitation and propaganda intended to excite the Chinese people into a state of frenzy and unrest. . . . Any one who has investigated conditions in China to-day must conclude that extraterritoriality, unequal treaties, imperialism, and other slogans to which I have referred have nothing to do with China's troubles. These catchwords are being overworked by the agitators, *many of whom are Bolshevists*, the politicians, and the militarists to conceal from the long-suffering, patient, and industrious people of China the pathetic fact that they are being impoverished and enslaved to the ambition of the warlords for greed and aggrandizement." The italics are ours. Which brings us to our subject.

We were sent here by our dear Lutheran Church to do one thing—preach the Gospel of Jesus Christ for the salvation of Chinese souls. By God's grace it had been given us to see some of the fruits of this thirteen years' work of our Synod in China. Several months ago our twelve ordained men and three single ladies were in active work at six stations along the Yangtze, and last fall saw the arrival of the largest reinforcements to the foreign staff ever sent at one time by our Synod, *viz.*, five ordained men and a nurse. Nine Chinese had graduated from

* This is one of the most enlightening statements regarding conditions in China which we have seen anywhere. Two further instalments will be printed.—Ed.

ployees' unions, and even a tenants' union, which refused to pay rent. These were all active, and demands, strikes, parades, and demonstrations became the order of the day. Mobs carrying banners and yelling slogans vaunted the high aims of the Nationalists with great ostentation. The city was literally plastered with posters. Every wall, store front, and telephone pole bore cartoons and posters in lurid letters proclaiming what should be knocked down:—

"Knock down imperialism."

"Knock down British imperialism."

"Knock down the running dogs of the imperialists" (any Chinese in the employ of a foreigner).

"Abolish the unequal treaties."

"Take back teaching authority" (i. e., take from foreigners the right to open schools).

"Oppose Christian schools."

"Oppose the cultural aggression of Christianity."

"Knock down the militarists."

"Long live the Chinese revolution!"

Eventually more outspoken Communist sentiments were expressed, such as:—

"Join with Russia and the Communists."

"Long live the world revolution!"

"Down with the capitalists!"

"Who opposes Communism is a counter-revolutionary."

"Soldiers, laborers, peasants, arise!"

"All power belongs to the Tang" (Kuomintang, Nationalist Party), etc.

The late Sun Yat Sen's picture became an object of actual worship, and this and the blue and the red flags of "Nationalism," each with a white sun emblazoned on it, were hung everywhere. On December 11 the Russian Communist Borodin was welcomed to Hankow by a greater crowd than that which acclaimed the victorious Chiang Kai Shek upon his arrival. Borodin called them all "comrades" and told of "the heaven on earth" (his own words) that was to become the lot of the workers and peasants—so long oppressed by China's militarists (quite true) and by foreign imperialists—if they would arise now and carry on the revolution. No particular explanations or examples of imperialism were necessary to the ignorant masses. The mere slogans, as manipulated by paid agitators, were sufficient to arouse the people to the desired action. I repeatedly asked Chinese what was meant by imperialism, but got no more satisfactory answer than that an imperialist meant almost any one who ventured to disagree with, or happened to be in the way of, the new *régime*, particularly anything foreign. One Sunday we saw a parade passing our chapel consisting of at least two thousand women, the majority with bound feet and all dressed in a blue uniform, a wonderful example of the organization abilities of the Communist labor union leaders. One rainy day I saw a parade of men, women, and children carrying umbrellas, nothing daunted by the rain and deep mud, and—the cruelly distorted feet of the women. Schoolchildren, from the tiniest tots up to the self-important middle-school students, paraded the streets with banners. I saw a girl dressed in a natty man's uniform riding a bicycle,—in China, where in the past, convention has kept woman not only in the background, but entirely indoors. One rubbed one's eyes, amazed at the changes, and tried to accommodate oneself to the new order, hoping that, in so far as the revolution was directed against China's worst evil, the strife and oppression of her war lords, a change for the better might really come. The Nationalists had made glowing promises along the line of reconstruction, such as compulsory education, new railroads, dike building, a bridge across the Yangtze (!), and what not. As to the irregularities that had occurred, one must make allowances for those in a revolution. But, alas! the movement began not only to smack of Communism,—it stank, it decayed.

Methods.

We perceived a great similarity in methods between those of the Nationalists in Hankow and those of the Communists in Moscow, as, by reading at that time such books as *The Tscheka*, by Paul Popoff, and *Impressions of Soviet Russia*, by Charles Sarolea, we were able to draw a comparison. Professional agitators and *agents provocateurs* were employed. As our schoolgirls were coming out of chapel one day, they were halted and called "running dogs of the imperialists" by one who had evidently come there for that purpose. This man also

railed against the British rule of India; but when asked, he could not say where India is. That the *Tscheka* methods of terrorism were also in practise in our city of Hankow was rumored and hinted to us many a time, and our Chinese became very wary of their conversations. They also questioned us about the doctrines of Communism, and we warned them against its errors and the delusion of a Communist heaven on this sinful earth. But the most effective and underhanded method employed in Hankow was the manipulation of propaganda to stir up the mob to hatred and violence. Sarolea says the Soviet politicians "know the psychology of the mob. They know how to sprinkle their speeches with the catchwords and the phraseology of the demagog. . . . Their methods of propaganda are the methods of bluff, blackmail, bribery, duplicity, and espionage." Successive incidents in communistic Hankow tended to bear him out in this.

Antichristian.

The experiences of our congregations at Christmas-time, when a wave of persecution was raised by means of printed and verbal slanders against the Christian Church, have been reported in the LUTHERAN WITNESS. The Lord strengthened and guarded His flock, and though there was personal danger at times, not a member of our church was harmed. But the fury of a Chinese mob after it has been harangued by antichristian students is illustrated by the complete looting and demolition on Christmas Day of everything in our Lao Kuan Miao chapel. The pulpit and everything was taken. Not a bench remained. Even the doors and the windows were torn out and also sections of the wall. Some of our members showed great faith on several occasions. That was a persecution such as our little mission had never before experienced, although we felt that this persecution, too, proceeded more from political than religious motives. When Rev. Arndt and I called at the students' union headquarters, we heard the views of their leaders; the usual anti-imperialism, and England and America were named as the arch-imperialists. We discussed Communism with them. Asked if they would divide their clothes with some one poorer than themselves, they said they would, and in the next breath they blasphemed God and said, "There is no such thing!" Is it difficult for a Christian to conclude that Communism is not only impossible of practise by champions of it who know nothing of the fear and love of God, but, furthermore, that it is a hypocritical, farcical practise of deception on the gullible masses and a dangerous tool and weapon in the hands of the unscrupulous? It was such as these who engineered the antichristian propaganda and riots at Christmas. For in the crowd of youths at the students' union I recognized one whom I had seen two days before Christmas amongst the leaders of the mob that created a disturbance in our Hsi Tzu Kai chapel.

Shanghai, China.

MAX ZSCHIEGNER.

Seeing Reds in China.

II.

Antiforeign Movement.

The antichristian movement abated after Christmas, and New Year's saw Great Britain the chief target of the propagandists, who worked the masses up to fever heat. The crisis came on January 3, when, from the steps of a steamship office on the British bund, we ourselves witnessed a thin line of British marines and volunteers lined up in front of a menacing mob of thousands of Chinese, but with orders not to shoot. They did not shoot, and one had to marvel at their self-control. Agitators could be seen waving their hands and yelling in the faces of the mob and inciting them to curse, insult, and stone the "British imperialists." No blood was shed, excepting for the wounding of three British sailors and several Chinese, and the near-murder of a German who came upon the rear of the mob unawares and received 36 knife-cuts before he dragged himself to the defense lines of the Concession. (The Chinese coolie, of course, cannot distinguish one nationality from another and only recognizes the fact that you are a hated foreigner. Sometimes when we appeared in the native city, where few foreigners are seen, — still less in those days, — we would observe passers-by glance at us and mumble to each other, "Russians!" Russians could travel the streets with more impunity.) But the result of this mob riot was that the British withdrew their defense forces from the Concession and left it to the protection of the Chinese authorities. The British immediately had their women and children leave Hankow, and the American Consul advised our nationals to do the same. Many did, though none of our members left at that time. This move of the British had the effect of causing the Nationalist leaders to call off their hounds. The anti-imperialist posters were taken down, and orders to let the foreigner and his property alone were stuck up in their places. I remember some of our Chinese coming to me rather mystified and saying: "This new government is strange. First they provoke us to hate the British, and now they suddenly give orders to the people not to say a word against them. Speech-making on the streets is forbidden, and people are not even allowed to congregate in groups."

Further Communist Influence.

History was in the making. After a long series of negotiations the British and Chinese came to an agreement, in which the British conceded to the Chinese demands and handed over their Concession to a Chinese Municipal Council. Foreigners'

in Hankow were pessimistic when on the last moment Eugene Chen refused to sign the agreement after having referred it to the Party. Foreign newspapers hinted that Borodin was preventing the Chinese from coming to a peaceful agreement with the "imperialists." Nevertheless, after some weeks more of negotiation the agreement was signed. The day after the signature there presented itself in Hankow the mystery of fresh anti-British posters, pasted everywhere in public. In fact, a new campaign was begun to make it impossible for the foreigner to live in Hankow. Beginning with March 12, the Nationalists published a daily paper in the English language called the *People's Tribune*, exceedingly communistic and unreliable. Just an illustration of their evasions. One morning foreigners walking in the British Concession were insulted by a group of coolie soldiers. We happened to stroll into their presence ourselves. We were about to proceed from the bund to the steamer to meet Rev. Theiss, who had just returned from Shanghai, when a group of dirty, insolent soldiers thrust their bayonets into our faces and commanded us to halt, saying if we proceeded another step, they would shoot. When we turned back, they followed and ordered us off the bund. We turned down a side street, and they followed us farther and finally halted us again and arrested us. One of us gave them his card showing that we were Americans; but they could not read their own language, and it was only after we had gotten a Chinese to read it for them that they decided to let us go. This and similar incidents of the morning were reported in the *People's Tribune* as a "misunderstanding," with the statement added that the troops were there only to protect foreigners on the bund.

Ten days after the appearance of the Nationalist sheet the other two English-language newspapers of Hankow, which had been printing editorials opposed to Communism, were closed by the Labor union. The employees were called out and threatened with death if they lifted a hand to help their employers. Even the rickshaw coolie of one of the editors was seized by the terrorists. After a few days even the mimeographed "strike editions," which the foreign staffs had put out with their own hands, had to be discontinued. The *Herald* pasted posters on its windows stating that it had been forced to suspend the publication of the paper and that they had received neither explanation nor any help from the Chinese authorities, and concluding with the words in bold letters: "Ask Borodin — He Knoweth!" On the same day, March 21, the labor unions closed all foreign banks in Hankow, including the National City Bank of New York, where the funds of our Mission are deposited. It was evident that these incidents did not occur from economic causes, for the majority of the Chinese employees were anxious to go to work and were satisfied with their conditions. Naturally, the bank employees were the best-paid Chinese clerks in Hankow. Meantime, every second or third day became a holiday and an occasion for demonstration for the common people, among whom were thousands of now idle factory laborers. Never before had we witnessed such fantastic lantern and dragon parades. The paper lanterns, etc., were supplied in large quantities from Canton, as the so-called *People's Tribune* informed us. The people were even promised, according to public posters, the shocking innovation of a parade of naked women through the streets. This, thank God, did not materialize, at least not so far as we know.

Effect on Our Work.

I have dwelt at some length on the political and industrial situation because of its effect on our religious work and in order to give you the background to the following. We were confronted, first, with the problem of the attitude of our Chinese Christians to the new government. The revolutionary powers were the powers that be. But it was a strange government, a government by committees, apparently with no responsible head. The Party was responsible for everything. The Party was divided into wings. The wing which held only to Sun Yat Sen's principles was called conservative, and it is true that these principles do not contain so much that is objectionable from a Christian standpoint, though Sun Yat Sen himself invited this moral disease of Communism to his land. The Communist "wing" became the whole bird. And gradually it was evident to us that a Christian could not with a good conscience join the Kuomintang. Alas! some did.

Of course, the most far-reaching evil effect of this anti-foreign and lawless Communist epidemic was the general evacuation of missionaries from the Yangtze Valley. And one by one our stations, too, were gradually evacuated by our mission-

aries on the urgent telegraphic advice of our State Department and our consuls. In several cases especially it seemed that the evacuation of the missionaries with their wives and babies was done just in the nick of time. For instance, the agitators just reached Shihnan and stirred up hatred against the foreigners the day after Rev. Klein and Rev. Ziegler, their wives, and six small children and Miss Marie Oelschlaeger left there in chairs for a five-day overland trip to the river, where they waited one day to be picked up by a steamer.

Most disheartening of all was the fact that we were now confronted by the same antforeign spirit amongst a certain element in our own circles. And they used real Bolshevik methods against us. Especially now personal enemies of the missionaries, here an ex-evangelist and there an ex-teacher, who had been dismissed for some good reason, seized the opportunity of taking revenge on the missionaries and on some of their own brethren whom they called by the hackneyed name of "running dogs of the imperialists" and "sons of foreigners." The latter is the worst curse-word you can hurl at a Chinese at present and the greatest insult you can give him. This revenge assumed the practical form of trying to force money out of the missionaries. It has always been to us a cause of much heartache and a shamed feeling crept over us, knowing that many of our dear Christians at home have given their dollars and cents out of their necessity and that so often many of our Chinese have appeared to be "in it only for the money," and that mission funds, therefore, have frequently appeared entirely wasted on them. This is the seamy side of mission-work. But now it reached the limit, and I am constrained for truth's sake to write you about it. Of course, this has always been the sad experience of the Christian Church.

Already at the end of January a janitor at San Yuan Li caused a surprising amount of trouble simply because he was a member of the labor union, whose power had become supreme since the advent of the Communists. They could picket a place and even resort to violence without fear of interference on the part of the authorities. Their audacity was born of a new security, a freedom from all restraint of the law, and was begotten of their lust for money. The congregation was helpless; for they were threatened with the accusation of being counter-revolutionaries if they dared oppose this little demagog. The missionary in charge yielded to his demands for money for the sake of the Chinese congregation. But this was not the end. One might easily understand that a Chinese janitor, even though baptized, might show up thus. But how discouraging it is when students and teachers and even an evangelist fall into such Bolshevism!

Shanghai, China.

MAX ZSCHIEGNER.

Seeing Reds in China.

III.

It is necessary here to go back to a few weeks before Christmas, when the Nationalist Government promulgated school laws forbidding the instruction of religion in schools. The laws went into effect a month or two later. Before Chinese New Year's (February 2) and especially during the fifteen days' vacation beginning with that date, indeed, for weeks afterwards, we made efforts, together with our Chinese brethren, to secure a modification of this law or exemption for our primary schools, especially for our middle school, where all the students are baptized members, most of whom are supported by stipends. We visited various officials, especially those connected with the Education Bureau, and consulted with other missions. Most of the latter closed their schools, but at least one mission compromised with the enemy. On March 3 there was a meeting with our evangelists and with representatives of congregations at Lao Kuan Miao Chapel (which had been renovated since the looting, thanks to special donations from friends in the United States), and a final attempt was made to induce the Education Bureau to sanction the opening of such schools as might still serve our purpose. At that time a layman at that chapel had offered to contribute half of the support of one school if we could carry on. But the committee of some of our best members returned the next day, convinced that it was impossible either to register our schools or to keep them up and maintain their Christian character. Our primary schools were closed. With the intention of preparing for a hoped-for better day a half-day school in religious training for our teachers was then begun by the missionaries. The teachers were to spend their mornings in giving private instruction to the Christian children only in whatever manner they could.

Brother Schmidt attempted to transform the middle school into a "Lutheran Young Men's Bible Class." But soon the trouble started, and it was the most trying period of our experience at Hankow. In line with the new spirit of the times the students demanded coeducation. This sounds harmless to Westerners and might even be practicable in China if introduced gradually, but not at this time, when Communism is striking at the sacred relations between the sexes. The students formed their own union, which from the beginning was dominated by a few rascals. Lo, an evangelist who in matters of doctrine never had acquired a good knowledge, now turned Communist. He joined the Kuomintang and permitted a chapter of the Party to hold meetings at the Hua Chin Kai school. This also became the gathering-place of our students. The middle-school teachers and Evangelist Pi, of San Yuan Li, reprimanded the students, but they were so recalcitrant that the teachers finally tendered their resignation.

By this time all our missionaries had evacuated the stations up-river excepting Ichang. The Nanking outrage occurred then and caused the consul to insist on the evacuation of all Americans from Hankow who were not stationed there, because further trouble was expected from the Chinese. The Shihnan people and the Hankow married ladies and the children then left for Shanghai.

