

R. FRANKLIN COOK

# water from deep wells

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A survey of the  
Church of the Nazarene  
in India, Korea, Taiwan,  
Hong Kong, Australia,  
New Zealand



1977-78 MISSIONARY RESOURCE BOOK

*Riley Library*  
Northwest Nazarene College  
Nampa, Idaho 83651

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## Water from Deep Wells



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*1977-78 Missionary Resource Book*

# **Water from Deep Wells**

A Survey of the Church of the Nazarene  
in

India • Korea • Taiwan • Hong Kong  
Australia • New Zealand

by

**R. Franklin Cook**



**NAZARENE PUBLISHING HOUSE**  
Kansas City, Missouri

*Riley Library*  
**Northwest Nazarene College**  
Nampa, Idaho 83651

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## *Dedication*

To  
Maylou  
whose qualities of life  
and character are an  
inspiration to all



# Contents

Preface	6
Acknowledgments	7
1. Seeds in Rocky Ground ( <i>India</i> )	9
2. Leaders of India and the Church ( <i>India</i> )	23
3. A Compassionate Outreach ( <i>India</i> )	37
4. Village to Metropolis ( <i>India</i> )	50
5. Seeds of Promise ( <i>Korea</i> )	60
6. Blossoms of Blessing ( <i>Korea</i> )	74
7. Mainland to Beautiful Island ( <i>Taiwan</i> )	87
8. Strength in Adversity ( <i>Taiwan</i> )	97
9. Exotic Blend and Formidable Frontier ( <i>Hong Kong</i> )	110
10. Steps to Missionary Service ( <i>General Missions</i> )	122
11. Contented Land ( <i>New Zealand</i> )	131
12. Big Country ( <i>Australia</i> )	145
Bibliography	158

## *Preface*

It is interesting to read through past missionary resource and reading books in rapid sequence, as I have done. Some books are conversational and others academic. Some major on history and statistics; others on anecdotes.

The Missionary Study Committee charged me with the task of assembling a resource book, "not too academic, but academic enough, factual, accurate, but most of all interesting." Here are the results. Failure or success of the effort to be "all things to all" people will await the jury of usage during the 1977-78 study year. That effort does explain the reason for the "Facts in Miniature" section at the end of each chapter — the facts are there for those who wish to use them — deleted from the narrative for those who are bored by such an accumulation of material.

I found writing this book to be the most demanding of the seven books I have previously written. I am not sure why. Perhaps it was because I tried, not only to relate, but to interpret events in these countries (and particularly in the Church of the Nazarene) in the light of today's dramatic and stressful changes. Interpreters are always subject to the foibles of being interpreted, which is a clever way of saying that we can be easily misunderstood.

Some fields were frankly a delight to read about and write about. Others were plainly frustrating — perplexing — like trying to pump water from a cistern with no pump handle.

So now I have bared my soul. I hope you will bare

yours, too, as you read and share this material with good, concerned people in local churches. That is what the entire exercise is about anyway.

—R. Franklin Cook

## *Acknowledgments*

There are many who were helpful in the researching and construction of this effort.

To all the missionary, national, and pastoral personnel who took time out of busy schedules to answer my persistent and nosey questions; in particular, to Brent Cobb from Korea, Jean Darling from India, John Holstead from Hong Kong, Darrell Teare from New Zealand, Doris Anderson from India;

And to those who read the manuscript as it took shape and gave advice on accuracy and concept; particularly Dr. Jerald Johnson of World Mission and Dr. Raymond Hurn of Home Missions, Padu Meshramkar of India, Don Owens representing Korea, John Holstead of Hong Kong, and others;

To two excellent typists who waded through notes, scribbles, notations, additions, deletions, and frustrated markings; Linda Cramer of Nashville, Tenn., and Vanessa Harmon of Kansas City;

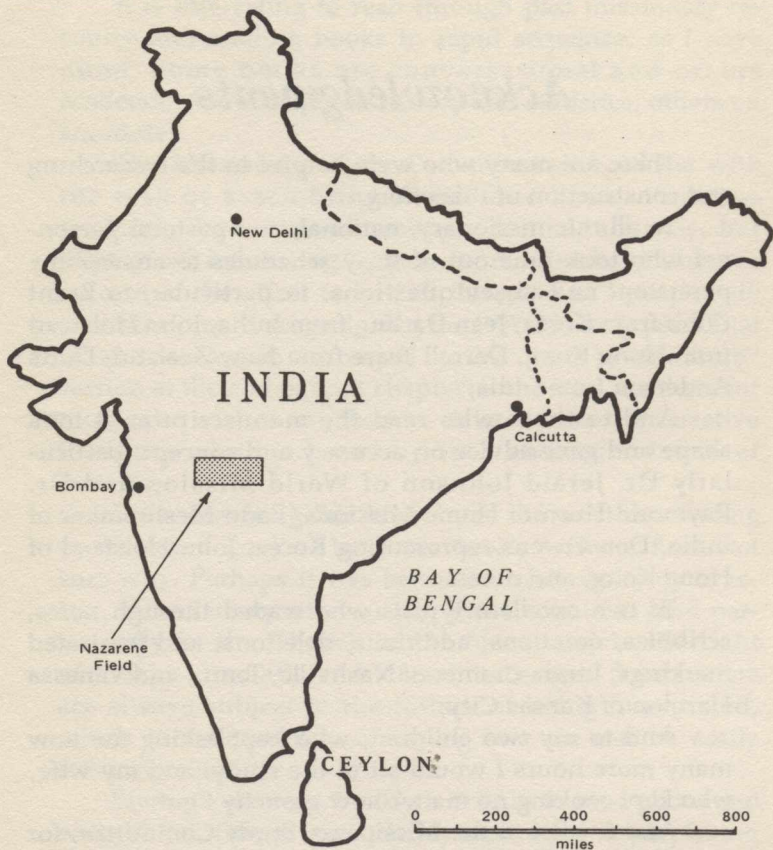
And to my two children, who kept asking me how many more hours I would sit in the study, and my wife, who kept cooking no matter how grouchy I got;

And finally, to the Missionary Study Committee, for both honoring and inflicting me with this opportunity;

Thanks!

—R. F. C.





## Chapter 1

### Seeds in Rocky Ground

A friend once said to the late, great Methodist missionary to India, E. Stanley Jones, "You have probably done some good to India, but India has certainly done a great deal for you." According to Jones, India had. In sharing the gift of salvation, Jones found that he was able to give less than he thought, and gained more than he expected to gain. So it has been across the centuries as Western men and Western missionaries have bumped into this inscrutable land, once the "pearl of the British Empire."

In India, vast subcontinent of over 1 million square miles, the Christian Church faced one of its most difficult challenges. She faced not so much a country as a continent. The land mass juts out from the main body of Eurasia, extending from the incredible Himalaya Mountains of the north to the verdant plains of the lush south. Wave after wave of conquest had swept into India, each leaving its own mark — scar, if you will — on the cultural identity of the land. These sweeps into the subcontinent by alien elements divided the land culturally, religiously, linguistically, and politically, yet the main stream of con-

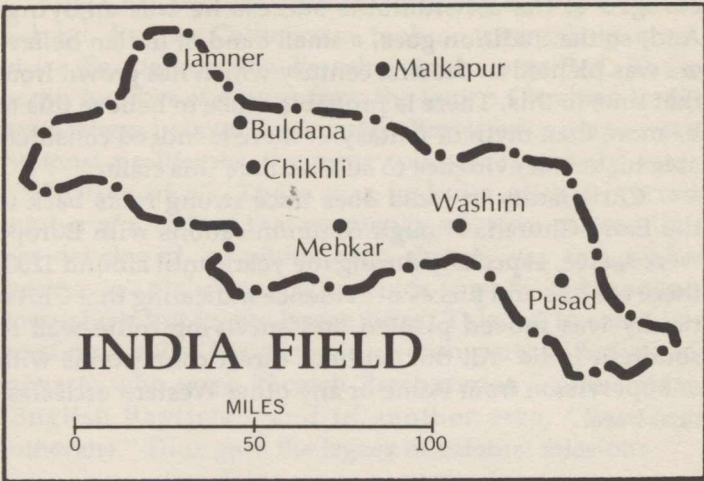
tinuity was Hinduism with its tremendous capacity for absorption and adjustment.

In our preliminary etching of India, what image do we conjure up? Is it the romantic tales of Rudyard Kipling, who was fascinated by elephants and barefoot boys and beautiful girls? Is it the magnificence of her fabled jewels, or the Taj Mahal scintillating under a tropical moonlit sky, or her Red Fort standing guardian of the centuries past? Is it the ash-strewn waters of the Ganges, littered with the remains of the holy Hindu, or the pilgrimages of the seekers among her religious people? Is it the dusty roads and rocky trails leading somewhere to her 700,000 villages, pitted with the bare feet of time? Is it the bulging and bursting city of Bombay, or the modernity of New Delhi, or the decayed, yet vibrant aura of Calcutta? Is it the dress — beautiful Indian women in what many consider to be the world's most feminine attire, the *sari* (sorry), or the traditional wraparound cloth of the *dhoti* (doty), or the cap patterned after the great Indian nationalist Nehru? Is it the people? The sights? The beauty? The smells? Or the memories of 1,000 missionary books, and talks, and accumulated heritage?

India is one of those spots in the world unknown to most, baffling to a few, and challenging to many. It is confusing to the strategist and self-contradicting to the rationalist. It epitomizes Eastern thought and philosophy to the Westerner but is not willing to be squeezed into any neat mold or convenient system. And, therefore, any study presumed to be systematic turns out to be reactionary.