Sunday, March 27, after I had finished the services at the Hua Chin Kai chapel, there was a harrowing experience with Lo, who flew into a rage in the presence of the whole congregation. But at the same hour something worse happened. At the San Yuan Li chapel Mr. Pi had not yet finished preaching when the police entered and sat down. At the close of the services the police arrested Pi and the middle-school teacher Li and said they were also looking for Teacher Wang. On what charge? Antirevolutionaries! And by whom was the charge made? By our own students! Our best evangelist was arrested, a man who has been with us for a long time and, although a Northerner by birth, surely is not implicated in any political affair! Pi and Li were taken to jail on this ridiculous charge.

Then followed a week that will not be forgotten by us. Every day we visited the Chinese Foreign Office, and once we got so much "assistance" from them as to be favored with a representative at our meeting with the students, who, on their part, had a representative of the radical Students' Union present. They received much cooperation from that lawless organization.

They had published slanders against us and our Church in the Chinese newspapers, calling us imperialists and even going so far as to accuse Rev. Schmidt of having done away with one of the students, who, we supposed, had left Hankow, but who really was in league with the students. Instead of taking the student to task for such evident slander, our Chinese "friend," the representative, told the students they had better inquire of the pupil's parents, who live several hundred miles in the country, whether or not he had returned home. We received no help from the authorities. The thing resolved itself into a case of blackmail when the students presented demands for money. We would have felt obliged to give them their traveling expenses home in any case, but here they demanded \$100 each, and at first even more. We were at our wit's end. We discovered that several men who had formerly been in our employ sided with the students and directed them in this shameful behavior.

Meantime the training-class for teachers had to be discontinued. The primary teachers were idle. The political situation looked as if we might all have to evacuate at any time. We decided to dismiss all our teachers for the term, pay them three months' salary in advance, and also give our evangelists three months' salary. But the banks were still closed. After some difficulty, money was obtained, and since it was the first of the month, it was paid to our Chinese staff.

Sunday, April 3, some Christians of San Hsin Kai signed a petition protesting the innocence of Pi and Li. But this would have little effect with the authorities until the matter with the students had been settled. That day, to our chagrin, we heard that now, too, a certain element among the primary teachers were holding a meeting for the purpose of likewise making demands for more money, and they also used the new propaganda methods with which Communism has endowed Hankow, though this time in the form of vicious mimeographed tracts. They were not satisfied with the three months' salary, and they, too, waxed eloquent in shouting the slogans that have come from Moscow. Then we sat, reflecting long, and did not know what to do except to pray. Thus we were sitting there that Sunday afternoon, when an event occurred that had a direct bearing on the whole situation.

Shanghai, China.

MAX ZSCHIEGNER.

their marines and volunteers guarded the borders of the Concession with machine guns and barbed wire barricades. The latter have been on hand in all concessions for the last year in Hankow, ready for just such occasions as this. By nightfall the mad crowd was gotten in hand.

We slept on the boat. Now the possibility that we might leave Hankow evidently brought the students to their sense. For during the next two days, with the help of Evangelist Ma, the negotiations with the students were brought to a close. They were given traveling expenses and a small sum extra, but part of the money was withheld, partly because we had no more, and partly because we wanted to see if this would effect the release of Pi and Li from prison. We fully expected that such would be the case.

We slept on the boat also the next two nights. "We" means the remaining Hankow missionaries (with the exception of Rev. Arndt) and the Ichang missionaries, who were the last to arrive at Hankow. Two of our most faithful men who stuck with us through thick and thin now advised us to leave Hankow temporarily. They insisted that our presence with the funds of the Mission would only be an invitation for more blackmail and similar trouble, especially now that some rascals among the teachers were designing further trouble and were fully capable of excelling the students in this. We felt that this was the only thing to do. Further political trouble seemed imminent. The consul urged evacuation. Congregational affairs had already been put in the hands of our Chinese Christians under the leadership of the evangelists. (Lo had been dismissed.) The native preachers were able to take care of the services at the various chapels and promised to do so faithfully. We had left financial support in their hands, all that we could obtain at Hankow, though there was still money on deposit in the bank. (To this day, May 10, the banks have been unable to reopen.) Furthermore, our remaining there would be more likely to delay than to help the release of Pi and Li. So we left Hankow — with heavy hearts.

Misery loves company, so be informed that all other missions had the same, and still worse, experiences. In Shanghai we heard many stories of the same discouraging nature. Yet it would be a mistake to be discouraged. God still lives. Our Chinese Church is by no means undone; sifted rather, and we can testify that there is also good grain in spite of all the tares. As a witness to this fact the following (translated) extract from a letter received by Rev. Arndt from our two men in prison is a touching example: "We are unjustly imprisoned. Since this has not occurred for the cause of the Lord, we cannot avoid feeling somewhat uneasy. But when we think of the words: 'Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord,' our heart is comforted. We have enjoyed great peace of mind for three weeks. To-day is Easter, and this has strengthened our hope. We are very happy that we still have an opportunity to study the Bible and to memorize hymns. . . . Our one hope in the midst of this danger is that God will be gracious to us, and we trust that our pastors will pray for us that we may be delivered from every evil and enter into His heavenly kingdom. Amen. Pi P'eh Yin. Li Chi Chang."

Let us pray God to preserve America from that dread moral disease, Communism, and to free China from it. There is only one antidote for it, and that is sound Christianity, not a mere social service gospel, but a living faith in Jesus Christ, the Son of God, our only Savior and Redeemer; a faith which by the indwelling of the Holy Spirit regenerates man and upholds truth and honor among men to the glory of God.

Shanghai, China.

MAX ZSCHIEGNER.

SEEING REDS IN CHINA.

IV.

There was a rap at the door, and this time it was not a Chinese coming for money. An American briskly informed us: "Things are popping down in the Japanese Concession, and it may come this way. A Japanese sailor stabbed a coolie, and there is a riot. The Japanese have landed marines." We went out and could hear the mob. Everything was exciting in the streets. We went to warn the Arndts, but no one was at home. When we got to the bund, we heard two machine guns go off down in the direction of the Japanese Concession. This was enough, plenty, to cause us to hasten on board a steamer moored at the British bund. The American consul ordered all Americans to board ships, but it was hardly necessary, as they piled on from all directions. Miss Gruen and Miss Arndt were brought from a place where they had been visiting by an automobile guarded by Nationalist troops. They had to pass through part of the mob and saw a Japanese dragged through the streets half naked, and they could not tell whether he was dead or alive. The mob was furious, and the small incident of the stabbing developed into a frenzied, looting, murderous mob, demanding the return of the Japanese Concession to the Chinese. The Japanese citizens were evacuating as fast as they could, while

As can be expected during long drawn out war efforts, the suffering only became worse for the people, and the conditions were made even more uneasy for the missionaries. A May 28, 1929 article by Frederick Brand tells of the famine conditions that drove the people to eat whatever, perhaps even children. Mission stations were avoided due to 'bandits, and housing was looted.

A report from Missionary A. H. Gebhardt in the September 2 and 16¹⁹³⁰ issues of the Witness tells of the seige of Shihnan. It is an account that seems to be fiction-like in quality as he describes their flight from Shihnan, helping their orphan boys to safety, trying to save some of their possessions from looters, taking refuge in a temple, and finally hiding behind that temple.

A letter from Miss. Marie Oeschlaeger in the March 3, 1931 issue provides a first-hand account of what it is like to be under fire in one's home

mentionable slavery and shame. Whole districts are being depopulated. The Chinese government has inaugurated extensive relief plans, and these are being wholeheartedly backed by our own and by other foreign nations. Part of the stricken area borders closely on the sections in which we are laboring. The Board of Foreign Missions will gladly forward all relief moneys.

Only quite recently definite reports were received with respect to losses sustained at our far-inland stations by our Mission and by our missionaries. I cull from a report of Brother Gebhardt: "Of all our mission-stations, Kweifu has suffered most, both politically and religiously. The city was looted very severely last summer. General Yang Sen's troops were withdrawn to assist him in his march on Chungking, and during this time the city was occupied by bandits. It is reported that twelve hundred families deserted Kweifu when Yang Sen's soldiers left the city. The city had previously been looted when Yang Sen's soldiers were withdrawn to put down a revolt, but the second time things were much more extreme. This past winter, during the renewed outbreak of fighting, the city was again looted. Last summer our rented mission-premises were pillaged, practically everything being taken or destroyed except books and a few articles of furniture. This last time our gate-keeper had just received a long-expected money order for sixty dollars. It arrived just in time for the bandits. They even tied the poor man, but upon intercession of passers-by he was released.—Last summer the city was infested with bandits and for this reason was not visited by our missionaries. Besides, steamers refused to take passengers for Kweifu. Our mission has no employees at Kweifu except a gate-keeper. It appears the small group of baptized Christians there will remain faithful."

At Shihnan we have two missionaries' residences on a hill-top, about a mile from the city. "In the fall of 1927 a large body of Szechwan bandits swamped down upon Shihnan and vicinity and besieged the city for about a week. Our new residences were looted by these brigands. The windows and doors were wrecked, and the missionaries' household equipment, provisions, books, and the like, were in part completely destroyed, in part soiled and damaged. Only very little was left unharmed. A good many books belonging to the Rev. A. H. Ziegler, however, are still in good condition after passing through the hands of the bandits. The contractor's estimates for reconditioning our houses is \$2,117 (gold). Our rented houses in the city were in normal condition. Soldiers had, however, repeatedly camped on our premises during the past two years and even during the past four months. Judging by the conditions found in Shihnan during these four months, the 1927 troubles will put no greater difficulties in the way of mission-work than did the Boxer Uprising in 1900. There may even be greater conquests ahead for the Gospel than during the period of 1900 to 1926."

May 7, 1929.

FREDERICK BRAND.

China in the Throes of Famine and War's Aftermath.

Our Christian day-schools in China are continuing to operate unmolested, though they have not yet registered with the government. At Hankow the present enrolment is approximately 500. The regulations of the national government with respect to education are very drastic and, if put into effect, would force us to close our schools, as some of the provisions infringe on our Christian conscience and work against the very purpose of our educational work. One of the paragraphs of the educational code stipulates: "Private schools cannot hold religion as a chief subject, nor can any scheduled subject be substituted by religious subjects." Steps are being taken to induce the Chinese government to assume a more liberal attitude. It is hoped that these efforts may prove successful.

Under the law the Christian day-schools are conducted by our Christian congregations, but they are largely subsidized by our Mission. In Hankow the Rev. H. C. Klein has been placed in charge of all elementary school-work.

Since last September Missionary A. H. Gebhardt has been at Shihnan, our most remote station in the interior of China. This station could not be visited by our missionary brethren since the exodus early in 1927. Though the congregational work had been carried on by our Shihnan Christians with the occasional help of an evangelist, many distressing disorders had crept in, which required careful investigation and wise adjustment. During the past winter Missionary Gebhardt's time was exclusively devoted to this charge. Quite recently he planned to visit Wanhsien and Kweifu. Kweifu had been closed against foreigners by the still rampant banditry and antiforeign sentiment since 1927. Information has not yet come to hand, but because of recent violent political disturbances in that section it is believed unlikely that Brother Gebhardt succeeded in reaching Kweifu.

The war in the neighborhood of Hankow caused a great deal of unrest and uncertainty in that city, but I am glad to be able to report that our work was not interrupted, nor did any harm come to our missionary brethren and their dear ones.

Famine conditions in certain sections of China beggar description. Reliable reports indicate that millions of our fellow human beings are face to face with starvation, and many are actually starving to death. Dry leaves, roots, bark, offal, carrion, and other noxious and nauseating things are being devoured to sustain life a few days longer. It is even rumored that children have been slain and used for food. What a horror! Young girls and wives are being sold for a pittance into un-

The Siege of Shihnan, China.

During the early part of June our missionaries at Shihnan had a very thrilling experience. Bandits in large number threatened the city and ravaged the surrounding territory. Shihnan is a walled city, perched rather high on the hills, above the Clear River. In the city proper we do not own any property, but occupy a roomy rented semiforeign building for mission-purposes. Our property lies beyond the river, well up the hillside, about a mile from Shihnan, near a village called Yang Wan. Here we have two comfortable dwellings for our missionaries. The buildings were completed four and a half years ago.

From a report sent by Missionary A. H. Gebhardt I gather and cull the following recital of the exciting happenings.

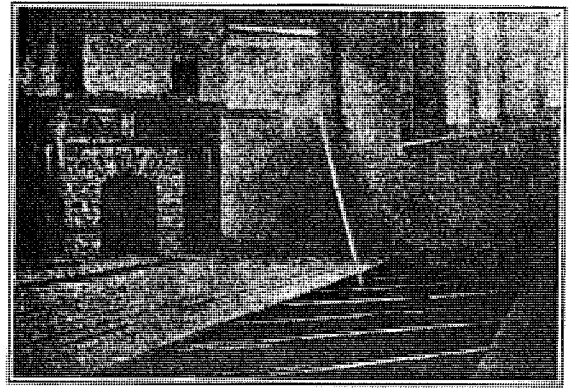
FREDERICK BRAND.

June 2. A report reached Shihnan that bandits are in the neighborhood, two thousand to three thousand strong and well armed. Our missionaries decided to take refuge in the country until the bandit menace would be removed. "We hurriedly made arrangements for our departure. A carpenter who is employed by the Mission was left to watch our residences. Our night-watchman was also asked to stay. An old man who serves as carrier for the orphanage, too, remained. Besides these, several masons who were rebuilding our compound wall agreed to continue with their work. The man in charge of our farm said he would remain for a while longer. We had twenty-seven orphan boys and four other young men at Yang Wan on our place. These we divided into five groups, gave them money for ten days' board, and told them to take refuge in various places out in the country. One group of five boys was told to go with us. Arrangements were made for a sick boy to go to the city. Having completed our arrangements, we set out afoot for Ya-tzu-t'ang, a place about fifteen li (five miles) southeast of Yang Wan. We took little enough with us, compared with what we left behind. I decided it would be unwise to leave account books and my Remington Portable at home; but I left my correspondence files and several good books which I had brought out from the city. The Rev. Mr. Mueller left his Royal typewriter and his phonograph behind, also some good books, and Miss Oelschlaeger much of her clothing and household utensils. We felt, however, that we did not wish to take all our belongings with us while fleeing from the brigands. It was 11.15 p. m. when we set out with four lanterns for a place of safety. It was about two o'clock when we arrived at the home of our friend. I feared our 'caravan' of seven carriers, four foreigners, five boys, two cooks, and our guide would frighten our prospective host. So the guide, whose home happens to be near Ya-tzu-t'ang, and I left the rest of the party a short distance from the home of Mr. Ch'en and went ahead to rouse him. It was not long before we had awakened him and told him what had brought us there. I had visited Mr. Ch'en several times. He has often come to our services in Shihnan, not so frequently recently as several years ago; but the orphanage has often bought firewood of him; so we all felt quite safe in his home. We put up for the remaining two hours of the night in a very makeshift way and succeeded in snatching a little sleep. Before morning it began to rain, and those of our party who lay asleep out under the open canopy of heaven were obliged to seek cover. I happened to be one of these."

On the 4th of June the group moved to a place considered even safer than the one to which they had gone first—and found a very hospitable Chinese host by the name of Yang Ming-fang. Near by on the mountain was an ancient fortress and temple. Meanwhile forerunners of the government troops had arrived in Shihnan and gave promise of a larger contingent, which was to arrive soon after for the protection of the people. It was also reported that some bandits had arrived outside of the North Gate of the city, about 200 strong. The report continues:—

"To-day, the ninth of the Fifth Moon (June 5), was market-day at Ch'i-li-p'ing, a suburb. Many of the local people who had been to the market came rushing back home; also a number of people from Shihnan who did not dare to return came to the mountain, which showed us that the bandits had arrived. We had previously decided to go up to the old fort and the temple for the night; so we left about 8.45 p. m. and arrived at the temple about ten o'clock. We left the five boys from the orphanage at our hosts, where we thought they would be well cared for. We spent a quiet night on the mountain. I called on the officer of the district this morning, as I had done before.

There was not much reliable news. The bandits had not crossed the river (Chingkiang), but remained on the west side. Yang Wan was still safe. We were all amazed that we could not hear any firing yet. The bandits were now reported as being



Interior of the Mission Bungalow at Ichang after the Looting in 1927.

from two to four thousand men strong, many of whom are not equipped with guns."

During the following days nothing of special importance happened. On the 8th of June the government troops were reported as being only some ten miles from the city and that the bandits had sent a large contingent of men to engage them. "Upon our return to the temple we held a short service in Chinese. Our orphanage boys had been called together for this purpose. It was Pentecost Sunday; so I read Acts 2, 1—13 and briefly explained this text. We had too few hymnals to sing, otherwise we should have sung a few hymns. The fact that we were in a temple was no obstacle to holding a Christian service. We sent several men to Yang Wan to bring up more of our belongings. They returned about 8.45 p. m. and brought a Royal typewriter and a phonograph with records belonging to the Rev. Mr. Mueller, some bedding and clothing belonging to Miss Marie Oelschlaeger, and perhaps a few other things. They saw one man with a gun near Yang Wan, whom they considered a bandit, but they succeeded in avoiding him."

On the ninth news was brought that firing had actually begun. "We immediately rushed to the top of the mountain, where we could see the Shihnan Valley, but not the city itself. Firing could be heard in the direction of T'ien-ch'iao. I rushed up to the temple with the news that the battle was on in earnest; and we foreigners went to the west edge of the mountain and listened to the firing. Soon the firing at Shihnan grew very rapid, and we knew that the battle was on there, too, in earnest. Somewhat later the firing moved from the North Gate northward into open country, and we drew the conclusion that the bandits had been driven back. We remained out till nearly noon, when the firing let up somewhat. We were now in high spirits and began to plan for our return to Yang Wan the next morning. It was reported that the Tenth Division had three battalions in Shihnan and that there were seven battalions in all. . . . At dusk we received very disturbing news. It was reported that Hsiang Chi-ch'uan's men had sallied forth from the city, leading the attack in pursuit of the fleeing bandits. His men had hotly pursued the bandits, when suddenly a group of brigands descended upon them from the hills to their left and back, thus surrounding them. The outcome was disastrous. The Kweifu troops were also out in pursuit, but they failed to come to the rescue of Hsiang's men. Reports had it that one or two companies, estimated at from one hundred to two hundred men in all, had been almost completely annihilated, only eight or nine men escaping across the river and joining the Ch'i-li-p'ing militia at the pagoda. The leader of the pursuing contingent out of Hsiang's militia had also lost his life while trying to cross the Chingkiang. . . . Yang Wan had remained undisturbed. Our carpenter was hiding many of our belongings for us. We saw at once that we should not return to Yang Wan in the morning."

The following days were again days of great uncertainty and nervous strain for our missionaries. Frequent and desultory firing showed that the bandits had not yet been cleared out, although additional troops had arrived for the protection of the city.

(To be concluded.)

his home. Later I met a man by the name of T'an who had come from a place a few li [about a mile] northwest of our homes. He also reported that the bandits had left that section of the country. I returned to our lodging-place with this news and then had breakfast. About eleven o'clock in the morning our old carrier returned. He brought us the welcome news that all our mission-people in the city were safe and also our blind boys at Yang Wan. Our mason had taken care of three blind boys and a crippled one. The sick boy in the city had recovered. Our houses had been looted. He also told us that the Kweichow troops had demanded pay before they would take up the pursuit of the bandits. The city authorities paid them over five thousand dollars. A number of our neighbors at Yang Wan were reported captured by the brigands. We were advised to remain at Liu-chou-ch'eng. During the day a man from Kuan-p'o came to the temple. He worshiped the gods and drew an oracle lot in order to find out about his father and mother, both of whom were reported captured. — It rained heavily to-day from about ten o'clock on. Late this afternoon two of our chair-bearers who had returned to the city came back to us. We decided to keep a good watch out to-night. We had also kept several men watching the previous night. One of the men living on Liu'chou-ch'eng helped us to get down the ledge on the steep mountainside. The distance down was not more than about fifty to seventy-five feet (that is my estimate); but the descent was steep and rough. We made it in the dark, without any light. Things remained quiet throughout the night.

Saturday, June 13 (18th of Fifth Moon). — News was more reassuring this morning. About noon Mr. Sugimori, a Japanese member of our mission, himself came up from the city. Our carpenter, too, soon came up. We were particularly glad to see the carpenter reappear, as we feared he had been captured. He explained that he and his party had not returned to Yang Wan the first day, but the next morning. Well, we had dinner and then packed up for town. It was only a bit over twenty li, about seven miles, into town. We walked all the way, arriving at our compound in town about five o'clock. At the river we saw two bloated bodies which had been rescued from the stream. Otherwise we saw no dead bodies lying about. We had a number of visitors when we arrived at home and were glad to be back and to find all well.

Shihnan did not suffer so very much during the siege; but prices went up. Only a few civilians were wounded in the city, although many of them stood guard on the city wall.

The siege of Shihnan lasted eight days, from the 4th to the 12th of June.

With government troops in the city and with the brigands on the run, we hope that peace will soon be restored to Shihnan and the surrounding territory.

(Concluded.)

Thursday, June 12 (16th of Fifth Moon). — Yesterday afternoon the hills east of Shihnan were occupied by antibrigand forces. Our own section of these hills, Yang Wan, was occupied by a contingent of militia organization under a man by the name of T'ien. Our night-watchman came up this morning and said that these troops wanted us to prepare meals for them. I gave him money to go back and buy rice for them. He stated that some of the Kweichow troops were also out on the east side of the Chingkiang River. Early in the afternoon old man Lung returned with the news that the brigands had crossed the river and were coming towards Yang Wan. It was not long before our carpenter, who had been taking care of our houses, and a laborer on our little farm came up. They reported that the bandits had come very close to Yang Wan, whereupon they fled. Yang Ming-shun said he had observed from a distance how they had entered the houses. These two men, together with two other laborers who had come up, left us about half past three, intending to return to Yang Wan. Three of our blind boys and a little crippled boy had been left at Yang Wan. The night-watchman had been instructed to take these boys away for a safe place, but he had neglected to do so. Naturally we felt very anxious for their safety. We ourselves heard that the bandits had arrived at Ch'i-li-p'ing and Mao-crh-ts'ao, and we wondered whether our place would be safe or not. We packed up and had just left the temple, when a neighbor came up and advised us to remain here. We finally decided to return to the temple. Later this man and another neighbor took me out to a steep ledge behind the temple. They said they had on other occasions used this hiding-place for their valuables, and they suggested that we foreigners go to this spot in case the bandits should come up the mountain. There were long strings of fleeing people on the roads leading up to and beyond Liu-chou-ch'eng. We had no word from the four of our men who returned to Yang Wan about the middle of the afternoon; but, of course, we were not certain that we should have news back the same day.

Friday, June 13 (17th of Fifth Moon). — I arose at 4.30 and walked down the hill to two of the neighbors. I met a man from near Yang Wan who said he had news back from his home that the bandits had left. He was already on his way back to

the same time the enemy did. By 5.30 our front yard was a camping-ground, bedecked with spears, guns, knives, flags, and soldiers. Soon we heard the bugle calls in the city. By that time Rev. Gebhardt had also arrived. Soon we heard a number of shots from the city, but none reached Yang Wan. By 10.30 heavy fighting was on, but no bullets reached us. This kept on until 5 A. M., May 16. At 8 all the enemy leaders came and made themselves at home in our front room. At 8.30 I could see Shihnan troops in the distance leaving the city and advancing our way. And then the first bullet whizzed over us. At 9 they clashed right on our place. We were all four lying flat on the floor of my bedroom, with bullets by the hundreds whizzing by. Soon they fired big guns, right in our yard. By 9.30 the enemy could no longer stand, so they began running, and a furious battle raged between our houses (we have two).

Soon we could see the city soldiers pass the window firing furiously and the enemy running in all directions. The wounded soldiers on the enemy side, whom I had bandaged [Miss Oelschlaeger is a nurse], were killed, as they could not flee. We heard shouts, "Catch them alive! Take their heads! Shoot them!"

I went to the city to see if all the girls (orphans) were safe.



Miss Marie Oelschlaeger, Shihnanfu, China.

A Battle in Their Front Yard.

The Rev. E. Oelschlaeger of West Point, Nebr., has two daughters serving as missionaries in China. From very reliable resources the editor of the *Northern Nebraska District Messenger* was informed that one of these daughters was in the midst of a battle fought by the warring factions in China. He wrote Pastor Oelschlaeger, asking him to allow some of the personal letters written by his daughters to him to appear in the columns of his paper. He readily complied with the wish, and so we are this time printing a letter in which Miss Marie Oelschlaeger tells of a battle that was fought just outside their cottage. It reads:—

Shihnanfu, May 18, 1930.

Had it not been that God sent His angels to surround us, I am afraid we four foreigners (there are no others) would no longer be among the living.

May 16, I am sure, is a day which will never be forgotten by the Muellers (Rev. and Mrs. Mueller, a young couple that had just come from the United States a few months ago), Rev. Gebhardt, and myself.

May 15 the Muellers left the city for Yang Wan at 4 p. m. I left at 4.40, and Rev. Gebhardt was still in the city. I got across the river, when people came rushing back, crying: "The enemy [bandits] have reached Wu Feng Hsiang!" I could not see myself going back, knowing that the Muellers had already reached home; so I took a narrow path, arriving at Yang Wan

We don't know how thankful we can be that not a single one of our orphans was injured.

Among my junk strewn around (the houses were looted repeatedly) I found a scrap of a letter you wrote, and I read the words: "The mountains around you, like those of Elisha, are covered with horses and chariots of fire for your protection (2 Kings 6, 17)." Many fell; but no evil came to us.

Don't worry, you folks at home. God knows what is best for us. I am willing to suffer if it is His will.

I just can't think, it seems. This leaves us four O. K.

With much love, MERTZ.

In our present day disasters of unnatural proportions make the news in a very, very short time, for example, Mt St. Helens, the Armenia earthquake, the bombing of a PanAm 747, or the Liverpool soccer tragedy. In 1931 a flood of immense proportions struck China. The 1983 World Almanac placed the death toll at 3,700,000 (p. 746). In trying to find literature about this flood in history texts, encyclopaedias, magazines of the time, etc., there was little or no information given!!!

The LW, however, had extensive articles about that flood, the safety of the missionaries and missions, crop damage, numbers of homeless, relief efforts, the famine caused by crop damage, the conditions found in refugee camps, and the missionaries' efforts to spread the Gospel to the teeming throngs. Yet in all of this the missionaries went out.

The following set of articles from 1931 and 1932 are lengthy and extensive, but the story they tell are indeed a witness to strength of faith in adversity. It also tells of the the unimaginable suffering the Chinese endured, and it only gives a hint at the amount of suffering the whole Chinese people had to endure.

Flood Conditions in China.

Press reports on the unprecedented flood in China must touch the heart of every Christian and of every human being. The entire Yangtse Valley for a distance of approximately 600 miles length by 350 to 400 miles breadth appears to be under a raging torrent of water. Here and there a high hill and in the cities three- and four-storied buildings emerge from the ravenous flood; but as far as the eye weaponed by a powerful glass can penetrate, there is nothing but a terrific onslaught of water devastating countryside and city. No less than some thirty to forty millions of people are said to be exposed to the ravages of the water and the famine and disease in its wake. Whole villages with all their inhabitants have been washed away. Untold numbers of cattle have drowned. Foodstuffs, grown and growing, have been destroyed. Just how many thousands of human beings have found their death in the waters will never be known; but the number must run far into the hundred thousands. Men, and women, and children, and horses, and cows, and swine, and houses, and furniture of all kinds is thrown indiscriminately to

and fro by the roaring, rushing waves and washed down the broad expanse of the stream. The wildest imagination is unable to visualize actual conditions. Only one who has seen the devastating effect of a Johnstown or similar flood can even remotely conceive of the damage done by the present high water in China.

Right in the heart of the devastated district our Synod is carrying on its Foreign Mission work, namely, from Hankow to Ichang, a distance of four hundred miles. From present indications our Christians in Hankow, Shasi, and Ichang have lost all their earthly possessions. Whether any lives have been lost and how many, it is impossible to state at this time as no detailed reports have come through.

That all our missionaries and their families are unharmed personally we know. A cablegram informed the Board of Foreign Missions to that effect. O how thankful we all should be to our gracious God for His divine protection of our missionary brethren and sisters in China! Just when the inundation involved the valley, our missionaries and their families, without exception, were at conference on the mountains at Kuling, where we have our summer homes. But though their lives are safe, we must fear that they have lost nearly all, if not all, their earthly possessions, with the exception of what they happened to have with them. Furthermore we have no cause to believe that our chapels and schools and residences have escaped a similar fate.

The Board of Foreign Missions at once placed about two thousand dollars at the disposal of our missionaries for relief, and another thousand was promptly granted at the request of the board by Synod's Board for Relief and cabled to China. Further measures will be considered jointly by the Board of Foreign Missions and by the Board for Relief. It is very gratifying to know that many other relief agencies are already functioning both in China and in the United States, among which are the American Red Cross and our own Government.

It is quite natural that our newly won missionaries and their relatives and friends are sorely agitated at present by the question whether it is wise and safe for our young brethren and sisters to sail for their new field of labor under the present appalling situation in China. For their assurance and comfort *the Board of Foreign Missions wishes to state that, in spite of all past plans and even of the date already fixed for the departure of our young missionary group, we shall not permit them to sail unless we have assurance from our missionaries in China that they can do this wisely and safely.* The board has cabled to our missionaries for counsel and is looking forward hourly to a clear-cut statement on that subject. All persons in the States immediately concerned will be informed by the board when word arrives. Even though it might be wise not to direct our new missionaries to Hankow and other up-river stations, it would seem possible to house them for a few months at Kuling or Shanghai until they can proceed to their stations. By doing this, just so much time will be won for language work. The new missionaries will therefore continue to make ready to sail on the given date, unless advised differently by the board.

I know that all Christians in touch with the very tragic situation will join the board in earnest, fervent prayer that our dear Lord may be pleased to keep His sheltering hand over all our dear ones in China, both missionary and lay, and that He may grant us and our whole country to realize that we have escaped a similar manifestation of His wrath and power not because of our worth and merit, but only by His unutterable long-suffering and grace. And let us also ask God to strengthen our missionaries and all Christians in China for unselfish and self-sacrificing labor in this unspeakable calamity in order that they may faithfully show forth the graces of Him who died on Calvary that also China might live through Him.

August 25, 1931.

FREDERICK BRAND.

Flood Conditions in China.

II.

All official and unofficial reports on flood conditions in China that have come to hand indicate that the first press reports were not exaggerated. On the contrary, the horror of it all only grows. One is staggered by the magnitude of the catastrophe. The immense loss of human life and the immeasurable devastation surpass all computation.

In the process of time various official searching surveys have been made by Chinese and foreign investigators trained to do work of that kind, and even at this late day they hesitate to fix with any degree of definiteness the thousands of lives lost and the millions of people directly affected by the flood, not to mention the utter destruction of property and of personal and household effects. The number of human beings said to be absolutely destitute and exposed to hunger and disease is not quite that of one half of the population of the United States. Again and again one meets with the statement that the flood and the awful things that follow in its wake stamp it as one of the major natural catastrophes of many ages.

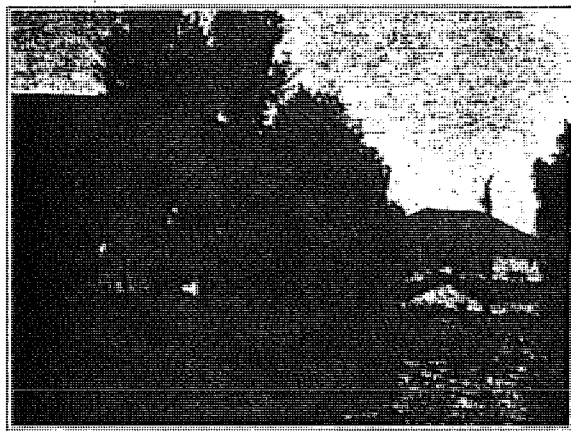
Allow me to quote only a few statements from many at command:—

"Conservative estimates by persons experienced in famine relief projects place the number of persons affected at 50,000,000, with one-fifth, or 10,000,000, in destitution as a result of the sweeping away of their crops, houses, work-animals, and personal possessions."

"As many as sixteen provinces are adversely affected as a result of the recent floods, according to an estimate prepared by the General Relief Committee at Nanking." (*China Weekly Review*, August 15.)

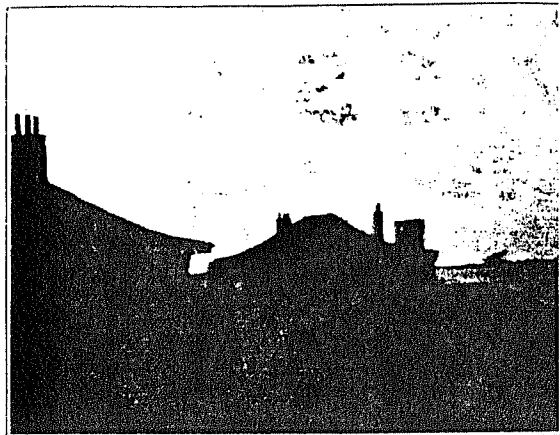
"Careful surveys reveal that at least one thousand persons are dying each day in the district which centers around Wuchang, Hanyang, and Hankow. Sixty thousand square miles of Hupeh and Hunan provinces are covered with water from five to twenty feet deep, and seven million people are homeless and destitute in these two provinces. It was a physical impossibility to estimate the deaths; but there was little doubt that they would reach two millions in Hupeh and Hunan provinces before the floods abate and ravages of disease and famine end." (*Associated Press*, August 23.)