Church work, which ought to be a story of progress, may be a story of mysterious planting. Missionary work, which ought to be filled with incidents of success, may be overshadowed with the frustrations of uncertainty. It has





always been this way and is this way today. The etchings, therefore, move in the hot breezes of India's heat like a mirage on the desert, sometimes there and clear, other times faded and gone, but always calling us to understand, to try to comprehend, to bring us to response before the God who calls us into all the world.

### **The Early Church in India**

Usually, and with good reason, the Early Church refers to the Church emanating out of Jerusalem to other parts of the Middle East, and eventually the Mediterranean world. But in faraway southwest India, isolated between the mountains of South India and the waters of the Indian Ocean, lives the most ancient of Indian churches, the church of the Thomas Christians. The first article of faith among these Christians is that the redoubtable doubter, Thomas, the apostle, came in person to India and was there martyred at the hands of Brahmans who were

enraged at the considerable success he was enjoying. And, so the tradition goes, a small band of Indian believers was planted in the first century which has grown from that time to this. There is probable cause to believe this to be more than myth or fantasy — there is indeed considerable historical evidence to substantiate this claim.

Christianity in India does trace strong roots back to the Early Church. Though communications with Europe were scarce, especially during the years until around 1200, there are bits and pieces of evidence indicating that Christianity was indeed planted and surviving quite well in southern India. All this without direct connections with or supervision from Rome or any other Western ecclesiastical base.

### **The Colonial Invasion**

The historic period of most familiarity began with the colonial stirrings of Western nations. Probably most attention, in the case of India, would be focused on William Carey, who pioneered missionary concerns among the English-speaking peoples from whom most missionary personnel would be sent in the next 250 years. The development of the Christian church as a whole in India was inextricably tied to the political and cultural developments of colonialism. Thus, over the course of many years, there developed in India, as in many other parts of the world, a pattern of church life which would have strong Western influence and base, and would therefore in later years begin to struggle for an identity unique to India. This was true of all denominations, and out of this struggle has emerged some of the most astute leadership, committed lay involvement, and dynamic faith imaginable (some of which we will glimpse in the course of these studies).



The Christian community expanded during the colonial era. Roman Catholicism took on strength in areas where Portuguese and French colonizers settled. There were a number of groups from the Syrian Christian tradition scattered about the country. Protestant groups were the most proliferate, the most splintered, and the most productive of all. There was in India such a myriad number of missions that eventually a system of "comity" was developed, in which each church was assigned a specific area of the country in which to work. This applied everywhere but in the larger cities. This led to some interesting results. For example, certain parts of India had converts who were "Scotch Presbyterian," other areas "English Baptists," and in another area, "Swedish Lutherans." Thus goes the legacy of colonial missions.

### **Nazarenes Enter India**

A scattering of holiness groups entered India, several of which united to form the Church of the Nazarene. Historically, India is the oldest mission field in the Church of the Nazarene.

The group begun by Dr. P. F. Bresee sent missionaries to eastern India in 1905. They labored heroically there, with several of them dying on the field. The great economic depression through which the United States passed led to the closing of the eastern field.

The Tennessee group known as the Pentecostal Mission (J. O. McClurkan's church) had missionaries in extreme western India in 1903. They were located just 60 miles northeast of Bombay. Again, the story of the "Thana" (Tahna) District is one of heroism against adverse climate, malaria, and reptiles, with many consequent deaths. The western district fell victim to the same economic crash as the eastern district.



The central district, in Berar, was begun in 1899 when M. D. Wood severed ties with the Christian and Missionary Alliance and affiliated with the Association of Pentecostal Churches in America, the east coast group which united with the Church of the Nazarene in 1907. He was strengthened by the arrival of nine new recruits in 1904, but two years later Wood left the mission because of a dispute with the church leaders back home over matters of policy. He left behind a little band of five loyal missionaries, including that tower of strength, L. S. Tracy. (For a complete biography, see the excellent book written by his daughter, Olive Tracy, called *Tracy Sahib of India*.) When eastern and western districts were closed, all the effort (and money) was concentrated on this central district. This is essentially the area in which the Church of the Nazarene continues to work today, though there are struggling efforts to come to grips with the burgeoning cities of India (of which more later).

### Foundations of the District

The foundations of the district go back to the earliest teachings of the missionaries. The roots are dug into the soil of general church policies of national church development. But roots extended slowly — the journey has been painfully slow and is not completed even today.

In November, 1937, occurred a hallmark event in Nazarene mission history. On that occasion, Dr. J. B. Chapman, general superintendent, conducted in the mother church at Buldana the first district assembly of the India District of the Church of the Nazarene. Subsequently, I.D.A. (Indian District Assembly) came to be letters always referring to the development and activities of the national district. This district assembly happened to be one of the earliest conducted outside the western

hemisphere or Great Britain by any general superintendent. On that occasion, six men were ordained, including Samuel J. Bhujbal and G. S. Borde, both of whom served for a time as district superintendent.

Subsequent events in the I.D.A. have been a mix of the perplexing, the joyous, and the frustrating. There have been times of unity, and times of disunity as the Indian church has sought to find its way under difficult circumstances. The odds against effective ministry in that culture are enormous, and generous portions of God's grace and strength have been required across the years.

### **Evangelism**

At the heart of church planting is evangelism. In the Indian Church of the Nazarene, evangelism methods have followed patterns that many churches have employed. One of these is "village touring," in which parties of Christians go out into the villages (and in central India one is scarcely out of sight of a village at any time) and conduct evangelistic campaigns. This often involves a tent or a bamboo mat structure, some audiovisual materials portraying the life of Christ, a simple Bible message outlining the basic plan of salvation, the passing out of tracts and the sale of Scripture portions, and contact with families of that village. These efforts vary in length — some are for one night only, others extend a week or more.

Padu Meshramkar, principal of the Nazarene Bible School, reports that in one year nearly 1,500 Gospels were sold in bazaars (marketplaces, usually open once a week in the larger towns), fairs, and in village evangelism. Additionally, Bible school students sometimes conduct vacation Bible schools, and even literacy classes, which feed into the evangelistic efforts.



Many other evangelistic efforts have been used across the years (some are described in *India Reborn*, written by P. L. Beals).

### Radio and Correspondence Courses

In 1972, a Nazarene radio broadcast in the Marathi (Mah-rah-tee) language (primary language of the Nazarene area) was born. It was called "Tilak and Christ" and was the brainchild of missionary Bronell A. Greer. This broadcast, 15 minutes weekly, is beamed over Radio Ceylon. Radio Ceylon is located in Sri Lanka (Sree Lanka). Christian radio broadcasting is not permitted over the government stations in India. There are about 20 Protestant recording studios in India, but all the broadcasting of religious programs is done outside the country.

"Tilak and Christ" has been under the direction of Rev. Manohar V. Ingle (Ingerlee), who is a Nazarene elder. The response has been gratifying. When the program was first aired, over 450 letters of inquiry were received. In one year, 3,000 letters which asked about the gospel and the church came from all over India. There have been individual cases of conversions because of the program. Part of Director Ingle's task has been to refer new Christians to the nearest church. Of course, in many places there is no church within a radius of many miles, so this constitutes a major problem.

An outgrowth of the radio program has been the development of correspondence Bible courses. As inquiries are received, many enroll in the courses and begin a systematic study of the Bible and doctrine. Indians are philosophically inclined — mystical often — and are quick to note points of similarity and differences with their own religious traditions. The gospel, which proclaims a Christ with power to forgive from sin, who does



so freely and as a gift, strikes a responsive chord in minds and hearts who have never been exposed to that sort of spiritual gift before. "Tilak and Christ" proclaims that Christ is not *a* way but *the* way to salvation — not one of several alternatives, but the *only* Road to spiritual peace.

The radio, along with dark glasses and shoes, is a status symbol in central India. Radios can now be found in nearly every strata of society. Programming is controlled by the government. Even shepherd boys, going about their ancient task of tending cattle, can be seen with the omnipresent transistor hanging from a stick as they jog their way along dirt roads. (This has been called the transistor generation.) In the bazaar, the radio takes its place among bananas, oranges, and peppers. It is one way, a good way, to proclaim the gospel message. Yet, there is still such resistance to the Christian way that in many places people are wary of being seen listening to a Christian program on their radios. Thus, the opposition level is high and receptivity spotty.

### Camp Meeting

A focal point of the Indian District remains the traditional camp meeting. For years, the annual camp has been one of the biggest attractions on the calendar. For weeks, plans are made. A "tent city" springs up as families move in for the duration. They come with their "kitchens," their children, their animals, and their Bibles, ready for a time of fellowship and feasting together.

It is at the camp time that some of the most gracious outpourings of God's Spirit have been felt by the Indian District. Old-timers still talk about the "first jungle camp" in 1932 when there was a "clean sweep" of the entire camp. Christians were renewed and sanctified, Hindus were converted, families reunited. After the camp, there

was a 100 percent increase in membership, giving quadrupled, new churches were organized, and the entire district set aflame. Just five years later, in 1937, the district was organized by General Superintendent J. B. Chapman, but the possibility of that organization was begun at the 1932 camp.

There have been subsequent outpourings. The 1954 camp was memorable. Another came in 1976. These are the breath of life which helps the church to continue on; but, as all will admit, they happen too infrequently, and often too far from the local church. Sometimes these special times have been for purposes of reconciliation — at other times for the purpose of generating a concern for outreach.

### Cooperative Evangelism

There have, in recent years, developed several encouraging cooperative evangelistic efforts. In January of 1970, the first All-India Congress on Evangelism was held. One Nazarene participated in this Billy Graham-sponsored event. Out of this came some new ideas that have been useful in many areas, such as cell groups for prayer, institutes for personal evangelism training, mass campaigns in areas of urban development, and more effective use of the media. These are ambitious aims, not easy to implement, particularly in the area where the Church of the Nazarene functions. Yet, the spark of initiative is there.