"Hankow, in the throes of the devastating, wind-beaten floods over this area and Central China, is a sight that stuns the imagination." (*Chicago Daily News*, August 26.)



Missionary Theiss's Residence at Hankow
(at right of picture).

"It was reported that in the Province of Hupeh alone 4,000,000 houses had been destroyed and 8,000 people drowned in the urban region of Hankow. The total number of those rendered destitute was recently estimated at 50,000,000. On



Two Residences of Missionaries in Hankow and Dwelling of Servants.

August 14 it was stated that there were then 700,000 refugees in the three cities Hankow, Wuchang, and Hanyang." (*Illustrated London News*, August 29.)

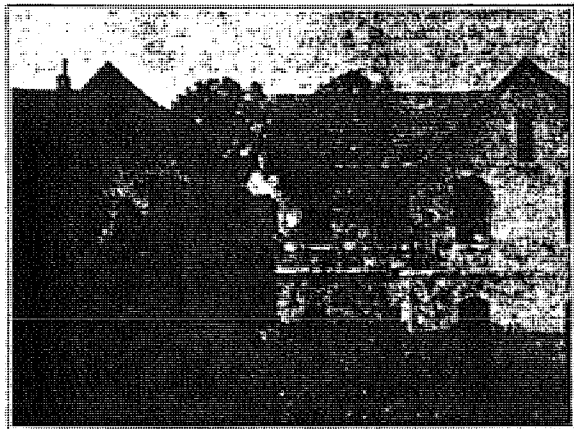
"Earlier reports, which placed the number affected by the flood at 50,000,000 and the number of destitute at 10,000,000, are now believed to be an underestimation of the actual situation." (*China Weekly Review*, August 22.)

And now only one more, a cablegram of September 4 sent by a prominent member of the Relief Committee living at Hankow, Logan H. Roots:—

"Extent of disaster yet impossible to estimate. Millions homeless, destitute, facing starvation. Hupeh Province suffering most, with nearly two-thirds affected. Whole sections of population in low-lying district wiped out. Hankow cities refugees estimated at 300,000, half of whom are in refugee camps. Diseases spreading among refugees, epidemics threatening. Conditions extremely severe and becoming progressively worse, especially in view of approaching winter. . . ."

Our own missionaries have as yet not been able to appraise and report the losses sustained at Hankow by themselves, by our mission, and by our Christians. But it goes without saying that they must surpass even our highest estimates, as the water appears to have entered far into the second stories of our buildings and to have soaked and destroyed much of the effects—think only of the books—that had been salvaged early in August when the waters first began to rise.

In addition it might be stated that occasional press reports



Right: School and Living Quarters of Miss Olive Gruen.
Left: Residence of Missionaries Buuck and Werling.

declared that Shasi and Ichang also had high water. With respect to Shasi it was claimed that the low-lying city was almost submerged, and the waters were said to be climbing rapidly. If these reports are true, our missionary brethren located in those cities must also have sustained severe losses.

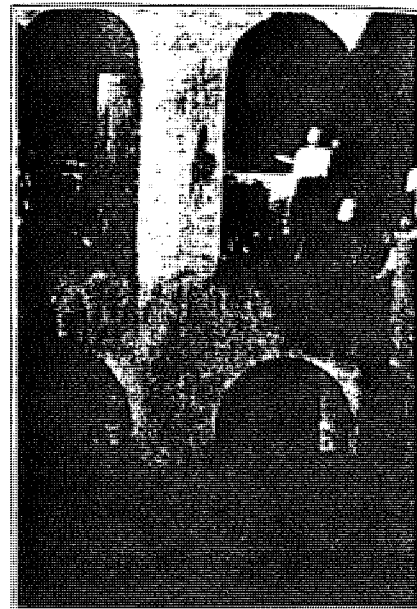
We recall that all our missionaries and their families were at Kuling when the flood waters rose, and some of them reached their stations only after the waters had risen to their highest stage. No messages from them by cable could reach the Board as yet as the wires are down in Central China, and it is too soon to expect written reports, since it takes a letter normally about one month to come from Shasi or Ichang to St. Louis.

Although we have no definite reports from our missionaries on the losses sustained by them and by our Christians, we do know that they must be exceedingly large and that the national distress is

immeasurable. Accordingly the Board of Foreign Missions at once took steps to meet at least the immediate, most pressing needs. A conference was arranged with our General Relief Board, which resulted in an immediate and very cheerful appropriation up to \$10,000 for relief and rehabilitation purposes, and our Board of Directors without any hesitancy at once approved the appropriation. Both the Relief Board and the Board of Directors are convinced that the distressing conditions in China when fully understood by our people will surely move them to sanction the relief action taken and to offer immediately and freely according to their means for the alleviation of the indescribable suffering and distress in China. It need not be said that quick relief is absolutely necessary. Our missionaries and our Christians rejoice in the assurance that their fellow-Christians at home will not desert them in this great extremity.

September 21, 1931.

FREDERICK BRAND.



Rear of Seminary in Hankow and of Missionary Zschiegner's Living Quarters.

Flood Conditions in China.

III.

The Board of Foreign Missions has now received definite information that none of our mission-stations in China suffered any serious losses by the recent devastating floods except those located at Hankow. For this piece of good news let us thank God with all our heart. And even our stations and our people at Hankow suffered comparatively far less than others. While it is asserted that at least two millions of human beings found their death in the high waters, our missionaries have not yet reported a single loss of life among our Christians. Almost all of them found a haven of refuge in the second stories of our chapels, where they are now being cared for in a proper way by our missionaries. Also, although at least ten million of people are said to have lost absolutely all their possessions, the losses sustained by our missionaries and our mission, while large, are far smaller than first reports indicated. Even at this late day it has not been possible to fix a final definite amount, as the waters are still high on our grounds and in our buildings. But at the repeated request of the Board the Hankow Conference did the best thing it could under the circumstances. With competent men it went over all the property and fixed the damage as closely as possible. The following cablegram tells the story: "Estimate present entire losses Chinese forty-six thousand dollars."

Just at this time it is impossible to state definitely how much "Chinese forty-six thousand dollars" amount to in American money, as the rate of exchange is fluctuating rather violently right now. However, it will be safe to say that we shall need at least fifteen to eighteen thousand dollars of American money to rehabilitate our Christians and our property. Our missionaries and our Christians in China rejoice to know that our Christians in this country will not forsake them in this emergency. No, they will not forsake them.

St. Louis, Mo., October 6, 1931.

FREDERICK BRAND.

China Flood News.

I.

The great Yangtze flood has hit hardest the very center where our largest mission-station is located, the Wu-Han cities, Hankow, Hanyang and Wuchang, grouped about the juncture of the Han River with the Yangtze. This is the most terrible flood in the memory of the Chinese, exceeding by far the devastation wrought by a flood sixty years ago.

Just a few days before the close of our recent summer conference, when our entire missionary staff was on the hill at Kuling, the flood began its havoc. Dike after dike broke all along the low-lying Yangtze Valley. Hankow was protected in the rear and at the sides by a huge dike. Facing the river, the city itself is built high enough, it was thought, on land that has been filled in. When several of us arrived in Hankow after the conference (two brethren had gone down immediately upon receipt of the news that the dike had broken at Hankow), we found the city itself flooded to a depth of two or three feet, and the water was steadily rising. It rose to a depth of over six feet in the city proper, putting all rickshaws out of business and bringing in thousands of sampans (boats) from the river to handle the traffic. Large junks plied the streets of Hankow until they were prohibited on account of the damage they were doing to telephone poles and buildings and because of the obstruction to sampan traffic.

As we left the hulk by rickshaw and went through the flood to a temporary abode, we saw everywhere pumps, modern

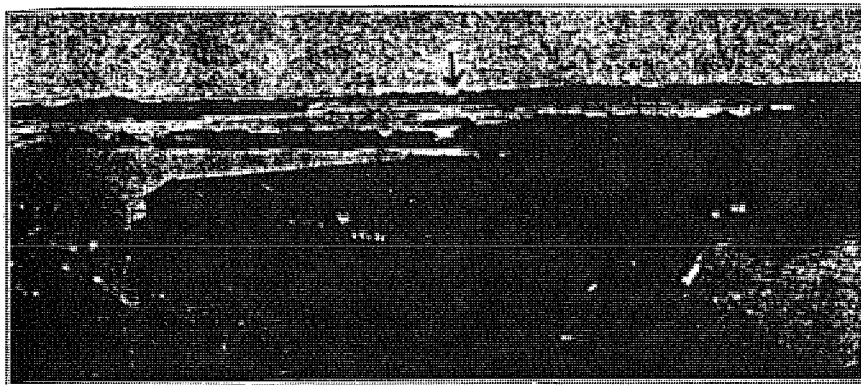
and ancient, being used in a feverish, but futile attempt to keep the water out of stores, yards, and compounds. The rich rice-fields were all flooded, and that to a depth of almost twenty feet. All the farmhouses back of Hankow had been evacuated, for the flood waters had burst through the railroad embankment and inundated the whole area that for sixty years had been protected by the dikes.

After slow plodding through the canal-like streets of Hankow, we arrived at the railroad embankment. There we saw thousands upon thousands of refugees from the poor districts or slums back of the railroad, clinging to the embankment with the household goods they had rescued. Words cannot describe the scene, the pall of fear and grief that hung over the people, the unutterable filth in which they wallowed, the cramped condition of their elongated camp stretching for miles through the back district of Hankow. And these were mostly more fortunate than others; for thousands had been drowned. I say "mostly" because many of these only prolonged their lives a short while on the embankment. I saw a man, a woman, and a child walking ahead of me, the mother wailing at the top of her voice and carrying something in her arms. When I caught up with them, I saw it was a baby, cold and dead. Disease has taken, and is now taking, as great a toll of life as the flood.

Famine is the third specter that hangs over Hankow. As you look out over the slum district, you behold water as far as the eye can see, but in the foreground are the roofs of some two-storied Chinese houses. Every other roof has its starving dog, and each is a skinny, hairless walking skeleton. It would be merciful to go about in a sampan and shoot them all; but this might only invite trouble from ardent Buddhists, who consider killing animals a sin; and besides, mercy to humans is more urgent. The reason I mention the dogs in the connection with starvation is because of a little scene near the railroad.



A Submerged Section of Hankow, China.



Hankow, China, during the Flood of 1931.
Arrow points to missionary residences.

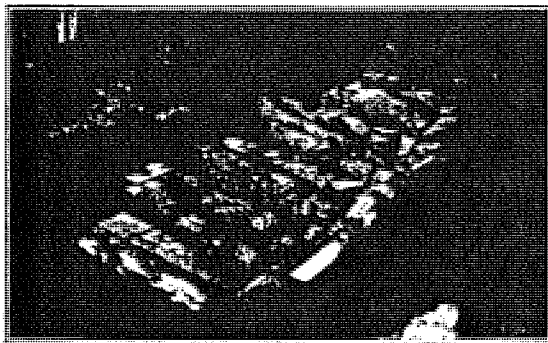
A boy had nailed an animal to a tree and was skinning it. As I came closer, I saw it was one of those skinny dogs. In a jiffy the head and skin were off, and the boy ducked the spare-ribs into the muddy water, washed them, and waded off with some meat for supper. It is not the eating of a dog by this class Chinese that is unusual, but—oh, what dogs!

Many of those refugees on the railroad embankment have been removed, and had to be, since the water has risen to about two feet above the railroad, which means over six feet in the city. But thousands simply raised their temporary huts a little higher on poles and thus remained in sight at least of the roofs of their houses. These refused to be taken away.

II.

And what of our mission? We get out of the rickshaw and enter a sampan waiting for us, which is flying a home-made flag with the words "Concordia Seminary." We proceed straight across the golf link of the Hankow Race Club (this, too, and a foreign residential district are back of the railroad). We cannot touch the ground with our long boat-hook, and the boat does not even scrape the high concrete wall as we leave the region of the former race-club baseball diamond and cross over to the four buildings rented by our mission for residences and for our Chinese seminary. The latter building was a combination of seminary and residence, the latter my own. One is a one-story building, and only little more than the roof is visible. The second floor of the seminary and the other two residences is occupied by Christian refugees and their relatives. Most of our personal belongings and the seminary library had been removed to the second floor by friends who broke into the downstairs before the dike gave way. They were indeed friends in need. Yet three missionaries especially suffered heavy losses through the flood—books, clothing, and furniture.

The greatest loss to our mission is the damage done to our newly erected residences in Hankow, which were to be ready for occupancy within two weeks when the flood came. The water rose to a point only eight bricks below the roofs of the new houses. Two of the six houses have been badly damaged by the waves in recent storms, for the houses stand in a huge lake, unprotected by other houses or by trees. Our seven chapels in and near Hankow were all flooded save two, and our Chinese brethren together with many others took refuge in the upper story of the chapels. To our knowledge none of our Christians have been drowned, but many of them have suffered greatly from the flood. Famine-relief funds that were on hand and that have been sent out since the flood have been used partly to provide food for the refugees in our chapels and neighborhoods and partly, the larger part thus far, for general relief purposes through local flood-relief organizations. We obtained the ser-



Hankow Flood Victims Ready for Hasty Burial.

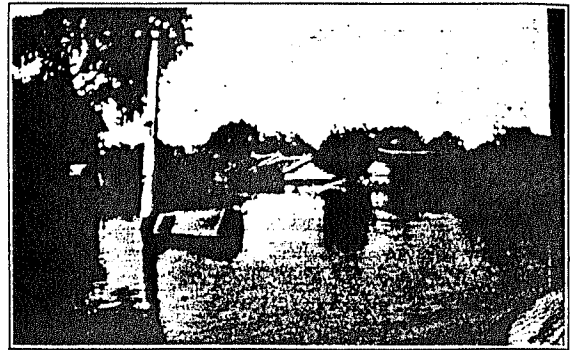
Hundreds of corpses wrapped like these were buried in large, deep trenches.

vices of a doctor early to inoculate our Chinese brethren and all who came to the chapels against the dread disease cholera. An epidemic of cholera is inevitable.

III.

As I am writing this, we have just heard from Brother Klein in Hankow that horrible conditions exist in the refugee camps in the two cities of Wuchang and Hanyang, each of which has a long hill crowded with poor flood-sufferers. Rev. Klein went by motor-boat to visit the camp on Black Hill at Hanyang. He saw dead and dying by the hundreds. Disease

and starvation are cutting the people down daily faster than the corpses can be buried. Relief work is being done by the government, even on a large scale, but it certainly is inadequate when such conditions exist as are described in Brother Klein's letter and in other accounts from Hankow. So our brother has gone ahead and organized a relief work of his own in the Black Hill



View from Front Window of Our Concordia Seminary, Hankow, China.

camp, confining his efforts to the feeding of the children, of whom there are five thousand. He and thirty of our Chinese brethren daily take over 10,000 Chinese buns and distribute them to the refugees, giving them only to those who present the card that has already been distributed to them by our brethren. He plans to keep this up for ten days. Thanks to our friends in America our Board has just cabled us some additional funds for relief, which just come in the nick of time to carry on the work Brother Klein has started and for which an urgent need has only begun. Doctors are working in these camps to fight cholera; but what can they do if the people are left to starve? Therefore we still appeal to our brethren in the United States for aid for the poor suffering thousands of the Wu-Han cities. May God have mercy on those souls that have escaped death so far and, above all, turn them from their idolatry and wickedness to Christ, their Savior!

One part of our Hankow mission-work could continue in spite of the flood, namely, the work at our seminary. We have moved it to Kuling on the mountains and housed it in the largest of the three summer homes belonging to our mission. Classes began on September 16, with an enrolment of 27 students. Our regular seminary class, thirteen students, are out at our various stations doing supply-work this year. They are the first-fruits of our present Chinese Concordia. Our up-river stations were not flooded. Shasi lies very low behind a dike, and Brother Zimmermann writes that for eighteen days the people of that city lived in great terror. But God mercifully spared them; the calamity which they feared would have involved the drowning of hundreds of thousands.

So at all our stations save Hankow the work is going on as usual. But Hankow, truly a modern Sodom, is stricken by just punishment. Yet in the midst of it God's mercy is at work, turning men whose consciences have been struck by the Law to faith and a new life in Christ.

Pray for our mission, especially that Hankow may again see the hand of God's grace, that another opportunity be given the heathen of that city to embrace the Gospel of Christ, the Redeemer of even the worst of sinners!

Kuling, China, September 26, 1931. MAX ZSCHIEGNER.

A Christmas Letter from Shasi, China.

DEAR FRIENDS:—

A Merry Christmas and a Happy New Year to you! We say "Merry Christmas" because we know that you as Christians must be merry in the Christ-child, although conditions all around you may be sad enough. We here in China can see just how sad it is to be a heathen and to live in heathen circumstances, to live and die without the Christ-child. Just an hour before this was being written, we saw a sad sight. It had rained the previous night, and the ground was damp and cold. There on the damp ground a woman had spread a handful of straw, and on the straw lay her child, which had breathed its last during the night. The mother, leaning over the child, was weeping bitterly, "O my child, my son, my own son, don't you see your distressed mother? Live, live, come back to life!" But this child will be buried in a few hours. The poor mother is without hope; she does not believe in the Christ-child as we do. However, in our schools many of the children of heathen parents believe in their Savior though the parents do not. It is surely good to hear from the lips of the children, the poorest of poor, singing just outside our wall, "Jesus loves me, this I know," etc.

Christmas work in our chapels is now in full swing. At our various chapels, Zion, Eternal Life, and Trinity, we shall have children's Christmas services. They will be like those you have in your own church. The children will sing all the familiar Christmas hymns; for missionaries have translated them into Chinese. The children delight in singing them. Others will recite from memory the Christmas story recorded by St. Luke. A few others will have short recitations. The teacher will ask questions of his children, and each child will answer the question put to him. There will be a Christmas-tree, and the Chinese Christians will do all in their power to make the chapels look attractive. The genuine Christmas-spirit is there. When we first came to China, we did not think it would ever be possible to see a Christmas such as we were used to at home. But that was weakness of faith. May God forgive it! How can the Christmas-spirit be lacking where they hear the Christmas-message? The Word is a power of God unto salvation to all that believe. God bless our three children's services!

After our summer vacation and General Conference we returned as soon as possible to Shasi, where we arrived September 1. *En route* to Shasi we passed Hankow. We could not do our usual annual shopping because that great city was under some four to five feet of running water. The loss of life and property is inestimably great, and yet not one of our Hankow Christians lost his life due to the flood. What do you think of that? Many lost all they had; even some of our foreign missionaries lost very much, since the water got into the second floor of many of the houses. Imagine books and furniture under ten feet of water. It took us nearly four days to get from Hankow to Shasi. For a hundred miles the Yangtze was so wide that one could see water as far as the eye could reach on either side.

We had been much alarmed about Shasi. Water entered our house, but it was only several inches deep. Reports had been sent to us that it was five feet deep. We thank God that it was not so. The water came to the top of the great dike, but God spared the city. The dike did not break. We had a thanksgiving service in which we thanked God for having spared Shasi from the flood. If we tell you that Shasi itself is much lower than the river, you will realize in what great danger the city was. Only the big dike saved it. Had it broken, Shasi would have been covered with from thirty to fifty feet of water.

Even though Shasi was spared, nevertheless many places below us were flooded for months. The incessant rains during March, April, May June, and July prevented farmers from getting their crops in. Cotton was planted three times, and then there was only a very poor stand. Cotton is the main crop here and furnishes the main industry. Since there is but a 40-per-cent. crop, business is very poor, and there will be much suffering among all classes.

Yet during all this suffering our Christians have remained true to their Savior. Many ignorant people say, "What is the use of carrying on Foreign Missions? You can't make genuine converts." But such talk is heard from people who do not know better and have not been among the people. The other day I visited old Grandmother Hsu. She is about ninety years of age and is our oldest member. The poor soul said to me, "See these two little urchins? Their mother left me about a month ago and has done nothing to support the two children." The children are about five and two years of age, respectively. They are the children of her great-grandson. The poor old woman told me that she has no one in the world who cares for her except her Savior Jesus. Why? Her husband is dead, so are all her children and grandchildren save one grandson who became a Buddhist monk twenty years ago and "left the world," incidentally also leaving her and a child of his. She brought up this child. Later this child had the two children mentioned above. He died a suicide. Now the two little ones are left alone. The mother is not a good woman. But the old granny smiled and said: "All have left me, but Jesus never does." With that she began rubbing out some more clothes in order to earn a few more cents. She washes all day and makes shoes at night to support herself and the two little ones. For this she gets about one tiao, which is less than 4 cents in United States money. And yet she is happy. "Yes," said she, "it can't be long, and I, too, will be with Grandma Chen, who went to heaven two years ago. She has been with Jesus two years now; but Jesus will surely soon come and also take me to be with Him forever." Such faith! It is this faith that makes her happy and strong. It also encourages us in our work. We wiped away a tear, gave her a piece of money, and went home.

Our health has been excellent. Our "pep" has been exceptionally good. My good wife still attends all the women's meetings and also teaches music to the children of one of our schools. Sometimes parents will not let their daughters between the ages of approximately thirteen and twenty (or until marriage) go forth from the home lest they become tempted in some way. That means they cannot go to instructions or to church. My wife goes to the homes of a number of such and teaches them Bible History and Catechism in their homes. It takes much work to go to all these individually, but there is no other way. They are so happy that she comes. They learn so gladly. Soon one is to be married, and then she will be freed from her "prison." She wept bitterly when she told it, for the husband-to-be who has been chosen for her is blind. She herself was purchased by the family for their blind son. The price was \$30, or about \$7.50 in United States money.

Sincerely,

E. C. ZIMMERMANN AND WIFE.

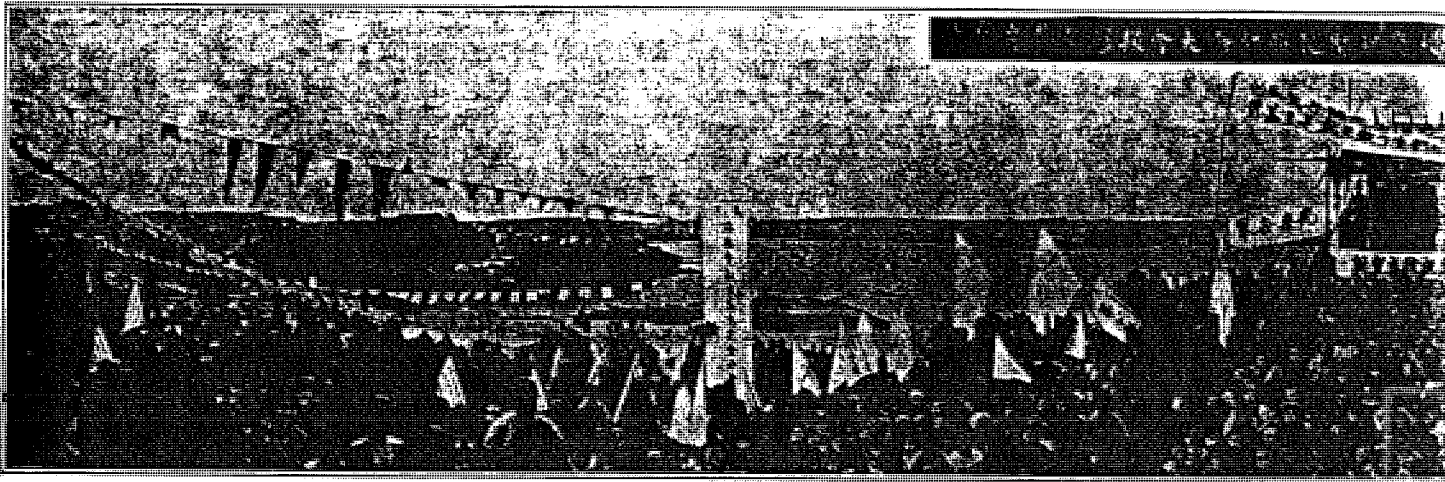
Christmas at Hei Shan (Black Hill), Hankow, China.

A few miles west of Hankow, on the far bank of the Han River, rises Hei Shan (Black Hill), which one would ordinarily hardly call a hill, but in the extremely flat country about Hankow is accorded that distinction. When the great Yangtse River flood swept over Hankow and the surrounding country in August of 1931, Black Hill was the only land in the immediate neighborhood not inundated. To this haven of refuge thousands of Chinese fled, bringing with them the few possessions they had been able to snatch from the rising waters. To-day there are still encamped at Black Hill some 80,000 of them, endeavoring to exist through the winter in small mat huts and without sufficient food.

Among these refugees our China Mission has been zealously laboring. Since October five schools have been opened, and 1,600 children were enrolled. However, due to sickness and death the enrolment has dwindled to about 1,500. In these schools — the schoolhouses are large, oblong structures, made of

neyed to Hei Shan in order to be able to join in this extraordinary Christmas program. Three of us set out at about 10.30 a. m. by horse-cart (horse-carts, although not so fast as busses, lend a privacy to traveling that is much to be preferred to the busses with their rather dubious speed) and jolted along over dreadfully rough roads to the Hankow Water Works, located on this side the Han River, directly opposite Hei Shan. As we picked our way down the embankment, the Chinese boatmen, several dozens of them, yelled in chorus at us. What they said I do not know, but I am quite certain that each one of them was desirous that we cross the river in his own particular sampan.

We arrived at Black Hill about at 11.30. Hei Shan is not a solitary hill, but a range of miniature hills or, to be more accurate, a ridge of raised land extending from the river in an irregular semicircle, which becomes smaller as it leaves the river. In the hollow enclosed by this ridge the high waters have formed a lake. Jutting out into this lake is a peninsula or promontory of raised land visible from every side, a very appropriate spot for a mammoth Christmas celebration. Looking



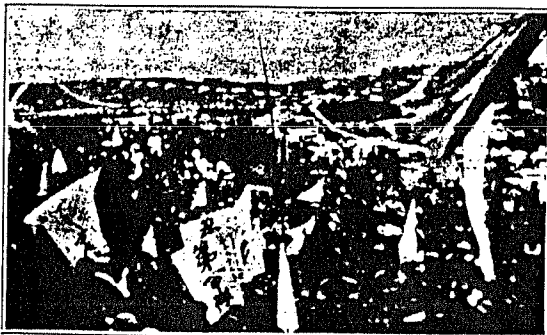
Panoramic View of Christmas Celebration at Refugee Camp

Fifteen hundred children and as many adults participated in this celebration. — On these hills 80,000 refugees have four

straw-matting — the illiterate heathen boys and girls are taught Chinese characters, reading, singing, and above all, religion, both Catechism and Bible History.

Christmas offered our mission an opportunity to bear witness to the Savior in a most remarkable way by an outdoor celebration at Hei Shan in view of the whole surrounding camp of Chinese heathen. A program was arranged by Missionary H. Klein, who has been in charge of the Black Hill project. Day after day he visited the schools and drilled the children in singing the good old Lutheran hymns.

God looked with favor upon our endeavor, for December 22, the day set aside for the Christmas celebration, dawned bright and fair. The sun rose in splendor, and the day continued warm, so that it was ideal for an outdoor celebration. Each missionary laid aside his particular work for the day and jour-



Part of Crowd of 3,000 at the Hei Shan Christmas Celebration.

Miss O. Gruen, right, at bottom.

across the lake from the top of the river bank we could see that there was a bustle of activity and excitement on the promontory and that it had been decorated for the occasion.

We crossed the lake in a sampan and arrived a few minutes earlier than the pupils from the five Black Hill schools. The proseminary students, the Hua Chin Kai chapel-school, and other Hankow Christians were there already. At the point of the promontory stood a speakers' platform, decorated in very gay colors, before which hung a large oblong banner, on which was written in Chinese: "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Approximately at the middle towered a large pole, from the top of which floated the Chinese flag. In every direction there stretched out from this central pole streamers made of many small triangular paper flags. On these were written various Christian mottoes, arranged in couplets, for example, "Grace and Peace" and "Love and Mercy." As one looked about, the thought impressed itself upon one that the gay colors and the festive spirit were in decided contrast with the local surroundings. We had gathered in a Chinese heathen graveyard to celebrate the birth of Christ. Behind us stretched more graveyards, and in the midst of the graves the refugees had their small mat huts. What a pathetic sight! Here they were living among the dead, not knowing how soon the pressure of poverty and the cold of winter would force them into their own graves. Look in what direction you would, the same distressing sight met the eye. Along the shore of the lake thousands upon thousands of heathen were living in their huts in a death-grapple with cold, starvation, and disease, with no Christ to aid them in the strife, no Savior to ease their burden, only heathen superstition, which but multiplied their fear and despair. In the midst of these we had gathered to testify of Christ by word and song.

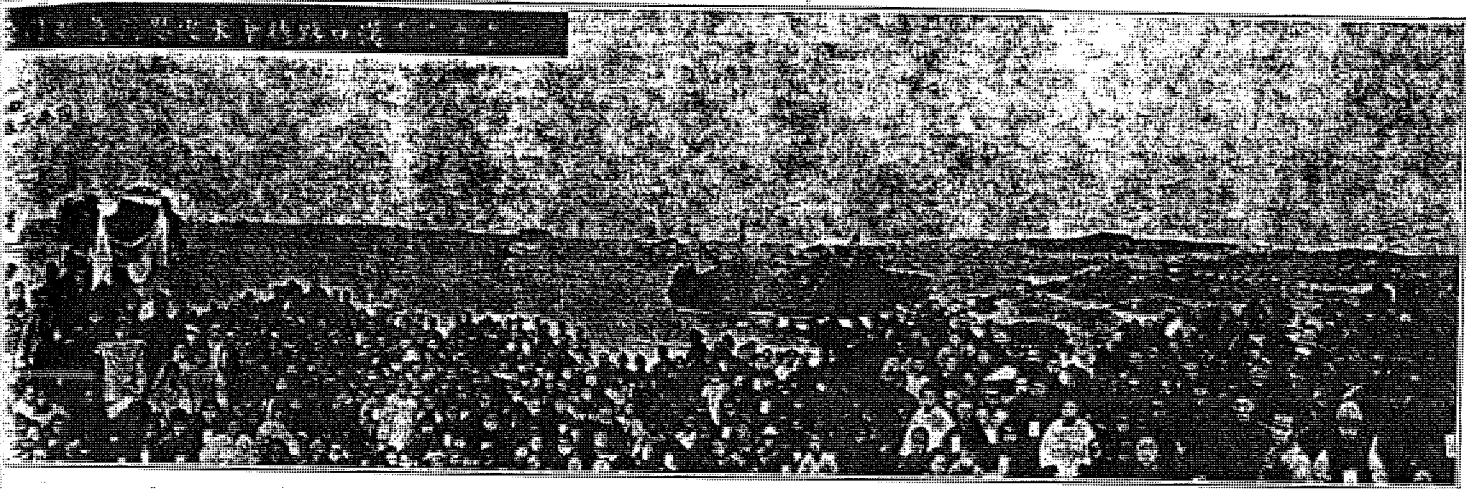
About noon the pupils from the five schools began to arrive.

Led by their teachers, they marched in double file from their schools to the place of the celebration and filed into position before the speakers' stand, until finally the 1,500 children were closely grouped on the hill-top. We stood on top of a grave, and the crowd of Chinese heathen who were moved more or less by curiosity "to see what this was all about" closed in around us.

Shen Sao Kai, the announcer for the occasion, opened the program. Of course, the whole service was in the Chinese language. Addressing the gathering, he explained to them in a few words the purpose of this celebration, stating that it was in commemoration of the Savior's birthday and that the school-children assembled there were being instructed in schools conducted by the Evangelical Lutheran Mission. Every one who was able to do so joined in singing "From Heaven Above to Earth I Come," which was followed with Scripture-reading and a prayer by Evangelist Wei. Next came a catechization of the pupils by Teacher Hu Yung Chin (Rev. Klein's chief assistant in the Black Hill project) and the recitation of the Christmas-story and of the Second Article of the Apostles' Creed, interspersed by the singing of songs. "Silent Night, Holy Night"

the government refugee workers and must live in the midst of disease, poor sanitation, and away from their families, they have remained faithfully at their task without making any complaints, which may seem a bit out of the ordinary to those who know the Chinese.

The Christians of Hankow have contributed several hundred old garments for the refugees. A week or two before Christmas the chapel-school at San Yan Li decided without any suggestion or urging by our missionaries to do something for the refugee children. They sent a delegation to Black Hill to investigate conditions among the refugee schoolchildren and to report back to them. The result was that these children raised \$50 in Chinese money, which they brought to Rev. Kleir to help defray the expenses of the Christmas program. Our congregation at Wanhsien, hundreds of miles up the Yangtze River, sent \$75 to be used in the refugee work. The Hua Chin Kai congregation and school in Hankow raised \$30.50 for the Christmas program. Such responses from our Chinese Christians are certainly encouraging and are indications of a promising future, giving us cause to hope that, as they grow in faith



Area near Hankow, China, Conducted by Our Missionaries.

shelter during the winter. Five schools have been opened by our missionaries for the children of these flood-sufferers.

and other hymns were sung. Rev. Klein preached a short sermon to the children and the heathen onlookers, telling them of sin and grace. The Law was preached in its sternness and the Gospel-message of Christmas in all its sweetness and comfort. All sang "Let the Earth Now Praise the Lord," after which, standing there amongst those graves, we bowed our heads, lifted up our voices to the Most High, and in unison prayed the Lord's Prayer. Rev. Klein pronounced the benediction, and then the program proper was brought to an end by the singing of the common doxology.