Many Nazarene young people who have moved to the cities have been able to cooperate in programs of Youth for Christ, Every Home Crusade, and other joint efforts. It should be clear that interchurch cooperation is absolutely necessary for survival in countries like India which are so overwhelmingly non-Christian. Nazarenes



have enjoyed wholesome fellowship and mutual benefit from fellow missions, interdenominational gatherings, and now, evangelism projects.

## Results

Zabbu is her name. She represents many individuals who, through one means or another, have found Christ as a personal Saviour. In the case of Zabbu, there is an added distinctive. She was born into a Mohammedan home — and the conversion of a Mohammedan is rare indeed. But as happened — it happened at the Reynolds Memorial Hospital after a dream in which Christ came and said, "Your arm is burning, but your heart is burning more because of the sin that is present there. But I am going to take away all the sin that is present and leave your heart clean." The dream made such a profound impression on Zabbu that she repented and gave her heart to Christ.

One day, the only brother of Zabbu, a teacher in a village school, was brought to the hospital with tetanus. He suffered spasms and could not open his mouth. Zabbu prayed into the night, "Jesus, I know You are the Saviour of the world. I know You are my Saviour. But please just give me this one more proof by healing my brother."

Early in the morning, Zabbu went back to the sick man's door, not sure what to expect. She heard his voice calling, "Zabbu, bring me some food. I am hungry."

There had been other recoveries from tetanus, rarely one whose symptoms were so advanced. But never had the medical personnel seen a recovery where the mouth opened immediately — at best two or three weeks of tube feeding had been required. It was a miracle, and even the Hindu patients said, "We call on our gods year in and year out and they never hear, but each time you Christian



people call on your God, He hears and answers your prayers."

Zabbu's conversion has held steady. There have been times of persecution, but even her mother said, "Zabbu has chosen the right way." She has prayed people through to physical and spiritual miracles of healing. After many years, she took baptism, a final sign of breaking with old ways and old beliefs.

Statistically, Zabbu is one person. But her influence has extended in many places. And so the story of evangelism in India goes — slowly, against hard circumstances, but surely.

Rev. Suresh Borde (*Boar-dee*, son of one of those first ordinands of Dr. J. B. Chapman) was until his untimely death in October, 1976, director of evangelism for the district. He was well trained, both in India and at the Nazarene Theological Seminary in Kansas City. He was not only involved in evangelism himself, but coordinated the evangelistic efforts of the district. This included responsibility for revivals, literature, distribution and the implementation of new methods of evangelism. The Bordes had just assumed the gigantic task of opening a church in the great central city of Nagpur (*Nawg-poor*), which is about 200 miles to the east of the central district, when he was stricken. Let us pray that God will raise up soon someone to fill this significant role.

The Indian people find it hard to make individual decisions for Christ. It is awesome, socially as well as spiritually, to break away — to make the move. There are perhaps hundreds or thousands of "secret believers" who have never made public declaration of their faith — who have never separated themselves overtly from their families. This is why "people movements" are so important, where whole families, and villages, turn to Christ

together. The great hope of evangelism in India is a people movement.

There are the Zabbus and many others whose stories could be told and whose salvation is assured. There are others whose stories cannot be told because they are not known. All represent fruits of the gospel, borne on trees watered by the tears of those who have heroically labored to plant them in a desert land — trees of freedom, of peace, of hope, and of release from sin's bondage.

## Facts in Miniature

### ● *Population:*

Around 600 million. Population growth is at a 2.2 percent rate. This means about 20 million people are born each year, and about 8 million die each year, for a net gain of 12 million. The government is initiating stringent controls on family size, but the growth rate has continued. This is a difficult problem for an economy that struggles with the burden of people.

### ● *Christian Population:*

Probably around 14 million, with Protestants numbering about 5.5 million. This is about 2 percent of the population. The heaviest concentration of Christians is in South India, with the second heaviest in northeast India. The central and northern sections of the country have traditionally been the most difficult for the church.

### ● *Climate:*

Northern India is dry and deserty. South and east India is hot and very humid. Central India is on a plateau, which provides some relief from the heat. The climate in India's magnificent mountains is temperate, and a haven to which India's wealthy and Westerners, including missionaries, have fled for years during the "hot season." Monsoons occur annually (without which there is famine), bringing extremely heavy rains. One time Buldana, located in Nazarene territory, had 17 inches of rain in 17 hours during a monsoon. Monsoon season is observable not only by the rain outside, but the mold inside one's shoes.



● *Food:*

The Indian diet is among the most varied, colorful, and tasty in the world. Barley, rice, and wheat are big crops. A flat, unleavened bread made out of "jwari" grain called *bakar* (bakar) is common in central India. World-famous *curries* can be meat, chicken, or mutton, well spiced (enough to make the Westerner's eyes water and nose run!). It is considered poor etiquette to eat with the left hand or to allow food above the first knuckle. Of course, one does not use knives and forks.

● *Health:*

Life expectancy was once 32 years. It has risen to near 45 now. Conditions are improving rapidly, but there are still many diseases unchecked. Cholera, malaria, diphtheria, and smallpox are still widely evident, but the government is making strides to control them. Water must be boiled to be safe for drinking.

● *Government:*

A "sovereign democratic republic." Prime Minister Indira Gandhi has proclaimed that one of India's major accomplishments since independence in 1947 has been its ability to survive. Like the United States, India has a federal form of government, but unlike the United States the central government has more power than the states. Like Great Britain, India has a parliamentary system, and law is based on English jurisprudence.

● *The Arts:*

India has one of the world's oldest cultures. Art, sculpture, and painting can be observed everywhere, especially in the elaborate and roccoco design of its temples. Literature is highly developed. More movies are produced in India than in any other country of the world. Rabindranath Tagore (1860-1941), an Indian poet, won the Nobel Prize for literature in 1913. There is not a lack of the arts in India. Music, motion, and expressions have communicative value as does the strange (to the Westerner's unsophisticated ears) sounds.



## Chapter 2

### **Leaders of India and the Church**

India is one of those areas of the world which have traditionally produced outstanding qualities of leadership among her people. Against conditions which many would consider negative — that is, a rigid social system, a pervasive Hindu orientation, a high level of illiteracy, even a difficult climate — the Indian people have shown a vibrancy in handling their own affairs that is remarkable. It will be our purpose in this chapter to explore some of the conditions of leadership, and some of her outstanding leaders, both national and church, and specifically in the Church of the Nazarene.

Based on his years of experience in presenting the gospel to Indian society at all levels, but particularly to leadership levels, Dr. E. Stanley Jones outlined some approaches to the Indian setting and mind that he had found useful.

First, *there must be a spirit of frankness* — no camouflage or cover-up in the presentation of the gospel. The Indian is a philosopher, a mystic, a debater. He wants

facts, not fiction — reality, not fantasy. The best presentation of the gospel is one that is open and declarative.

Second, *no one's religion should be attacked*. If any attack is to be made on another's religion, it must be done by the person of Christ or the conviction of the Holy Spirit. Of course, conviction is a two-way street — the very thing that may condemn the non-Christian may convict the Christian too. No one is immune from God's judgment.

Third, in India, *questions should be allowed after the gospel presentation*. There are too many presuppositions — too many points needing clarification — to allow a presentation to be made without discussion. A turning to Christ is based on rational understanding, as well as emotional response to a felt spiritual need.

Fourth, Jones encouraged *having leading non-Christians of the city or town to be the chairmen of his meetings*. This removed the foreign onus from the meeting and made attendance not only permissible but acceptable.

Fifth, *Christianity has to be defined not as the Old Testament, or Western civilization, or ethics, or church history, or particular doctrines or theologies of the Church, but as Christ*. To be a Christian means to follow Christ. The discerning Indian leader can easily see the wide discrepancies between Jesus Christ, as revealed in the Scriptures, and the activities of Christianity, which he often sees as an extension of colonialism. Therefore, as the Apostle Paul said, we preach "Christ, and him crucified." The uniqueness of the person of Jesus is the single most appealing feature to draw people to Christianity.

Sixth, *Christ has to be interpreted in terms of experience rather than argument*. It does no good to debate the issues. Indians are premiere debaters, and the Christian who wants to debate soon finds himself in some very uncom-

fortable corners. But experience can be understood. It can be validated by changed outlooks on life, and on ethics, and on priorities. Witness by personal experience is the best evidence of the reality of Jesus.

Who, then, are some of these leaders of India, and what has been their relationship to Christianity?

### Gandhi

Mohandas (later called Mahatma — Great Soul — by the people) Gandhi (*Gahn-dee*) was born in 1869. He is known as "Father of India" by virtue of his long efforts to free India from British control by nonviolent means. He promoted many social reforms and was guided by a search for truth. Born in India, trained in law in England, his early career was for 21 years in South Africa. There he encountered Christianity many times.

Returning to India a mature man, he soon was leader of the independence movement. He declared many times that one of his inspirations was Jesus, and one of his favorite portions of literature was Jesus' Sermon on the Mount. Gandhi remained an avowed Hindu until his assassination in 1948, but always dialogued openly, was most cordial to Christians, and had a genuine appreciation for the essence of the Christians' doctrine.

### Nehru

Jawaharlal Nehru (*Juh-wa-hur-lahl Nay-roo*) was India's first prime minister and continued in that role until his death. He was supported and was closely involved with Gandhi's independence movement. He was born in India but completed his education at Cambridge University in England. Nehru was brilliant, had charisma as a leader, was well read in the history and literature of both East and West, and a supporter of nonviolence. He was



thoroughly familiar with Christianity in India but often proclaimed himself to be a religious agnostic. He believed in freedom of religious expression, which is one of the hallmarks of the Indian constitution.

### **Ambedkar**

Dr. B. Ambedkar (*Ahm-bed-ker*), by birth an "untouchable" from western India, became one of the most distinguished jurists of the nation. He was from the lowest caste, normally with no opportunity for advancement. His early education was in mission schools; his association with and appreciation of missions remained all his life. He, like Gandhi, felt response to the Jesus of missions, but often had serious questions about the church and Christianity in general.

Dr. Ambedkar went on to earn doctor of philosophy degrees from Columbia and Bonn universities and a doctor of science from London University. Prime Minister Nehru chose him to be law minister in the newly independent India. He drafted the constitution of the nation, which abolished untouchability (the caste system), embodied concepts of freedom of religion, and set forth the rights of the individual. His influence lingers on.

Many other leaders of India in the political and moral realm can be cited. There are also important leaders in the Christian world of India that should be studied to gain a better comprehension of Indian leadership.

### **Christian Leaders**

**Vedanayakam Azariah** (*Ah-zah-rye-ah*) from South India was the Anglican son of a pastor who made his name as a founder of the Indian Missionary Society. He grew up in a Christian home, was nurtured in a climate of Christianity, and called to the ministry. After years of

training and pastoral responsibility, he was consecrated as the first Indian bishop of the Anglican Church in 1912.

Bishop Azariah is cited here because he typifies the rise, even many years ago, of outstanding leadership in the Christian Church. Often it is the second- or third-generation Christian who comes to the forefront of greatness in leadership. Bishop Azariah spoke with energy, aggressiveness, and competence in leadership of the Anglican church and to the wider church world.

**Narayan Tilak** (*Tee-lahk*), who died in 1919, was a convert from a Brahmin family in western India. In addition to writings in prose and verse, he enriched Marathi (the language spoken in the Nazarene area) with over 200 hymns. In the development of the national church, an indigenous hymnody is very important. Tilak stands as an example of strong lay leadership in an area of development which has inspired and blessed thousands of believers.

In the Western world, probably the best-known Indian Christian is **Sadhu Sundar Singh** (*Sah-doo Sun-dahr Sing*), who by his wandering life of simplicity (he is called "the apostle of bleeding feet") and by the direct appeal of his devotional writings was able to persuade many that Christ was the Way, the Indian Way, to salvation. He also demonstrated, as did others, what a valuable contribution the Indian mind and spirit can make to the body of Christians in the world.

These are three representations of outstanding Indian Christian leadership. Many others could just as well be cited. They stand as examples of the Indian Christians' devotion and commitment to the historic principles of the faith, and of the great contribution that can be made by believers there to the development of a strong Indian church.



## Nazarene Converts and Leaders

It stands to reason that the Church of the Nazarene, in her long history of service to India, has had some remarkable leaders, too. In some cases they are individuals whose stories have been told often. The ones we shall mention are only representative of many others — the fruit of the heroic planting of gospel seeds in India's soil.

The name of **Babaji Mhaske** (*Bah-ba-jee Mas-kee*) ought to be recorded and remembered because it was he who first stepped out boldly against all precedent and tradition to declare his faith for Christ under the godly leadership of pioneer missionary L. S. Tracy. He is considered the first Nazarene convert, coming at the end of seven long and "fruitless" years for Tracy and his fellow workers.

He was one of the ones willing to sit in Sunday school classes held by Dr. Julia Gibson. But it took a long time for the light to penetrate his mind. It is no easy thing to be a first convert. Steeped in centuries of Hinduism, his family and friends and community would reject him as soon as Christian confession was openly made. That was in 1910. He died in 1922. Through the intervening years, Babaji won many to Christ. In spite of low caste, he became, in time, respected in the community. Many of those relatives and friends he feared became Christians too.

### Bhujbal

Samuel J. Bhujbal (*Boo-jah-bl*) is perhaps the best-known Indian Nazarene. He was a third-generation Christian. His grandfather was one of those "first converts" — a field owner from Poona, a city near Bombay. Samuel was born in 1905 in the Thana District, which was the field supported by the Pentecostal Mission of Nashville, Tenn. He went to school, both mission and



government, and eventually completed his high school training in Poona.

Dr. H. F. Reynolds was the first general superintendent Samuel saw. He was 15 years old at the time, and the encounter was a memorable one. Dr. Reynolds, at the end of a message, gave an altar call, and Samuel went forward to accept Christ as his personal Saviour.

Samuel was an unusual leader. He had natural leadership skill, charisma, charm, and a brilliant mind. He mastered English, had a perceptive manner of working with Westerners, and gained respect among Christians of many denominations. From 1928 to 1937 he was headmaster at the Nazarene boys' school in Buldana, at which time he was ordained by Dr. J. B. Chapman, and elected first national district superintendent.

There have been many disappointments along the way. He was voted out of the district superintendency in 1945, reelected in 1949, and voted out again in 1959. These were bitter events in the life of Samuel Bhujbal. After the last election, due to a number of tensions and problems in the district, Samuel moved to the city of Bombay and engaged in what he called "family evangelism."

These last few years have been difficult ones where relationships with the old colleagues "upcountry" have been strained. But the legacy of Bhujbal lingers. He was a princely preacher who could sway crowds. He was sought after as an evangelist, both in and out of the Church of the Nazarene. He was a leader who gave drive and impetus to the work of the district.

### **Meshramkar**

The name Meshramkar (*Mesh-rahm-car*) has long and close association with the Church of the Nazarene in India. John Meshramkar recently retired after serving for

many years as headmaster of the Nazarene Coeducational Christian School in Chikhli (*Chick-lee*). He originally came into contact with Christ through the Christian and Missionary Alliance. He was interested in Christian education, and after completing his training, he was introduced to the Church of the Nazarene. The association was to be a lifelong one.

There were years of faithful and uncomplaining service invested in the lives of young people. The flowering of that investment is perhaps best expressed in two sons who are today contributing much to the life and ministry of the church.

Kamalakar Meshramkar has recently been appointed superintendent of the Reynolds Memorial Hospital, succeeding Dr. Orpha Speicher, who has retired after 40 years of service. Kamalakar received his initial training at the school where his father was headmaster, his M.B.B.S. at the Ludhiana Christian Medical College, and his Master of Surgery (M.S.) at the same institution. He has had many trials and testings but has made a valuable contribution to the medical work already.

Padu Meshramkar is now serving as president of the Bible Training School. He completed his undergraduate work in India, and received his M.Div. and M.R.E. degrees from Nazarene Theological Seminary in Kansas City. In 1969 he was a member of the Nazarene evangelistic team that toured Europe and Central America. To the town of Washim, where the Bible School is located, he brings with his wife a world of vision that is helping to enlarge provincial concepts in ministerial training.

Another son is David Meshramkar, who is in government services in New Delhi and has expressed interest in helping the Church of the Nazarene begin work in that northern India city. Indeed, the Meshramkar name stands high in the Church of the Nazarene in India.



## Borde

Another well-known name in the Church of the Nazarene is Borde (*Boar-dee*). G. S. Borde was in the first group of men ordained by Dr. J. B. Chapman in 1937. He has served with distinction as pastor, teacher, and district superintendent.

The "Borde tradition" had been carried on by Suresh, one of his sons, who had been director of evangelism for the district, and was pioneering work in the city of Nagpur until he went to be with the Lord in October, 1976.

## Kharat

The present district superintendent (1976) is Rev. D. M. Kharat (*Kah-raht*). He is small of stature but a giant in spirit. He has pastored for a number of years in a variety of churches and been faithful to the service of Christ. Kharat is a second-generation Nazarene who was trained in Nazarene day schools and the Nazarene Bible School. He was appointed district superintendent in 1974 by Dr. Edward Lawlor and has been reappointed to continue in his leadership.

Perhaps the character of the man can be illustrated by an incident related by Missionary Jean Darling. One Sunday he was on his way to the city of Aurangabad (*A-rung-a-bad*) to hold services during a time when there was no resident pastor. He had not been on the crowded, hot bus for very long when he began to experience severe chills and fever. Twelve miles from the city they stopped at a village where Kharat bought some aspirin. Finally arriving in the city of Aurangabad, he found a place to sleep but was unable to rest because of a high fever. He prayed that the Lord would undertake so he could minister that Sunday morning. Miraculously the fever was broken and he was able to fulfill his task.



This event was not untypical. Sunday after Sunday, D. M. Kharat traveled the long trip on the crowded bus (a description of an Indian bus ride could fill a book) to Aurangabad because of his burden and concern for the work. He is a praying shepherd who knows how to persevere and find his way in God's will.

These days Rev. D. M. Kharat faces the difficult task of welding together the diverse groups and programs on the district and bringing new spiritual life and impetus to the task of evangelism.

### Other District Superintendents

Rev. G. S. Borde was the second district superintendent and served from 1945 to 1949. He also served faithfully in a number of pastorates, including Washim, the location of the Bible School.

Rev. S. T. Gaikwad (*Guy-kwahd*) was district superintendent from 1959 to 1974. He was for many years a devoted pastor before his election as district superintendent. During the years of his superintendency, there were many times of frustration and sometimes dissension on the district. Young people left the country area and migrated to the cities. It was often hard to find trained pastors to fill all the churches. Yet, he gave faithful service and today is helping to expand the work in the very important city of Aurangabad.

### Irshid

Kissin Irshid (*Ear-shid*) is today (1976) at the point of retirement. He has served since 1946 at the Nazarene Coeducational Christian School in Chikhli. He typifies many faithful laymen in his service to Christ. He is the night watchman and purchasing agent for the school. It is his job to buy for the school grains, wood, peppers, soap,

and other materials at the best possible price after the customary haggling and bargaining in the market. In his duties he has developed an unusually sharp eye for snakes and always carries a bamboo stick with him in case of emergency.