Our mission did not forget the children, but remembered each with a little gift that they, in turn, when they leave Hei Shan, may remember the Lutheran mission and its message. Each received a hand-towel with the following words embroidered in Chinese at one end: "Hankow Lutheran Mission presents this as a 1931 Christmas remembrance." In the towel was wrapped an orange, two large cookies, three or four small pieces of candy, and a number of small white cakes. The children really appreciated the gifts.

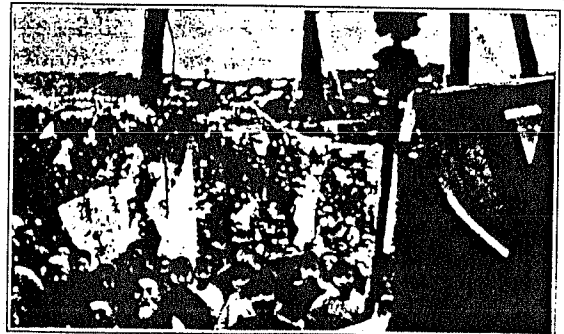
Some two hundred children and adults of the refugees among whom our mission is working have professed their desire to be baptized and received into the Church. All may not be sincere in their profession, but some certainly are. The Word is being regularly preached to the heathen. Soon catechumen classes are to be organized, and if the work can be continued, much is to be hoped for in the future.

There is especially one encouraging feature about the work at Hei Shan which I do not wish to pass by. It has resulted in a wonderful manifestation of sincerity and self-sacrifice by our Chinese Christians. They have cooperated in a very commendable manner. The teachers and others assisting in the work have labored in a truly Christian spirit. In spite of the fact that they are required to do much more work for less pay than

and in the knowledge of the Christian doctrine, there will rise up a strong, vigorous body of Chinese Lutherans, zealous in the work of the Lord. May the spirit they have shown stimulate our Christians in the homeland to become interested in this singular missionary effort among the heathen in China.

Hankow, China.

HERBERT C. MEYER.



Another View of the Immense Christmas Gathering of Flood-Sufferers.

In the dark group, left of center, Missionaries Zschlegner, Diers, Werling, Koehler, Theiss, Riedel, and McLaughlin. Also Rev. and Mrs. Meyer.

The following two articles deal with the fruit of the missionaries' labors. So often it is the case that we forget that it is the task of the believer to cast the seed of God's Word; it is God's to give the increase on his own schedule. When this is forgotten we become anxious because we are not getting the results we desire on our timetable. These two articles are a vivid reminder that God will accomplish his work in his good way and time.

The first article from January 16, 1934, written by E. C. Zimmermann, tells of an experience Missionary Thode had during a noisy mourning rite that was being carried out near their compound. That experience bore fruit years later, and was a reminder for all of us "not (to) give way to discouragement when we have labored all night and have caught nothing" (LW, Jan. 16, 1934, p. 24).

The following article from The March 13 issue of LW tells of the ordination of the first Chinese pastor. This ordination came twenty-one years after Rev. E. L. Arndt started the China mission. The man ordained was Rev. P. Y. Bee, whose name was formerly spelled Pi. The last time he was written about was in 1927 when we read of his being imprisoned after a service he was conducting was disrupted.

"Withhold Not Thine Hand!"

One evening, full five years ago, we were much disturbed by sounds of alternate weeping and beating of drums coming from a small mat shack just outside our compound wall. Since this was so close, and since it was making sleeping quite difficult, we went out to see why they were carrying on so noisily and so late into the night. A person had died, and out of respect to him his relatives continued the weeping and moaning and crying as long and as loudly as possible. In addition, a number of drummers and fife-players had been engaged to give additional emphasis to the wailing of the family. Missionary E. H. Thode, who was stationed in Shasi at that time, asked a neighbor concerning all the excitement and then told him and the rest of the true God, who is the Triune God, Father, Son, and Holy Ghost, Creator of the universe. One of them seemed to be a spokesman and answered, "Yes, we know of the true God." Rev. Thode then asked him whether he knew where those go who refuse to believe in Him, and the answer quickly came, "They will descend into hell and will be eternally punished." Upon being further admonished, only evasive answers, such as, "Yes, yes, that is all true" or "When I have time, I will hear more," were received. Seeing that further persuasion would not accomplish anything just then, we went home.

Missionary Thode four years ago was transferred to Ichang, and the incident was almost forgotten. But the following occurrence again brought it to mind. When recently a class of men was organized to receive catechetical instructions, a certain Mr. Chang also enrolled. This man's earnestness and diligence attracted attention. We asked him how he happened to decide to join this class. He answered, "Do you remember the time, a number of years ago, when you and another missionary spoke to us concerning God at the time of the death of a person next door to us? Later you opened a branch chapel near here, and I attended once in a while. All these years I have been thinking of the words which that missionary told me — of the true God, that those who do not believe in Him will be damned, and that those who put their trust in Him will be saved. A number of times I attended your branch chapel out of curiosity, but now I have come to realize the truth and am determined by the grace of God to finish my course, be baptized and become a Christian and be saved."

This is but one of the many experiences which pastors, teachers, and laymen may note in their work of proclaiming God's Word. Let us not forget that most of the fruit of our work we shall never see in this life, and let us therefore be content to live by faith and not by sight, 2 Cor. 5, 7. Let us not give way to discouragement when we have labored all the night and have caught nothing. God tells us: "In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," Eccl. 11, 6.

Shasi, China.

E. C. ZIMMERMANN.

First Chinese Pastor Ordained.

A mile-stone in the history of our China Missions — and thus of the Missouri Synod — was reached on January 7 of this year, when the first two Chinese men to be declared candidates for the office of the ministry in our Church received the first diplomas given by Concordia Theological Seminary of Hankow and a few days later one of them was ordained at the congregations in Northern China which had called him.

The two Chinese brethren are the Rev. P. Y. Bee (formerly spelled Pi), age fifty-two, and Mr. H. J. Chen, age thirty-three. How shall one begin to tell the story of these faithful men whom the Lord of the harvest has given our dear Church? Particularly the life of the former is worthy of recording at greater length than the present space will allow and by a more ready writer than the undersigned. The age itself at which Pastor Bee is ordained will indicate to the reader that here is a story of human, Christian interest. Perhaps some readers will remember previous articles in our church-papers that told of the steadfastness of "Evangelist" Bee (in China commonly romanized Pi) when he was imprisoned during the Communist persecution at Hankow in 1927. They will rejoice to hear that such a man, by the grace of God, has the honor of being the first Chinese pastor of the Missouri Synod.

In this article let the mere historical facts suffice. In 1913 our China Missions were begun by the sainted Rev. E. L. Arndt, a little over twenty years ago. In 1922 Missionary Arndt and his coworkers had reached the stage where they could open a seminary for the training of Chinese theologians. Just previous to this Mr. Bee had been converted and through his influence, under God, Mr. Chen also. Both were baptized by the Rev. Arndt. Only twelve years ago — though it seems a long time to the missionaries on the field — these two men were among the 400,000,000 plus souls in China who are without Christ in the world. But Bee, gifted by God with a quality

that seems generally rare amongst the Chinese, has great initiative. Both he and Chen were upon application received into Synod's youngest seminary. They were among the ten members of the first and only class to be graduated thus far from the Hankow Concordia. That was in February, 1926. For various reasons diplomas were not given the graduates. A period of probation was determined upon, which by force of circumstances drew out to a length of eight years. During that time five of the ten remained faithful to their duties as "evangelists." However, one of the five died in 1928, and another later proved incapable. Bee, Chen, and Wei (a young man who has not yet been declared a candidate) are still active in the work. The prospects are that Mr. Chen will be called by the congregation at Shihnan, Hupeh, where the brethren Gebhardt and Mueller are in charge. The Rev. Bee has a new congregation about 150 miles south of Peiping.

That is another story, the founding of this congregation by Bee himself. Members baptized by us in Central China gradually drifted back to their homes in the North, particularly during the Communist régime at Hankow, when Northerners were out of grace in the South. Bee is a Northerner. After his release from prison he continued at his post in Hankow. But his initiative, under the guidance of the Holy Spirit, asserted itself, and he constantly urged us to minister to our scattered brethren in the North. He was first sent North in 1931 to look up our members. At Epiphany, 1932, he was sent



From left to right: Missionary M. Zschiegner, Pastor P'eh Yin Bee, Missionary Erb. Riedel, Candidate Huan Jen Ch'en, Missionary A. T. Koehler. (Missionary McLaughlin could not be present when picture was taken.)

again, and it was at this time that he fell and dislocated his left arm while attempting, at the age of fifty, to learn how to ride a bicycle—for the Cause. Bee was not disconcerted. He practised riding again while his arm was still pretty lame, and he mastered the wheel. In half a year he came back and reported a second time. It was the 9th of January, 1933, when Bee was sent the third time, this time to stay and do further faithful mission-work. In August the undersigned was sent North to inspect the field and take steps toward the organization of a congregation. Together with Bee we bicycled through the ripe fields of Hopei Province, visiting particularly the two towns Yang Pei and Hsi Ma Yin (Bee's home town), thirty miles apart, where now the two combined congregations, Eternal Life and Truth, are located. But Bee's field is much wider than this. We traveled to Peiping by railroad, giving Holy Communion to a Lutheran police official there and baptizing his family, which had previously been instructed by Bee. Then on to Tientsin, where there is a former member from our Shihnan station. Then south on the Tientsin-Pukow Railroad to visit another former Hankow member. If you can procure a map of China showing the railroads, you will find Bee's territory enclosed by a large triangle of railroads, the Peiping-Hankow line forming the west side, the Tientsin-Pukow line the east side, and the Lung-Hai line the base of the triangle.

The sequel to all this is what we have to report. Our China Missions' Christmas-present from the Home Board was the permission to ordain Mr. Bee, who in the mean time had been called by the newly organized congregations. The China Missions Conference, several years ago, had prescribed that our three remaining Chinese "evangelists" should be examined in

doctrine; each of them was directed to write two doctrinal papers and two sermons on given topics to be submitted to the Hankow faculty. This work was satisfactorily completed by Bee and Chen at the end of the old year. So on the day after Epiphany, Sunday, the 7th of January, a special service was planned to be held in the chapel of our seminary. Chen was in Hankow temporarily. Bee was invited to come from the North. One day after New Year's a letter from Bee arrived in which he said that he might not be able to come to Hankow as there had been a heavy snow-storm on December 26 and 27. But two days later Bee himself arrived. The special service was held on schedule. Though the day was cold, a large number of our members from all our chapels in Hankow and vicinity walked or came in rickshaws to the seminary, at the outskirts of Hankow, to take part in the joyous festival of praise and thanksgiving to God for bringing us to this mile-stone in the history of our Church. There was a procession from the library to the auditorium, the students in the lead, followed by the two candidates in Lutheran pulpit gowns made of Hangchow crêpe and the four members of the faculty. Features of the service were the chorals sung in four-part harmony by the student-body, such as "A Mighty Fortress Is Our God," and *Veni, Creator Spiritus*, sung by the entire congregation. Rev. E. Riedel preached on 1 Tim. 3, 1. A short address was made by the president of the seminary at the presentation of diplomas, and the two candidates were declared eligible for the ministry.

On the 9th, just a year from the date of Bee's previous departure from Hankow, the undersigned boarded a train with him. His baggage for once was considerable, for he had received many gifts, some of them very useful. After two nights and a day in a sitting posture on the train and a fifty-mile ride by "Chevy" truck over rough roads we arrived at Hsin Chi, which is midway between the two congregations. There twelve voting members had already gathered for a meeting. The congregation had postponed writing its call until the above matters had been attended to. The call was now written, signed by the elders, and sealed with the red Chinese seal of the congregation.

The next day we rode twenty miles on our bicycles to Hsi Ma Yin, where a service was held in the home of Liu Chieh Shan. The service was simple. It could not be so very august under the circumstances. Behind the table which served as an altar was a huge red (empty) coffin. The congregation had to move its sawbuck benches back a little to make room for an army blanket on the floor in front of the altar where Bee should kneel. Bee and I tried to sing the hymns in studied opposition—so it must have sounded—to the congregation. But all hearts were happy and grateful to God. The sermon was based on 1 Cor. 4, 1, 2. Even the babies were silent when Bee knelt and vowed faithfulness to God and His Word, the Old and the New Testament, and loyalty to the Lutheran Confessions contained in the Book of Concord of the year 1580.

After the benediction Pastor Bee immediately took over the duties of his office. He had previously prepared his people for a Communion service. After the singing of a hymn he held a confessional address on 1 Cor. 11, 23 ff. The shades of evening were falling, and the service was completed by the light of two red candles, which made the bright brazen altar cross and the Communion set, donated by Christian friends in Hankow, shine and reflect the light to the corners of the dark little room. Bee chanted the beautiful Communion liturgy with a fearless voice, and we joined him in singing the responses. The communicant members and both pastors partook of the blessed Sacrament of the body and blood of Christ given into death and shed for us for the remission of our sins.

The next day we made a trip of thirty miles to Yang Pei. It was in the frozen North, but the sun shone on us and warmed us, though it did not melt the beautiful white mantle that decked the bare fields of Hopei. At Yang Pei the services of the previous day were practically duplicated. Pastor Bee was installed there, and eleven members communed. Next morning we were up early; for by catching the 9-o'clock bus at Hsin Chi, ten miles away, I could save a day. I caught it. Bee squeezed my hand. Only few words were spoken. Then, as the truck moved out of the enclosure, Pastor Bee did something that symbolizes the bond between the "all nations" of Gal. 3, 8—he waved to me the sign of the cross, and I responded.

God bless our Bee and our Chen, and all the souls entrusted to their care unto the advancement of His kingdom and to the glory solely of His name!

Hankow, January 18, 1934.

MAX ZSCHIEGNER.

During those turbulent years of 1925-1936 none of the LCMS missionaries died as a result of hostile actions, floods, or disease. Rev. E. L. Arndt who founded the mission in 1912 died in his sleep in Hankow in 1929. Another missionary Norville Nero died in Shanghai due to complications following surgery. His death on Aug 5, 1934 was the last recorded in a 1947 article in the Concordia Historical Institute Quarterly (vol.20, #3, pp. 148-150).

While such was true for the LCMS missionaries, other missionaries were killed by hostile action as the following article from the Jan. 15, 1935 LW tells us.

Killing of Missionaries in China. — The *Globe-Democrat* of St. Louis, December 17, 1934, reported the killing of two American missionaries, Mr. and Mrs. J. C. Stam.

"A Chinese eye-witness of the Stams' execution last week near Tsingteh arrived to-day and revealed that the Stams were killed with swords in the ancient Chinese manner. Modern executionists in China have turned from the use of swords to pistols; but the brigands who captured the Stams chose the more barbaric method.

"During the night before the execution, according to this witness, both Dr. and Mrs. Stam (the former is from Paterson, N. J.) were tightly bound with cords and were not permitted to lie down.

"In the morning the outer clothing was removed from the young missionaries, and they were paraded through the streets of the village of Miaoshea, while their captors shouted to the populace to come and see the foreigners killed.

"At the execution grounds the brigand leaders addressed the crowd, telling them that foreigners were aiding the Nanking government and helping to build roads and that therefore they must die.

"Several townspeople, according to this Chinese, interceded for the Stams, but unsuccessfully. One Chinese of Christian faith, a storekeeper, knelt before the executioners and was taken into custody. He has not been seen since.

"The following day a Chinese pastor who fled to the mountains returned to Miaoshea to place the bodies of the slain missionaries in a coffin. He found that their heads had been partly severed by blows from an executioner's sword." A three-month-old infant daughter of the missionaries was permitted to live.

We should not lose sight of the fact that also to-day Christians are persecuted even unto death. That, however, emphasizes the great need of evangelizing the world and of praying for those who risk their very lives to bring the Gospel of salvation to a benighted people. Owing to lack of funds in our mission treasuries we have not for a few years been sending our young men to our mission-fields in China and India, where our missionaries are working successfully and from which fields comes the insistent cry to us for more workers. J. H. C. F.

The last set of articles in this section of this paper again deal with floods and famine. While the floods of 1935 were not as large as those of 1931, 38,600square miles of land under water is not an insignificant flood! But again the missionaries went out and served the people as best they could with the funds and the resources they had avialable. However their work did not end there, always there was the proclamation of the Gospel to the benighted people of that land.

The article fom 1936 tells of both sides of mission work, the darkness and the light, the gains, and the work that yet needed to be done.