The significant thing about Kissin is his conscientiousness, his honesty, his consistency. Many times he would come to the back door and say, "I have my duties done for the day. I am leaving on my bicycle to sell gospel portions and witness for Christ." And off he would go to any one of a score of villages nearby. There was no extra pay for that — it was not a duty but a joy. Such laymen are the heart of the church in India.

### Summary

The Church of the Nazarene in India has been in a leadership vacuum for a number of years. There have been many faithful laymen, many good workers, many solid families who have stayed true and consistent. There has been good leadership from time to time. But with the exodus of young people to the greener fields of India's cities, it has been difficult to gather up enough leadership in a variety of areas of ministry to give the church impetus and thrust for growth. This remains one area of real concern.

In all of this, there has been a maturation process in the church. No longer can the missionary be the father and mother of the church, caring for it and nurturing it. It is the Indian leaders themselves who are the parents — whose sons and daughters are coming up in the faith. They must carry the responsibility, take the burden, suffer the defeats, and enjoy the victories of leadership. And they are beginning to do that. But the growth pains — the adjustments from old to new ways — are painful, and



sometimes progress is painfully slow. The base is there — the foundation is laid. Indians can lead and indeed, have produced some of the world's greatest leaders. The future is in their hands.

## Facts in Miniature

### ● *Missionaries Who Have Served in India:*

#### Current Staff:

Dr. and Mrs. Albert Ainscough	1973—
Mr. and Mrs. John Anderson	1966—
Miss Geraldine Chappell	1941—
Miss Jean Darling	1945—
Rev. and Mrs. Bronell Greer	1944—
Miss Esther Howard	1952—
Rev. and Mrs. Arlen Jakobitz	1974—
Miss Hilda Moen	1956—
Mrs. Carolyn Myatt	1965—
Rev. and Mrs. William Pease	1954-73; 1976—
Rev. and Mrs. James Whited	1976—

#### Earlier Service:

Rev. and Mrs. F. Arthur Anderson	1920-29
Miss Anna Bursch	1920-31
Miss Jessie Basford	1912-29
Dr. and Mrs. Ira Cox, Jr.	1952-73
Rev. and Mrs. Clarence Carter	1950-62
Rev. and Mrs. L. A. Campbell	1907-15
Mrs. Nellie Ellison (Mayhew)	1921-32
Rev. and Mrs. Leslie Fritzlan*	1940-53
Rev. and Mrs. Andrew Fritzlan (Daisy)	1907-42
Mrs. Ruth Freeman (McDonald)	1945-51
Rev. and Mrs. Weldon Franklin	1915-31
Mr. and Mrs. George J. Franklin	1915-31



Mrs. Alberta Fletcher (Smith)	1951-60
Mrs. Leoda Grebe (Voegelien)	1913-20
Dr. Julia Gibson	1904-10
Miss Agnes Gardner	1919-25; 1937-42
Mrs. Myrtle Mangum (White)	1912-17
Rev. and Mrs. J. Harrison Hudson	1965-68
Miss Priscilla Hitchens	1904-17
Rev. and Mrs. Wallace Helm	1956-67
Miss Lou Jane Hatch	1920-25
Mrs. Mary Ann Harper (Biddulph)	1952-59
Mrs. Henrietta Hale (Christianson)	1939-41
Rev. and Mrs. K. Hawley Jackson	1918-24
Rev. and Mrs. Earl Lee	1946-60
Mrs. Lula May Tidwell (McKay)	1919-25
Rev. and Mrs. John McKay (Lula May)	1925-35
Rev. and Mrs. John McKay (Mary Estelle)	1936-48; 1954-64
Dr. Orpha Speicher	1936-76
Dr. Evelyn Witthoff	1941-73
Miss Viola Willison	1919-21
Mrs. Maude Varnedoe (Parker)	1917-22; 1925-30
Mrs. Amber Tresham (Wood)	1920-24
Dr. and Mrs. Donald Miller	1960-71
Miss Eltie Muse	1919-25; 1928-30
Mrs. Ella Perry	1904-19
Mrs. Eva Carpenter (Roby)	1903-32
Miss Bessie Seay	1909-25
Miss Pearl Simmons	1911-12
Rev. Miss Margaret Stewart	1932-39
Rev. and Mrs. Leighton Tracy	1904-34
Miss Daisy Skinner (Fritzlan)	1912-42
Rev. and Mrs. P. L. Beals	1920-52
Rev. and Mrs. Ralph Cook	1935-50
Miss Agnes Willox	1946-59
Rev. and Mrs. Cleve James	1951-64
Mrs. Norma Weis (Morgan)	1964-69

Rev. and Mrs. J. Willis Anderson	1936-70
Rev. and Mrs. A. H. Kauffman	1919-22
Mrs. Ruth Rudolph (Corbet)	1920-25; 1936-40
Miss Amanda Mellies	1928-35
Miss Olive Nelson	1908-15
Miss Olive Graham	1915-18
Mrs. Lela Hargrove (Hatfield)	1912-22
Mrs. Ruth Williams (Crooks)	1920-25
Mrs. Virginia Roush (Grimm)	1913-19
Miss Lizzie Leonard	1915-20
Miss Connie Caudle	1918-22
Mrs. Myrtle Belle Walters (Elmore)	1918-23
Rev. and Mrs. Frank Blackman (Ruby)	1920-24
Mrs. Frank Blackman (Ruby)	1944-54

● *District Superintendents:*

S. J. Bhujbal	1937-45; 1949-59
G. S. Borde	1945-49
S. T. Gaikwad	1959-74
D. M. Kharat	1974—

● *The State of the Church*

The Indian District is considered a national-mission district. It has been difficult to achieve self-support levels necessary to develop into a mission district.

All auxiliaries are fully organized. Mrs. Suresh Borde is NWMS president, and her husband was NYPS president at the time of his death. The district has a full contingent of committees and is well organized. There has been an exodus of many young people to the larger cities, principally Nagpur, Aurangabad, Bombay, and New Delhi.

There are occasional contacts with Christians who have Nazarene connections in South India, but these have not been actively pursued.

The great need is for revival, but more than that, committed outreach evangelism that will infect every local church, invade every village and town, and start a "people movement" of significant proportions for Christ.

### Chapter 3

## A Compassionate Outreach

Wherever the Church has gone through its history, it has brought with it concerns about the whole man. Christians through the centuries have had the conviction that part of the Great Commission includes responsibilities to educate and to heal. Therefore, missions has traditionally developed extensive educational institutions on all levels for children, teens, and adults. Most missions have included some kind of medical work — clinics, hospitals, training institutions for nurses and technicians.

In recent years, these efforts have been controversial. Some have said too much money and energy was being expended in these efforts which did not really reap evangelistic results. Others argue that all these efforts are important “openers” in societies which may not be receptive to a direct gospel appeal. Still others claim that regardless of practicalities, Christ commissioned His Church to be involved in the healing and teaching ministries, and to do less would be to not fulfill the total calling to the Church. Regardless of one’s position on these matters, facts validate the immense importance the Christian



Church has attached to these areas of service. It has been, indeed, a compassionate compulsion.

### **Church Education in India**

Christian missions in India have long been involved in extensive educational programs. College-level schools have existed since 1818. In fact, higher education in India has been heavily influenced by mission-sponsored schools. A 1967 study revealed 130 Christian colleges in India — 78 Roman Catholic, 45 Protestant, and 7 Syrian Orthodox. Many of these have been founded since the independence of India in 1947. One-tenth of all college students in India attend one of these colleges — a significant fact where the Christian population percentage is so low.

Christian colleges in India have taken the lead in the education of women, tribal groups, and lower castes. All these schools today face problems of competition from secular institutions and opposition of secular groups to religiously oriented schools.

One of the Scotch Presbyterian missionaries of nineteenth-century India was Alexander Duff, who arrived in 1829. Duff arrived with the conviction that the time had come to present the gospel to the cultured sections of the community through higher education in the English language. He had the support of very important Indians who wanted to see educational advancement of their people, and saw the church as an institution capable of achieving that goal. The concept was to create an intellectual elite, thoroughly at home in Western languages and sciences, and to encourage this elite to diffuse knowledge through the whole population.

Duff began his work with 5 boys, but enrollment in his school soon grew to 200. He enrolled only the highest

castes. The first 4 young men to accept Christian baptism caused a tremendous commotion — such a thing had never happened before among such high caste families. The total number of his conversions was small, but those that did occur were highly significant. Naturally, Duff's methods were imitated in a number of places — many schools and colleges were founded. The pattern was nearly always the same — enthusiastic acceptance, a few baptisms, legal suits and disturbances, decline in enrollment, and renewed popularity once the smoke and fury had passed.

Duff was a man of abounding energy. He founded a newspaper, a medical school, a hospital, influenced British educational policy in India, raised funds to aid private schools, stimulated much support for foreign missions, and influenced all missions in India. He laid the foundation for education as a tool of the Protestants in India. As a result of his work, many other missionaries in India gave their lives to the field of education as a part of their missionary ministry.

### **Theological Education**

A very important part of education, in the view of the church, is theological education — the training of ministers and church workers. This began early. It began on all levels — from "primitive" and basic training on the back veranda (porch) of a missionary home to very sophisticated interdenominational seminary training. Various churches have attempted to adjust the curriculum to the needs of the students, not eliminating the rural illiterate, but challenging the urban sophisticate.

There are nearly 40 theological colleges and seminaries in India. Additionally, there are many Bible schools (which have a lower level curriculum), and many



specific training programs with narrow objectives. Three major Protestant seminaries are Union Theological College at Bangalore (in South India), Union Biblical Seminary at Yeotmal (in central India near our Nazarene work), and the South India Bible Seminary in Bangarapet. The Yeotmal seminary is supported by about 20 evangelical groups and has a four-year course leading to a Bachelor of Divinity degree. The South India Bible Seminary has been used by Nazarenes as a primary center for higher educational training in theology and the pastoral ministry. It has a holiness orientation.