Devastating Floods in China.

The public press has again been carrying exceedingly distressing reports on devastating floods in China, inflicted on that unhappy country by the Yangtze and the Yellow rivers. Both rivers have their origin in the far interior of China and frequently leave their beds when the spring rains melt the deep snows in the vast western mountain regions and, in addition, are more plentiful than usually. But this year both rivers are again on a rampage very similar to that of 1931, and untold loss of life and property has resulted.

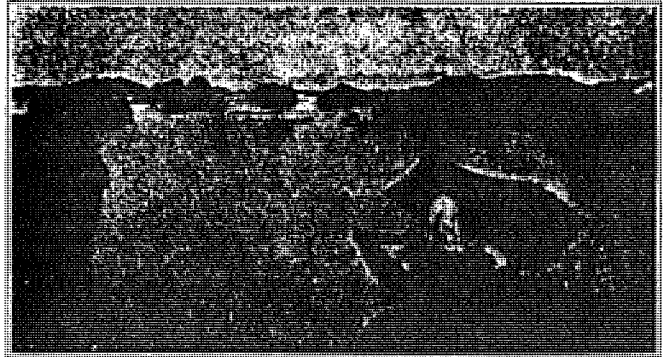
To the date of the present writing only cabled reports have reached the United States. Doubtless the written reports will depict the horrors even more clearly than could be done by the limited dispatches.

Authoritative Chinese estimate that 38,600 square miles of cultivated land are under water, which means an area as large as the State of New York; ten million persons are said to have been made homeless, with complete loss of their crops; the total property loss is estimated at \$200,000,000; 5,000,000 persons are believed to be in refugee camps, lacking even the barest conveniences and supplies; cholera and famine are stalking everywhere, and thousands are literally perishing daily of hunger and privations. Alone near Hankow 30,000 corpses were taken from the rivers by the Chinese Red Cross.

It is not possible to provide even the necessary nor even the crudest coffins for this mass of dead people. Thousands and thousands of men, women, and children are still on house-tops, trees, embankments, elevations of whatever kind, racked with fevers, dysentery, hunger—dying. In short, the devastation and the suffering pass all human comprehension.

Restricting our remarks to the flood area from Hankow westward to Ichang, a distance of 400 miles, where most of our mission-work is being done, we feel constrained to say that the press reports that Ichang had been flooded and that thousands of lives had been lost do not seem to be verified by our missionaries. On July 14 we received a cablegram from them stating that the dam protecting Hankow was still holding, but that *Shasi, the Han River District, and Hanyang* had been devastated and urgently needed relief. The fact that Ichang was not named confirms us in our belief that the city as such was not flooded, although the low-lying surrounding sections may have suffered severely. But we can easily understand that *Shasi*, which lies between Ichang and Hankow and is situated far lower than the river, and that the Han River District and the city of Hanyang were submerged when the protecting levees gave way under the awful pressure of the rising waters by which they were pounded unmercifully. At all three points named we have very flourishing mission-stations, which doubtless are now totally destroyed, as are also the modest homes and huts of our Christians.

When the angry waters rose and took their distressing toll of life and property, almost all, if not all, our missionaries with



Submerged Section of Hankow, 1931.

their families were at Kuling, our mountain resort, for their vacation and for the annual conference. Accordingly none of them were in immediate danger. But doubtless several of the brethren returned to Hankow at once in order to protect their and our property as much as possible and to lend such Christian relief as the immediate circumstances required and permitted.

Since they lacked relief moneys, they cabled the Board of Foreign Missions for \$2,000, and I am happy to state that prompt action on the part of our Fort Wayne Board for Relief, the Board of Directors, and the Treasurer of Synod, all of whom we approached, enabled the Board of Foreign Missions to cable our brethren that the requested money had been granted.

Doubtless the message brought intense joy to the brethren and to our Chinese Christians because it showed plainly that the home Church was back of them and was ready to succor them in their distress.

Of course, the sum named can only be a beginning of our Christian charity in this particular instance and will not be sufficient to rehabilitate our Christians or to put our chapels and schools in usable condition, not to mention the Christian relief and the Gospel work required among the large number of refugees who have again fled to Hankow and possibly also to the other cities where we are laboring. In 1931 God blessed the labors of our brethren among the flood refugees by granting us a harvest of more than 380 baptisms, by which the Lord later on opened wide unto us a door into the Han River District. We can only pray that the Lord will again bless the self-sacrificing and faithful labors of our brethren to the eternal blessing of many.

On the other hand, our missionary brethren and our Christians can desire no better opportunity than the present calamity to show their living faith in Christ by works of love to the suffering heathen round about them; and we must make it possible for them to witness for Christ in this way.

We are happy to know that our missionaries are rising to the occasion. According to press reports Missionaries H. O. Meyer and A. Koehler have already gone into the Han River District with supplies, serums, and other medicines and have offered such relief as they were able to grant. Surely the Lord watched over them on their hazardous mission of mercy.

Before closing, I wish to state that Missionary and Mrs. E. H. Thode, who were on furlough in our country since last summer, are returning to China in these days and will immediately proceed to their station, Ichang, with a view to assisting Missionary and Mrs. R. J. Muehl in any relief tasks in which they may be engaged in that city. I have no doubt that our brethren and sisters in America will continue to commend all our missionary brethren, our Christians, and the temporal and eternal needs of the great Chinese nation to the special care of our exalted Lord.

FREDERICK BRAND.

Letter from One of the Flood Areas of China.

DEAR FRIENDS: —

1205 Kuling, Kiangsi, Aug. 16, 1935.

This is a sort of general letter which I am writing in Kuling now that the General Conference is over and we have a little time on our hands to enjoy a bit of vacation in these lovely hills. The reason why there has been no letter before this one is that we have been having floods again in China, which in many places rose to greater heights than the great floods of 1931 and did more damage.

One who has not been here and seen the floods of China cannot appreciate their immensity and destructiveness. Not only the Yangtze River in Central China, but also the Huang Ho, or Yellow



They Lost Everything.

Homeless flood refugees in Han Chuan, August, 1935.

River, in Northern China was running wild during the early weeks of July. Perhaps you have read of these floods in the papers at home, and maybe extracts from some of our letters to the Board of Foreign Missions have appeared in some of the church-papers by this time. If so, you will have some idea of what we have been witnessing in China, of the manner in which the Lord has been visiting the iniquities of the fathers upon the children unto the third and fourth generations. According to an official report issued from Nanking by Mr. Hsu Shih-ying, chairman of the National Flood Relief Commission, over 100,000 people have perished in the flood-waters of the Yangtze and its tributaries alone, some 14,000,000 people have been rendered homeless and 100,000 square kilometers of country inundated. The material damage is estimated at 500,000,000 dollars Chinese money; but it is my opinion that no one can adequately estimate the damage. And remember, this is only for the Yangtze Valley; I understand the floods in the Yellow River Valley are proportionately just as large.

To make these figures tangible, as it were, I would put it thus. In the Yangtze River Valley the people whose homes were inundated amount to one out of every ten people in the United States, or the population of Missouri, Arkansas, Kansas, Oklahoma, and Iowa combined.

In some counties whole cities were literally submerged, and the people were compelled to cling to the roofs of their houses, and when the water continued to rise, house and all was swept away. Reports from missionaries in Fancheng and Saiyang are pathetic. In one mission house (Norwegian Lutherans) a woman (foreigner) was marooned with over a hundred natives on the top floor of her house, without anything to eat for two days. In one of the hospitals in one of those cities the nurses and doctors had to walk around waist-deep in water, tending to more patients than they could handle.

It is reported by eye-witnesses that the water descended on some cities in a six-foot wall, sweeping everything before it. The people had no chance to escape, but were trapped. When I was in the Han Chuan district, I saw houses with holes torn in the roofs, mute evidence of the speed with which the water rose and of the manner in which the people were trapped and forced to find their way out of the houses by tearing openings in the roof. Planes flying over the stricken areas reported that in some places the countryside, villages and all, were completely submerged, and the people clung to the tops of the trees.

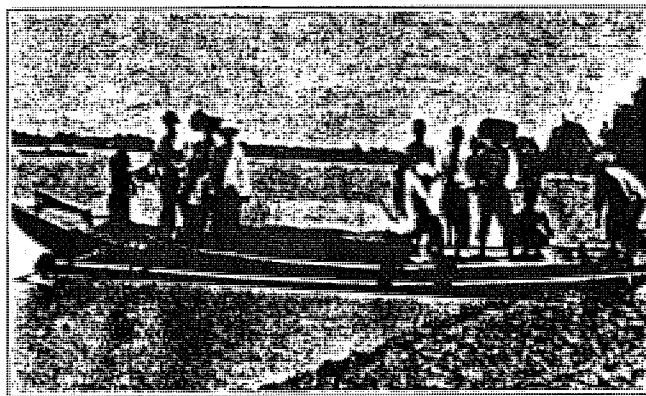
Soon after the flood reached its highest mark, I went up to Han Chuan where we are carrying on mission-work. It was pitiable. Thousands of refugees were clinging to the tops of dikes that were still above water or were grouped together in improvised shelters made of their few possessions or of mats, if they had any. The waters came with such speed and rose so fast that very few of the farmers (and 90 per cent. of the people are farmers) could save little, if any, of their foodstuffs. Furniture, such as they have, doors of the houses, and similar things they were able to rescue out of the waters later. But such things can't be eaten, and now starvation faces many. Although the government is raising funds and

making herculean efforts to care for these people, there are so many of them that they cannot meet the situation. It is sad, very sad. Oh, that these people would bend their stiff necks and open their hard hearts and repent in dust and ashes as did Nineveh! Then these calamities would not be in vain.

Needless to say, our mission is availing itself of this opportunity to call the people to repentance and at the same time to give some material relief, as much as our funds permit. We have centered our efforts in Han Chuan County, where Brother Werling is located and is doing mission-work. Brother Werling lives in Simakow, and thanks to the Almighty, the territory around Simakow was spared from the flood as the dikes held. Our mission, I might say, seems to have been especially blessed by the Lord; for in those thousands of square miles that were inundated the places, cities and villages, where our work in centralized were spared from the flood-waters, little patches of green in oceans of water. Though our mission house in Shasi had several feet of water in it, yet the city of Shasi itself was spared. The water, I understand, rose to within one inch of the top of the dike protecting that city. The city of Shasi is situated about twenty feet lower than the average summer level of the Yangtze. Around Hankow the dikes all broke, but the dike protecting Hankow itself held, although for several days, when in a number of places slips occurred, things did look almost hopeless, and it seemed as though it would be impossible to save the city. But thanks be to God, the breaches were stopped, and our seminary was spared a repetition of 1931, when the water rose almost to the gables of the houses. In the Han River Valley places where Brother Werling conducts services and has some members were likewise spared. These were the few places where the dikes held, and to us it seems that the Lord is giving His special approval to our work in that territory.

But to get back to relief work. To date we have distributed 8,000 bottles of cholera drops, injected several thousand against cholera and typhoid, distributed other medicines, 800 sacks of flour, and on two hills, where there were several thousand refugees, set up sanitation camps. By a sanitation camp we mean providing latrines and boiling drinking-water for the people. But while we distributed this bodily relief to them, we did not forget their souls. While we gave them medicine or food or drink, we preached and spoke to them of sin and grace, of their need of a Savior. Thousands of Bible portions, 10,000 tracts, 1,000 copies of the Small Catechism, and 1,000 *Guides to Christian Doctrine* were given out.

Naturally it has been no small job distributing these things; but our Christians in Han Chuan have risen nobly to the occasion and helped in this God-pleasing work, without any remuneration except for the food that we supplied them with at our main relief station. We even sent out one large boat with a doctor, a teacher, and some students, which toured the small villages of Han Chuan, ministering to the bodily and spiritual ailments of the stricken countryfolk. This boat was known as the Lutheran floating hospital, although it was not much bigger than a large rowboat. Time would fail me to go into detail about this flood and our relief work. I could spend hours telling you of the sad plight of these people; but it



Our Floating Hospital on the Yangtze River.

would only make you sad. Needless to say, the amount of relief work we are doing is but a drop in the bucket compared with the need. When the floods broke, we cabled the Board to grant us two thousand dollars U. S. currency, and nearly all of that is used up. Why, we could use \$20,000, yes \$200,000 or even \$2,000,000, and yet these people would not be properly cared for. When one pauses to think of the coming winter, one shudders. These flood-sufferers have no food, and they won't be able to get a harvest of any kind of crop until May of 1936. People can't live for months without food; but where will one get food to supply 10,000,000 people for

(Please turn to page 360.)

LETTER FROM A CHINESE FLOOD AREA.

(Continued.)

the winter? There never is plenty in China and no overproduction; there is always famine in some part of the country. But now, with such tremendous calamities descending upon it, the outlook certainly is not bright. There is little work these people can do; for China's army of unemployed even during happier days is at a staggering figure. People that live from hand to mouth can hardly stand a calamity such as this. Yet it is marvelous how stoically these people take a calamity such as this.

With two men on furlough and two men sick, we are terribly short of men. We heard that the Board will send out four new men and that it is trying to induce some of the old missionaries to go back to China. Oh, how we would welcome some new men or some of the former missionaries! They could be of immediate help.

Wanhhsien, China.

H. C. MEYER.

LW, Jun. 2, 1936, p. 183

Darkness and Light in China.

March 8 goes down as a red-letter day in the history of our China Missions; for at 1 p. m. on that day Rev. A. Koehler spoke over a local radio station, Hankow XHJA, opening the first regular broadcast by our Church in China. He spoke in English on the topic "What Think Ye of Christ?" And we are also reaching the Chinese by radio. In addition to the regular English half hour at 1 p. m. every Sunday the local station has kindly set aside a weekly half hour for our mission to broadcast in the Chinese language, Sundays at 5 p. m. This is under the supervision of Rev. E. Riedel. On March 8 Student Chi Tao-an spoke on Rom. 1, 18 ff., after the students of the Hankow Concordia had opened the program with the singing of Luther's Battle-hymn in Chinese. The radio is still in its beginning stage in China, but it is making rapid strides. At least the various shops of Hankow, which draw crowds by their street amplifiers, are helping the cause along. Brother Wenger, returning from the chapel, had the thrill of hearing the strains of "A Mighty Fortress Is Our God" coming from a large Chinese department store on the busiest street in the city.

Our dispensary at Shihnan treated 479 patients during January, of whom 191 were given free medical treatment.

The Rev. H. J. Ch'en conducted the funeral of a sixteen-year-old blind orphan girl recently. She had been confirmed, and she received Holy Communion in her room the day before her death.

Can any one eat his food murmuringly or give grudgingly to Foreign Missions after reading the following report from one of our missionaries on the far-flung front of our China field? L. Buuck sends two Chinese newspaper clippings from Wanhhsien, Szechuan, telling of rampant cannibalism in Northern Szechuan due to a famine so severe that in places the people cannot even find a blade of grass to eat. In one area seven or eight persons out of ten are staving off starvation by means of grass and tree roots. At places human flesh is sold as beef, its nature being discovered by the buyers when in cooking the meat it gives off an offensive odor. The paper states that dead bodies sell for 50 coppers a pound and "living flesh" for 120 coppers. The name and address are given of a woman who in desperation slew and ate her own eight-year-old daughter, after which she took sick and died. Other similar cases are reported in too horrible detail. Oral reports of such horrors which reach our missionaries in Wanhhsien, not far from the famine district, confirm the newspaper statements. Verily, as Brother Buuck writes: "Should this report not lead each and every one of us to humble himself before God, to desist from murmuring, and with true devotion to ask God's blessing and say: 'Lord God heavenly Father, bless us and these Thy gifts which we receive from Thy bountiful goodness through Jesus Christ, our Lord?'"

Every new publication by our Concordia Press, Hankow, is an event, but these events are coming ever faster. Now a Chinese Bible History text-book, copiously illustrated with pictures by the famous Schnorr von Carolsfeld, has come off the press. Our "Seuel" has been able to market the book for the low price of 20 cents (and books must be low-priced in China owing to the economic conditions) because some years ago Trinity Congregation of Wellsville, N. Y., sent us a collection which has been used to purchase the blocks for this book.

R. J. Mueller of Shihnan, who in his mission-work in the prisons has now established two tiny libraries in the wards for men (using Catechisms, Bibles, and other Christian books), relates the following incident: "A prisoner approached me, asking for a Bible because he wished to read how Peter was delivered from prison by angels. A friend from Shantung had written about this to him and told him to read and study that story, his hope evidently being that angels would come and release him. I gladly led him to a Bible, showed him the very passage and other similar verses about release from prison, but had to explain that Peter had been thrown into prison for confessing Christ, not for any criminal stunt."

Confirming something that our pastors preach on the basis of Holy Scripture in regard to the so-called good works of the heathen, the book *My Country and My People* by Lin Yutang has this to say of the true Buddhist follower: "His philanthropy may not be ethically worth much, since every cent given and every cup of tea offered to the passing stranger is an investment in personal future happiness and therefore essentially selfish..." Lin Yutang, however, finishes the above sentence with the words: "But what religion does not use the same bait?" thus judging Christianity by heathenism—or by that brand of Christianity represented by the notorious Pearl S. Buck? At any rate, he and she have much public praise for each other. While the book unblushingly reveals the weaknesses of heathen religions, especially Confucianism, ethically the book is not worth much; in fact, it is filled with philosophical piffle and moral poison.

Hankow, China.

MAX ZSCHIEGNER.

My interest in writing this paper stems from the childhood stories I heard my mother tell concerning her brother's years in China, how my Grandmother responded when my Uncle left for China, and how my mother took Uncle Bill's wife out to Denver to see him as he recovered from the TB he contracted while in China. One specific question arose in my mind, "why did my Grandmother respond to my Uncle's departure in such a drastic measure?" As his brother Carl drove him and my Uncle's new wife Clara down the lane of my grandparents' farm in New Haven, Indiana, my Grandmother ran behind the car screaming, "Don't go! Don't Go!"

Part of the question was answered in a conversation with Prof. Johne in which he stated that his mother had once said something to the effect that when one went overseas in those days, that was it, you never expected to see home again. Another part of the question was answered by the articles that appeared in the 1925-1930 issues of LW, which my Grandmother read faithfully. The stories reflected a 'backward' culture, there were riots, oppression of missionaries, lootings of chapels, war, famine, floods, and the like. And in all this, as with the rest of life, no one knew how it would all turn out.

The articles in the LW, however, bad as they were at times, did not reveal the whole picture. It did not tell of the rampant TB which hit so many of the Chinese, It did not tell of these victims hanging onto lampposts and hemorrhaging. It did not tell of living out in the country for weeks, living in the houses of the Chinese which also housed the pigs. It did not tell of sharing a common rice bowl with a family who was infected with TB. It did not tell of streets lined with machine guns. It did not tell of the stench, and buzzing of flies in a square that was filled with stakes upon which were impaled the heads of those killed during the battles.

While the LW did not give a graphic description of the horror the missionaries faced and dealt with, it did something even more important: it spoke of their faith. These people had no idea what the next day would bring, yet they

went about their work, serving their God and their fellow man. They did not run from the conflicts but redoubled their efforts as they endeavored to reach the hundreds of millions who had not heard.

In our present day we do not have such things to endure. Our missionaries are generally in situations that do not present the hazards of a China in upheaval, but the work of the Gospel must go on. We must be careful not to see China of the '20's and 30's as a somehow better place to serve in than any place of today. The circumstances then and now are considerably different, but both the then and the now present unique sets of challenges to be met and dealt with, both present unique opportunities to serve and worship God. The insight, however, that the 20's and 30's LCMS China mission work gives us is invaluable as an example of faith in action, and as an encouragement to press on to do the work the Lord has given us to do buoyed by the record of his hand as it guarded, guided, and sustained his missionaries and his work of fifty to sixty years ago.

Two examples of that faith and encouragement are spoken of most pointedly in an editorial and article from the 1927 and 1931 LW. Both of these speak well of all the time period 1925 - 1936, and have lessons for us to learn as well. God grant that we learn them!

Our Work in China. — The civil war with its factional disturbances and antforeign agitation has very much disturbed and hampered all mission-work in China. Many missionaries had to forsake their posts, leaving infant congregations and schools shepherdless. The work of our Synod has suffered, even as that of other church-bodies. We could send out no new missionaries, some of our men have returned to their homeland, and those who are still in China are not free to carry on the work as they would. An English traveler writes from Shanghai that whereas many Christian missions are closed, soothsaying, divination, and other superstitions are flourishing in Chinese cities as never before, and wizards of all descriptions are reaping a rich harvest. While the worldly-wise are trying to solve the problem of the Chinese confusion, we know that Satan is making every effort to retain his territory and to regain what he has lost through Christian missionaries. We remember what bloody persecutions, for decades and centuries, that archfiend managed to raise up against the early Christian Church. We know how he raged against the Gospel during the Thirty Years' War in Europe and how he nearly succeeded in demolishing Luther's work. But the gates of hell did not prevail; Jesus and His Church always came forth victorious. And so it will ever be. Satan knows that his time is short, therefore he is doing his utmost. For Christians it is a time which calls for earnest prayer; it is a time which calls for sacrifices and for martyrs. Woe to them that are at ease in Zion and are not grieved for the affliction of Joseph! Amos 6, 1. 6. But we are not to be discouraged; we are to repent of our indifference and slothfulness in the work of the Lord. We are to testify against the worldliness which is hampering the Church in its mission-program. We are not to grow weary in well-doing, knowing that our labors are not in vain in the Lord. 1 Cor. 15, 58. We are not to judge of temporary conditions and not to forget that Jesus is saying: "Mine hour is not yet come." We are not to be fools and slow of heart and say regretfully with the disciples going to Emmaus: "We trusted that it had been He which should have redeemed Israel"; but now "the chief priests and our rulers delivered Him to be condemned to death and have crucified Him." It is foolish to be discouraged. It is sinful to surrender to the powers of evil. Let us rather say with St. Paul: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. 4, 8. 9. And let us betake ourselves to earnest prayer; let us plead with God for our Foreign Missions; let us arise from our flowery beds of ease and remember that we also are required in our day to fight the good fight of faith and to stand against the wiles of the devil. Conditions in China are no worse than they were in many places during the time of the apostles and during the days of Luther. There is scarcely anything left of the work of the great Augustine in the place where he labored; but who will claim that his work has perished? Conditions in China are sad and painful, but by prayer and faith we shall gain the victory.

Some Chinese Head-Lines — and Others.

May a missionary on the field address this question to Synod in general and in particular to our candidates for the ministry and their parents and to their helpmates and helpmates' parents: Shall we push our China Missions?

It will not do to say, Yes, it is self-evident that we ought to push our China Missions — and then do nothing extra to push them. What unfaithfulness to our Christ-given commission to preach the Gospel in all the world, what ingratitude for the sacrificial atonement of the Savior for our sins, that would be if such a condition were to exist in our Missouri Synod!

Satan wants to bring about such a condition especially within our Synod. He still goes about as a roaring lion. And we on the China field can recognize his roaring in something that our people in America are not in a position to recognize so easily, and that is in the heavy black "home-side" newspaper head-lines describing the sad conditions in China in the past few years. From these, people are led to infer that conditions in China must be so bad that it certainly does not seem advisable to push our China Missions, at any rate, that it certainly is a place "where I wouldn't go or where I would refuse to send my son or daughter."

We are not minimizing the dangers to which missionaries in China are liable to be exposed. To do so would be to minimize the merciful protection God has shown, and still shows, His servants in the mission-fields. With the fact fresh in our memory that only last June our brethren at Shihnan had to flee from bandits and hide in a temple and behind a cliff; that our brethren at Shasi last September had no more than landed there by boat when they had to take refuge on a Japanese gunboat because the city was attacked by a Communist rabble; that a few short years ago our missionaries together with all foreigners in China had to evacuate their stations due to the riot of Communism that swept over China like an epidemic; and with the fact staring us in the face that the Nationalist Government of China is far from having succeeded in wiping out the great Communist pestilence, — it is quite futile to minimize the dangers to which missionaries in China may be exposed.

But here are a few head-lines you never see in the papers: God Protects Thousands of Missionaries in China; Communist Bandits Touch Not a Hair of Missouri Synod Missionaries in China; Thousands of Mission-buildings Stand Unharmed by Communists in China; Preaching of Christ Crucified Steadily Goes On in China; Millions of Chinese Hear and Read the Gospel of Christ; The Elect are being Gathered in China. Read them. Why, they are so strange to your eyes that they seem mythical. They are facts — the devil and his hosts to the contrary notwithstanding. But let one missionary be killed, let one mission-building be destroyed, and the psychological effect on some Christian readers of such reports is that they say: "Had Synod not better hold up building operations in China? Is it not tempting God to send missionaries to China at this time? Guess I had better take a call in the United States until conditions seem more favorable for missionaries to go to China. How can I let my son, my daughter, go to China? Missionaries are needed in America, too," etc., etc.

Friends, this is not written in a carping spirit, God knows. We missionaries have parents at home, too. They are human also, and so are we. It is harder for the folks at home who must read those papers and be told about them by their neighbors and who must often hear the unwanted pitying remarks of neighbors and are sometimes a prey to the imagination and to special worries. The separation is harder for them than for the missionaries, who can see the facts in their relation to the circumstances attending them. It takes more faith on the part of parents to send than it does on the part of sons and daughters to go. If no one else does, the missionary will pay tribute, and herewith does pay tribute, to the heroic, unsung faith of the fathers and mothers who have taken Christ's command and promise "Go . . . I am with you always" at face value and have let their own flesh and blood go where they were called, even to the ends of the world. God give our Church more of such fathers and mothers!

Hankow, China.

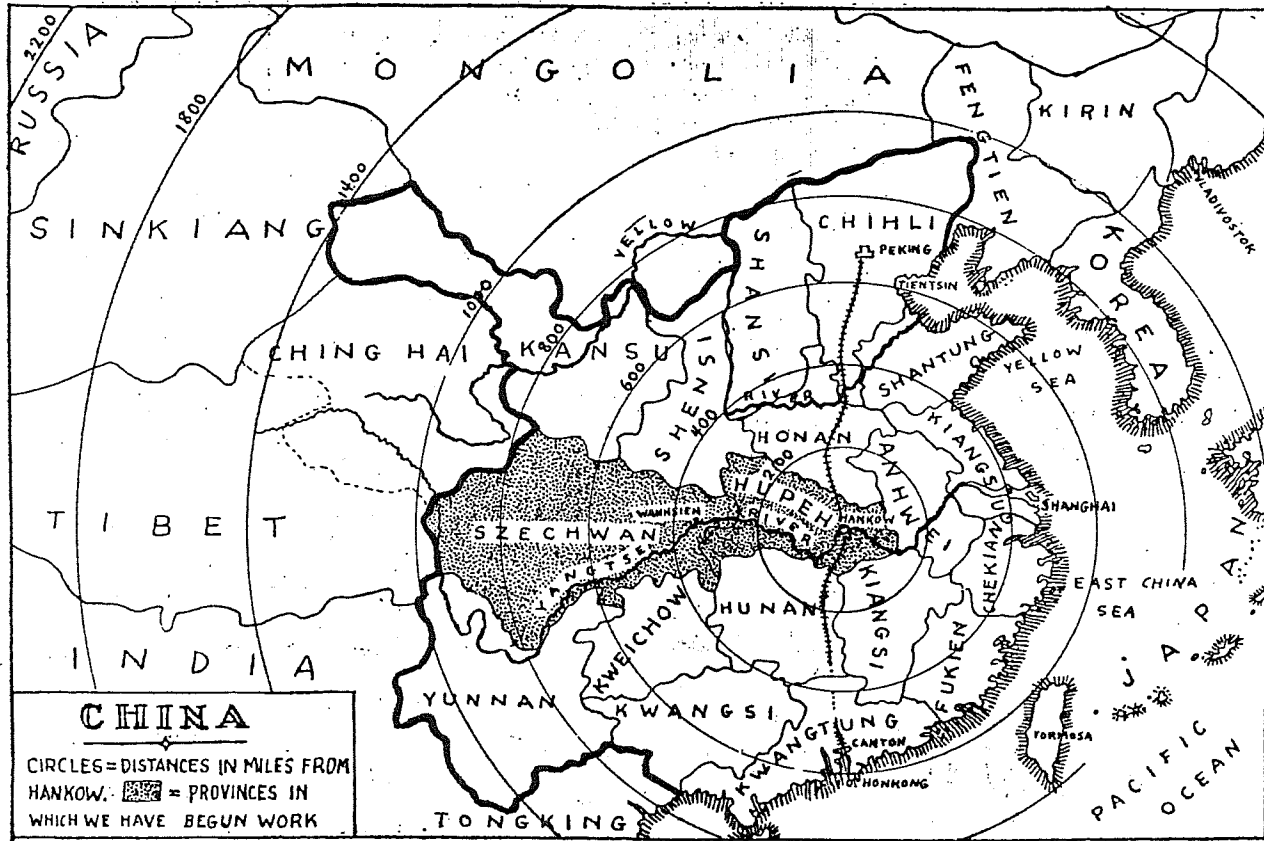
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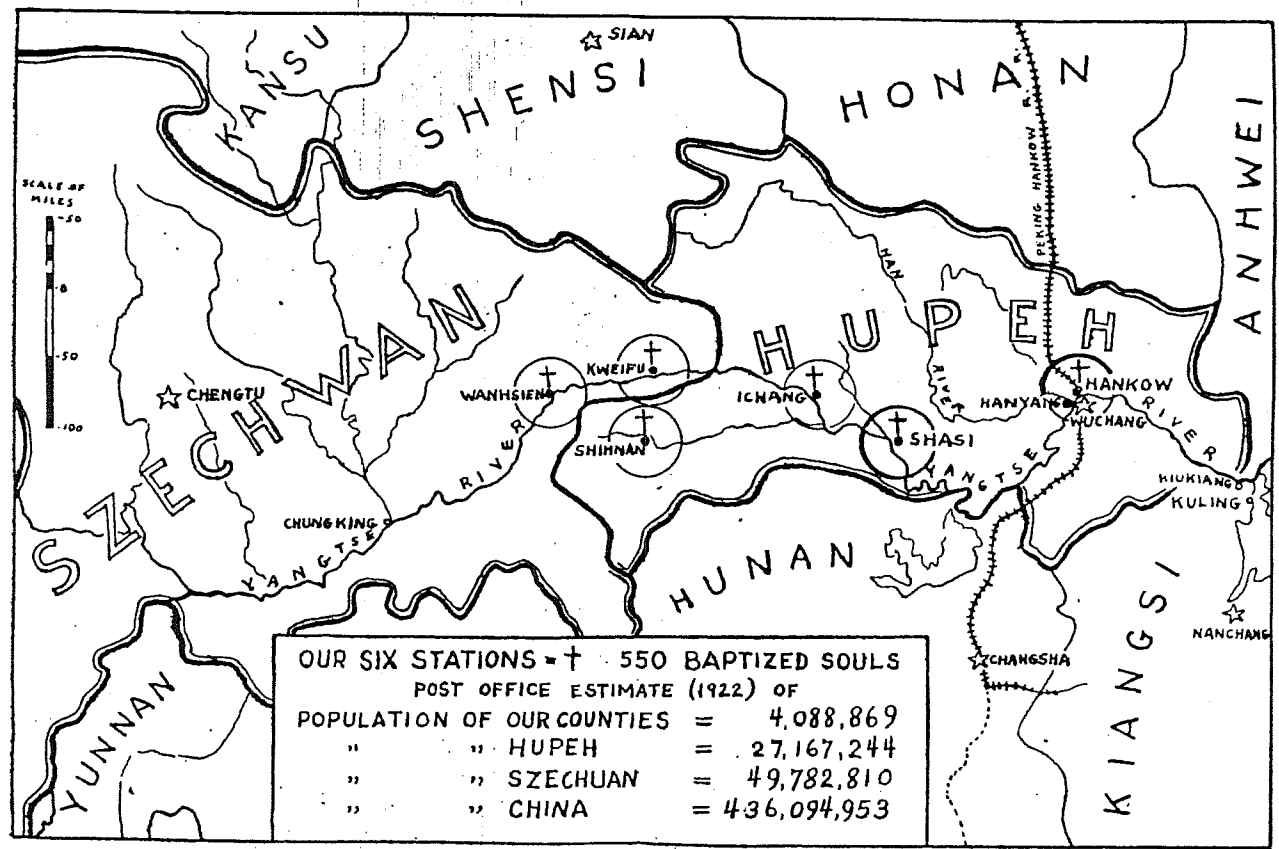
Appendix

The following maps and picture were taken from two publications from CPH.

Our China Mission, ed. L. Fruerbringer, IV in the series "Men and Missions."
Concordia Publishing House: St. Louis, Mo., 1926

Our Task in China. Concordia Publishing House: St. Louis, Mo., 1922







— 6 —

Our Missionaries and Their Families at Milan Terrace, Hankow.

From left to right: J. A. Fischer. Mrs. Schmidt. C. F. Schmidt. Mrs. Zschiegner. M. H. Zschiegner. Miss Baden.
(In Shihnan, 1925—26.) E. L. Arndt. Mrs. Riedel. E. Riedel. Miss Gruen. Mrs. Meyer. L. Meyer.
Children of Riedels and Zschiegners.

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N. B. Other articles concerning the LCMS missions in China during 1925 - 1936 may easily be found in the indexes at the beginning of each year's bound volume.