### The Healing Ministry

The list of areas of social concerns in India is impressive: hospital care, leprosy colonies, family planning, maternity care, community development, agricultural assistance, literacy training, emergency relief, financial cooperatives, schools for the blind, orphanages, youth hostels, and others. Christian agencies have a long and distinguished record of service in India. Hospitals today face an uncertain future because of changing conditions related to a government that is increasingly interested in providing services *to* its own people *by* its own people.

Two notable Christian medical training colleges are at Ludhiana and Vellore. Nazarenes have taken advanced training at both institutions.

One of the most distinguished missionary names in medical missions is Scudder. John Scudder, a physician, went to Ceylon in 1819 as an American Congregationalist. He transferred to Madras in 1836 and there founded a medical work. Generation after generation of the Scudder family served in India in medicine. Perhaps the most famous member of the "clan" was Dr. Ida Scudder, foun-



der of the great training center for women (and later men) doctors at Vellore.

Besides the obvious social uplift and healing which medical missions provided, in India the Christian hospital was a place where emancipation of women was offered through nurse and doctor training. Women doctors (including our own Dr. Orpha Speicher and Dr. Evelyn Witthoff) were at the forefront of forging frontiers for women in India. The healing ministry of the whole man was well illustrated by the whole broad scope of Christian missionary endeavor in the Indian subcontinent.

### Nazarene Educational Efforts

"School! It was a magic word for the young, newly arrived missionary in 1904," writes Olive Tracy about her father. Such was the need in those days that specialized training really did not matter. L. S. Tracy was asked to add to his duties as buffalo dairyman, carpenter, mechanic, builder, and preacher, the demanding duties of taking charge of the boys enrolled in the struggling mission school. The struggle was futile, in fact, and the school did not survive. It was years later before Nazarenes ventured again into the field of education.

As the years passed, and the small group of believers increased in number, the need for Christian training for the children pressed itself more and more on the missionaries. The need of a school for girls (not only for boys) became obvious. Coeducation was out of the question in those early years — boys and girls had to be kept absolutely separated, especially in a boarding school.

At first the girls were taught anywhere that could be found — the missionary home, a chapel, under a tree. Eventually, land had to be secured and buildings constructed. On a hillside overlooking the town of Chikhli,

property was purchased from a Moslem resident of the town.

For a number of years, the girls' school was located at Chikhli, and the boys' school in Buldana, just 14 miles away. Both ran very successful programs with Indian teachers and directors and a few missionaries involved in guidance. There were other schools started in other parts of the district, but none had permanence.

Some early experimentation with coeducation in the lower grades was done in the mid-1940s by Mrs. P. L. Beals, who was director of the schools. It was in 1946, under the direction of Missionary Orpha Cook, that the boys and girls were officially and formally brought together in one coeducational effort called the Nazarene Coeducational Christian School (NCCS). This was revolutionary! The country was newly independent and the new government was feeling its way in every area. Word of the Nazarene experiment in education spread rapidly, and for several years government officials and teachers came from all over central India to observe the coeducation project. It worked successfully. Boys and girls sat on opposite sides of the chapel, ate in separated areas, and functioned quite apart in social situations. But the important thing was that they attended classes together. They were under one roof in one school, and that was novelty enough.

Of course, the novelty has worn off. Many missionaries have been involved with the school over the years since Orpha Cook's time. L. C. Fritzlan, Earl Lee, William Pease, Jean Darling, Geraldine Chappell, and others have given unselfishly of their efforts. Mr. John Meshramkar has been headmaster over long years — first at the old boys' school in Buldana, and through all the formative years of NCCS. He served Nazarene education in India for nearly 40 years and has accumulated for him-



self a brilliant crown in heaven with the jewels of thousands of young people who have come under his quiet, godly influence.

An ordained elder who was treasurer of the district for a number of years, Rev. S. P. Dongerdiva (*Don-er-davee*), is now the manager of the school. Geraldine Chappell writes, "I believe he is the most godly man I have ever worked with." He graduated from Nazarene Bible School in Washim in the late 1940s and then served as hospital chaplain for several years. He also taught at the Bible school. He was faithful, steady, patient, and most compassionate towards the spiritual and social needs of the patients at the hospital. He has proven himself to be a trusted leader who today renders valuable service to NCCS.

### Training for the Ministry

Part of missionary work is always training young people for the ministry. In the early days — the days of L. S. Tracy and his fellow laborers — training was carried on somewhat informally. Bible workers, Bible women, and colporteurs were trained who could distribute tracts, conduct studies in the Bible, and teach fundamental concepts of doctrine. To develop a formal Bible school was first laid on the heart of Rev. A. D. Fritzlan, and later carried on by the dynamic Mrs. May Tidwell McKay. Mrs. McKay initially taught the Bible school students on the verandah "over which grow those beautiful purple bougainvillea vines," according to Olive Tracy. The school was closed for a time and then was reopened by her in 1931, just four years before her death in a car accident.

Later the school was moved to Washim (then known as Basim) and has operated there ever since in a set of very attractive buildings which are within sight of the



Reynolds Memorial Hospital. Many missionaries have been actively involved with the training of young ministers. In 1973, Padu Meshramkar was installed as principal of the Bible school. The school is statistically small, with fewer than 20 students enrolled. The curriculum is elementary and includes training for wives in adult literacy, health and hygiene, and Bible study classes. The new administration is upgrading the school. A new building has been constructed, with a new dormitory in the planning stages. Hindus and Buddhists are encouraged to enroll on a limited basis. Several of these have subsequently declared as Christians and taken public baptism. Those who graduate and show promise after three years of advanced training are sent to the South India Bible Seminary. Some come to the United States for college and seminary training.

In India, Bible school training is more than the ivory tower theological training so often written about in the Western world. Students participate regularly in evangelism efforts in villages, fairs, and marketplaces. They are expected to work in maintenance to help pay the fees for attendance. The curriculum is geared to the level of the student who may come in very well trained or with no training at all. It is from the Bible school that future leadership in the Indian church will spring. Padu Meshramkar has one of the most important functions of any in the Indian Church of the Nazarene.

### **To Have Is to Heal**

Medical missions have always been part of the Nazarene missionary program. To have benefits of social uplift, of healing, is to want to share these with those who have been less fortunate.

Dr. Orpha Speicher arrived in India in 1936. She had

been reared in the home of Mr. and Mrs. Fredrick Speicher, staunch members of the Los Angeles Grace Church in California. Orpha was called to be a missionary before she discovered that one way to qualify for appointment was to qualify in medicine. Dr. J. G. Morrison, at that time Foreign Missions secretary, wrote, "If you are considering India, I would advise you, if possible, to study medicine and surgery." Orpha never originally planned to enter medicine. She had her sights set on teaching. But, through an amazing twist of circumstances, she soon found herself in Loma Linda, a medical institution sponsored by the Seventh Day Adventists. Long years and many trials later she graduated with her M.D. degree. (For the complete story, refer to *Oh Doctor!* by Evelyn Witthoff, a descriptive account of the life of Dr. Speicher).

She arrived in Washim (then called Basim) where she discovered a U-shaped, mud-walled building that held eight supposed classrooms. There were broken-down benches, splintered chairs, chalky blackboards, a few mice nestled neatly in the corners, and copious quantities of dust. This was to be her hospital! With the promise of many prayers and good wishes but with no money, she was expected to open up a medical institution. The job looked impossible.

Not only that! There was such fear, such superstition, that for months Dr. Speicher could not stir up a patient, even though surrounded by physical need. Even constant visits to the villages met with slammed doors and turned backs. Fear was stronger than disease in those early years.

From that beginning has come a modern 105-bed hospital, complete with most facilities and specialties one expects to find in a modern hospital. In addition, there is a nurses training facility that is fully recognized by the



government and producing quality nurses every year. Sanitation levels are high, there is a spirit of cheer and optimism in the hospital, and there is a level of devotion by employees of the hospital that is remarkable.

It did not come easily. It came in long hours of mission council meetings while Dr. Speicher pled for more funds. It came cement block by cement block when cement was "not available," as Dr. Speicher negotiated building permits, material purchases, drove the delivery truck, and made concrete blocks herself. It came at the end of a broomstick — of constant demonstrations of the meaning of cleanliness, yes, sterilization.

It came by building carefully trust in the community, in the province, in the nation for the worth of the medical work being done here. It came after sieges of fearful bubonic plague, which broke out and emptied the villages of the area of all but dead and dying rats as the Nazarene medical personnel waded in with thousands of inoculations. It came amidst terrible heat (before air conditioning), when courage and determination alone kept the doctor upcountry through the hot season while most missionaries sought refuge in the mountains. (The thermometer registered 125° F. with regularity.) It came amidst suffering, amidst dust, amidst the night call of families desperate for help.

And in it all, the spiritual purpose of the hospital has been kept clear. There is always a chaplain — daily chapel services — scripture distribution — and personal witness to the families of the patients who always accompany the patient while they are under care. In fact, the hospital has remained a bright spot in the work when other facets looked bleak or dim.

Many have been involved. Dr. Evelyn Witthoff was part of the staff for years, her arrival long delayed by her



internment in Manila by the Japanese during World War II. Dr. and Mrs. Ira Cox made significant contributions, he the first male doctor at the hospital. Dr. Donald Miller served a number of years. Today (1976) Dr. Alberto Ainscough and Mrs. Ainscough (both are medical doctors), missionaries from Argentina to India, are serving effectively. And there have been nurses, like Jean Darling, who began the nurses training school. Many others have served in the hospital and in outlying clinics.

Perhaps the culmination of effort has been achieved in the selection in 1976 of Dr. Kamalakar Meshramkar to be medical superintendent of the hospital. He is the first of what is hoped to be other Indian Nazarene doctors who can carry on the tradition of service. His arrival at this point is a miracle, with many hindrances in training and in service. His wife has encouraged him with the simple statement as he entered the operating room, "You go and I will pray. God will be with you."

Dr. Meshramkar has completed his master's in surgery, has the respect of local leaders, is a tithing Nazarene in the local church, and an outstanding doctor. The hospital is in good hands.

Many stories of grace can be related through the ministry of the hospital. Doris Anderson remembers one elderly man who had terminal cancer. He had come too late. The newly arrived Alberto Ainscough saw his superb training pitted against a hopeless case. After a few days, the elderly man, a Hindu, was taken home to die. Dr. Ainscough, who was frustrated by his inability to help him physically, had spoken to him about his soul and invited him to accept Jesus. A postcard in just a few weeks from the Nazarene pastor told of his death. The pastor had been sent for by the family and had visited the Hindu home. The last message the old man had was, "Tell that

doctor and those people at the hospital that I was ready to die." Really, that is what it is all about.

## Facts in Miniature

### ● *Literacy:*

By the mid-1960s, about 25 percent of the Indian population could read and write. This was up considerably from the time of independence due to the emphasis placed on education by the government. The percentage of literacy is now estimated by some authorities to be near 45.3 percent in males and 21.5 percent in females.

### ● *Compulsory Education:*

The Indian constitution provides for free and required schooling for all children between 6 and 14 years of age. A lack of money to build facilities or train teachers has hindered fulfillment of this requirement. Many children attend only the elementary grades.

### ● *Educational System:*

The curriculum has been patterned after the British model of training. There are a number of technical schools teaching specific skills, and the number of colleges and universities has doubled since independence.

### ● *Health:*

The health of Indians is improving as the government provides more hospitals and clinics. There are many diseases which frequently ravish the population. Smallpox, cholera, and diphtheria are among the most common. Tuberculosis is rather common. Leprosy can still be seen occasionally. In all these matters, the government, which favors socialized medicine, is moving as rapidly as possible to bring the situation under control.

### ● *Overview:*

The Reynolds Memorial Hospital (Nazarene), established in 1938, is one of the most respected for many miles around. There have been clinics which operate as "appendages" of the central hospital. For several years a mobile clinic was run by Dr. Evelyn Witthoff, but this is now discontinued due to shortage of personnel and reordered priorities. The government has been

supportive of the hospital efforts to this point. There will be adjustments in the future.

● *Medical Doctors:*

Nazarene missionary doctors who have served are:

Dr. Orpha Speicher, 1936-76

Dr. Evelyn Witthoff, 1947-73

(Dr. Witthoff was actually placed under appointment in 1941 but was unavoidably delayed.)

Dr. Ira Cox, 1952-73

Dr. Donald Miller, 1960-71

Dr. Alberto Ainscough, 1973—

Dr. (Mrs.) Rosa Ainscough, 1973—

● *Principals of NCCS:*

Mrs. P. L. Beals, 1945-46

Mrs. Orpha Cook, 1946-50

Rev. L. C. Fritzlan, 1950-54

Rev. William Pease, 1954-64

Miss Jean Darling, 1964-70

Rev. S. P. Dongerdive, 1970—

● *Statistics:*

105 beds in hospital

27,000 patients treated last year

19 students in Bible school

243 students in NCCS



# INDIA

## Chapter 4

### Village to Metropolis

Much of Nazarene work in India is associated with the villages and small towns. The eastern, Thana, and central districts were all basically oriented to small towns or rural settings. The missionaries, most of whom came from small towns, moved comfortably into that setting.

It was late at night. The air was hot. The sounds of bullock carts driven by men with sticks wafted across the jawar (ja-wahr, a cornlike grain) field. They were on their way to the Sunday morning market — eager to be the first to secure a good place in which to haggle away their goods. Otherwise the sounds of the night air were monopolized by crickets and the occasional yip of a dog.

But there was another sound. It was the sound of music — Indian music. A kirtan (kir-tahn) was in progress — the participants a group of Christians. A kirtan is a difficult form of a bhajan (baw-jahn), which is worship with music. It requires a harmonium, a pair of hand drums called tublas (tub-loss), and cymbals. There is much repetition and antiphonal participation by the audience.

This rural crowd was attracted by the kirtan. The

leader was a good singer and good speaker. This kirtankar (leader) was using this most truly Indian vehicle of communication to communicate the gospel. He interspersed scripture, poetry, folklore, humor, and music. The crowd, drifting in out of the darkness, was seated on the ground, legs folded, intent on the proceedings, dimly lit by a kerosene lantern. There was no hurry — a good kirtan lasted two, three, maybe more hours. What was the hurry? This was the stuff the good life was made of.

In that setting, in village India, the gospel is often communicated. It has been so for many years. The cities have seemed faraway places without any sense of immediacy. India, even now, is still mainly rural. Agriculture is a major activity, family ties are close, loyalties fierce, changes slow. But things are indeed changing.

### **The Pull "Uptown"**

Like so many other places in the world, urbanization is occurring in India. This is closely related to population growth and the pressure of industrialization. In India, it has been estimated that there will soon be a series of gigantic megalopolises approaching 20 million people each. In that setting, apartments, bustle, car and truck noise, pollution, scarcity of open ground, compacted people, social problems, hurry and scurry, broken family ties, newly acquired skills, and newly acquired pressures all occur. It is happening now.

In India, urbanization has outstripped economic growth. This means that the cities abound with poverty, inadequate housing, the unemployed, and therefore the hungry, shifting, and drifting people, and overcrowded schools. Of course, such conditions exist in most cities of the world, but in India such problems are compounded.

The cities have become the depository of refugees. In the intense struggle between Moslem and Hindu which took place at the time of partition between India and Pakistan, the city of Calcutta was nearly overrun with refugees. There were hundreds of thousands sleeping on the streets, in the railway stations, in the shelter of shops. Cities always tend to mushroom in times of war. This migration, in turn, breaks old family ties and increases frustration. But, paradoxically, it does make the general population more receptive to the gospel.

The city has a pull for the young, who see it as a place to advance in education, in money, and in career. Purely stated, there are opportunities in the city that do not exist in the village. The romance — the glamor — the excitement — constitute the lure of the city.

Of course, the converse is true, too. There is a negative effect on the countryside and village. The more aggressive and ambitious element tends to leave. The more sedentary, satisfied, contented people tend to stay. The attraction of the kirtan still holds. The bustle of the city does not appeal. Thus, rural elements are left with less capacity to change.

### Strategy

The implications of all this for the Church of the Nazarene are obvious. The present district is located "up-country" in an area basically rural or small-town. Consequently, the church has suffered a "brain drain" for approximately 25 years in which many of the aggressive young sons and daughters of Christians have moved away to the cities. This is not to suggest that those who remain are not capable, intelligent, committed Christians. It is to say that it is difficult to develop a dynamic, grow-



ing, aggressive district in an area where the social trends are in the opposite direction.

Some in more recent years have felt Christianity was best suited to a rural climate. After all, the great revivals of the mid- and late-19th-century America took place in rural settings. Urbanization did not really begin until fairly late. But the gospel in the Early Church was planted in the cities. The missionary Paul was a city missionary. The Roman Empire was a world of cities, each of which dominated the thought as well as the economic life of the surrounding country. The Early Christian Church began as a city church and only slowly moved into the country because country folk were the last to accept the message of the gospel. By the end of the first century the gospel had jumped its way from city to city, commercial center to commercial center, along lines of commerce and travel and communication.

In more recent times the Church of the Nazarene has taken recognition of reality. Newer mission fields are begun in the cities — either the capital, representing political power, or the commercial center, representing economic power. Recent Nazarene strategy is really good Pauline strategy. In newer fields this is not easy or simple, but compellingly obvious. In older fields, of which India is the oldest, it has become painfully obvious, but to shift gears and change directions is an awesome process.

### **India's Cities**

India today has a number of booming cities. Calcutta, in the low fertile and hot flatlands of eastern India, is old, dignified, bustling. Bombay, across the nation on the western coast, is newer, modern in parts, with a glorious waterfront, the unique harbor smell of what locals call "Bombay duck." The city is actually on an island. Delhi

and New Delhi, one the ancient city and the other the newer capital constructed to be the seat of government, are on the hot plains of northern India. Here is the center of political power. Madras, located on the southeastern coast, is humid, hot, a combination of old and new, with traditions very different from the bustling north. Nagpur, located in the middle of the country, is an industrial city and fast becoming a center of learning also. There are many other cities of varying importance, but each a magnet to the surrounding countryside.

Most of India's cities have three distinct sections. One is the former British section, now occupied by a few Europeans, government people, or wealthy Indians. Life there is orderly. The buildings may be modern, the houses beautiful, with wide boulevards, large shopping areas, and abundant stores. The "Indian" section is a jumble of bicycles, houses of all descriptions and colors, small, privately owned shops or marketplaces, the bustle of traffic and commerce, the noise of horns, and the interruption of an occasional cow. The third section is the slums, the location of refugees, or sometimes recent arrivals from the country who have not located job or house. Meanwhile municipal governments struggle with water supply, electricity, and basic services which are necessary to keep a city moving and reasonably comfortable.

### Moving Nazarenes

As Nazarenes have begun to move to the cities — in particular Bombay, Nagpur, and Aurangabad — the Indian District and the missionaries have pondered how to respond. Many times starts have been made in city work, but only recently has anything concrete been achieved.

As long ago as 1946, the India mission council asked the Ralph Cooks to investigate possibilities of opening



work in either Calcutta or Bombay. A year was spent looking for a suitable location, but the onrush of people following World War II made housing nearly impossible to find. More importantly, the General Board ran short of money and eventually the project was abandoned. Years went by during which many discussions were held about launching a work in the cities. Nearly every visiting general superintendent recommended immediate action.

In the early 1960s Samuel Bhujbal moved to Bombay, and largely on his own pastored a small congregation. He engaged in what he termed a "family ministry" in which he and his wife would visit homes, minister the Word, and be of general encouragement. He gathered a small group around him who would meet for worship services in the home. However, his work was never officially endorsed by the Indian district assembly. Only in recent years has the vision for outreach into the cities been realized.

A second congregation at Santa Cruz, in the Bombay area, has begun rather informally. Most of the people are transplants to city life from the central area where the main area of our India work is located. The life-style is different from the country ways. The group has met rather spasmodically for several years.

A nucleus of Nazarene young people can be found in many of India's major cities. Many attend other churches, but several have expressed a desire to see the Church of the Nazarene open work. A concept of "self-starting" in the homes, or with Bible study times, does not commonly exist. Therefore, the people wait for an "official" opening.

In New Delhi there are several Nazarenes scattered around the city. There are about 30 in Nagpur which, as previously noted, will now have a Nazarene church for the first time.



## A New Effort

In 1974, Rev. and Mrs. Bronell Greer, missionaries in India and expert linguists, were appointed to open a new district with its focus in the Bombay area among Marathi-speaking peoples. The district is to be classified West Coastal Maharashtra District.

The Greers are on location in Bombay. They have secured small living quarters in an apartment and have been meeting with the two nuclei Nazarene groups in the city. There seems to be a very positive attitude that at last the church is entering the area "officially."

Property between the cities of Bombay and Poona has been made available on a five-year, no-cost basis. There are several buildings, including an old house, which have potential for a district center, a place for correspondence courses to be conducted, and a place for "ashrams" (retreats) which are so effective in India. There are a multitude of problems to be worked out at this writing (1976). These include:

1. The relationship of the new district to the old. Legal recognition by the government, the securing of equipment and personnel, and so forth are involved. After having spent so many years locked into one area of the country, it is not easy to break out. It is important to remember the "comity" system, which means each denomination is assigned a given geographical area and must confine its missionary activities to that area. This can result in a district being ingrown. (The comity system does not apply to the cities, however.)

2. To develop rapport with Nazarenes so that when they move to the city, it will be a natural thing to affiliate with a Nazarene church.

3. To develop a strategy for missionary personnel and devise methods that adapt to the Indian city situation.

4. To begin training national pastors for city work. This will be a heavy responsibility. For a long time the pastors have been rural in orientation, and it will require time and patience and training to adjust to the urban setting. Already the Bible school "upcountry" is trying to develop programs that will expose students to the larger world of their own country.

5. To establish priorities for evangelism. How important is a radio ministry? A correspondence ministry? Who will do these things?

Missionary Greer feels there are four bright spots. (1) Places are opening up for Bible study classes; (2) Radio and correspondence work seem to be open to us; (3) There is a spirit of cooperation with other evangelical groups; (4) There seems to be more receptivity among new groups of Marathi-speaking Indians.

### **Aurangabad and Nagpur**

Outside the scope of the new district, but a part of the city effort, is the city of Aurangabad between the main India field and Bombay. It has a population of 200,000 and has been a city the church has tried to enter for several years.

Just recently property has been acquired, and a fine building is in prospect. It has been difficult to reach this point, and growth has been slow. Rev. S. T. Gaikwad, former district superintendent, is the pastor.

On July 18, 1976, a new congregation of about 30 members was organized in Nagpur, a city of some 150,000 about 100 miles northeast of the main field. This church is the outgrowth of a revival meeting conducted earlier in the year by the late Rev. Suresh Borde and Missionary Doctor Albert Ainscough. Property has been purchased and a building program is planned.



## What Will Work Today?

India has always had the capacity for addition. She has never had the capacity for elimination.

Across the centuries many influences, good and bad, have swept across her people. They have been absorbed. Hinduism, for example, is a syncretistic and accommodating religion. Very few influences have been eliminated. So, India has been burdened — crushed, it seems — by all her weight.

What will work? Christ! Christ understood in the Indian setting — the "Christ of the Indian Road," as E. Stanley Jones put it. The Christ of the village, proclaimed in the Indian medium of the kirtan. The Christ of the city — felt by the urban dweller. The Christ of the highway, of the dusty road, of the apartment, of the hut. The dynamic of Christ, living in and through the dynamic church, will be received and will set men free.

Many years ago, E. Stanley Jones set this concept to poetic prose that still expresses the idea:

*The women of lowly caste in Gujerat  
Upon each succeeding birthday add to ankles  
And to arms a ring of heavy brass until when age  
Creeps on, weighted down through life with this  
Accumulation of the years, they totter to their  
tasks,  
And then the burning ghat and the dreadful realms  
of Yama.  
Custom decrees it shall be so.*

*Thus I saw our aged India weighted down with  
Accumulated custom and sapping superstition,  
With scarce strength left to lift herself  
To stand upright among the nations.*



## Facts in Miniature

### ● Major cities:

Calcutta—7 million

Bombay—6 million

New Delhi—3.6 million

Madras—2.5 million

### ● Government:

Federal republic.

Independence came on August 15, 1947.

The constitution was ratified January 26, 1950.

The government has a *president* (largely ceremonial with a term of five years), a *prime minister* (head of the government and the real power), a *council of ministers* (cabinet), a *bicameral parliament* (upper house called Council of States has 228 elected and 12 appointed by the president for six-year terms; lower house called the House of People, 518 elected, 3 appointed), and a *supreme court*.

There are 21 states, 8 union territories, 1 protectorate.

### ● Flag:

The flag of India is very symbolic. It consists of three horizontal bands of saffron, white, and green with a blue spoked wheel in the center of the white stripe. Saffron symbolizes courage and sacrifice; white, peace and truth; green, faith and chivalry. The spoked wheel symbolizes India's ancient culture.

### ● Suffrage:

All over 21 years of age who are citizens can vote. Special provisions are made for those who are illiterate to vote (that is, symbols, etc.). The percentage of those voting is remarkably high.

### ● Villages:

There are about 700,000 villages across India, containing most of the population. About 54 percent of the land is cultivated, and 70 percent of the people are involved in crop raising or agriculture.

### ● Industry:

India has growing industrial development. There are steel mills, huge hydroelectric developments. The biggest industry of all is textiles.

## KOREA

### Chapter 5

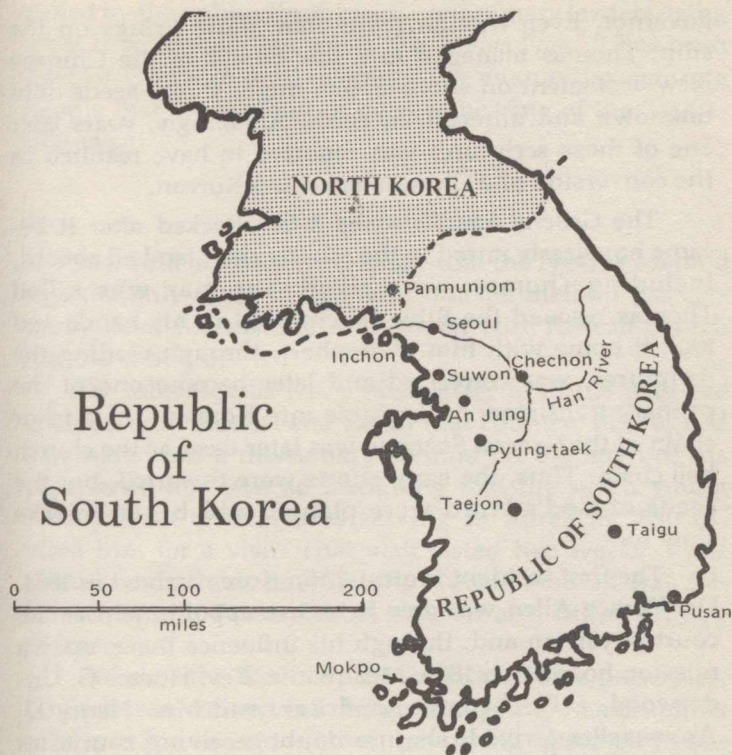
## Seeds of Promise

At dawn on June 25, 1950, the armed forces of North Korea swept across the 38th parallel against hapless South Korean defenders. Thus a land that traced its history back thousands of years, but had been isolated as the "Hermit Kingdom," exploded on the scene of world awareness and politics. The United Nations engaged in what President Truman called a "police action"; and, after three years of bloody conflict as the tides of war ebbed and flowed, an armistice was signed in 1953 after 575 negotiating sessions. The "peace" uneasily continues between North and South Korea today.

The explosion of this conflict reflects the tragedy and sufferings of the Korean past, and the aspirations of her people for freedom from domination by any outside force. This peninsula, jutting southward from the northeast corner of China, has been a blend of culture, religion, climate, and crops, but with unique distinctives that separate it from any other country of the Far East.

### Church Setting

As far back as 1592, there are traces of Christianity in Korea. When Korea was invaded by the Japanese in that



year, a Jesuit priest accompanied the invaders and brought with him Christian influence. Unlike Latin America, where Roman Catholicism took root, in part through Jesuit effort, there were no such results in Korea from this and other early exploratory efforts.

Robert J. Thomas, a missionary to China, left that country in 1866 aboard the *General Sherman*, an American ship assigned the task of opening trade with forbidden Korea. The ship proceeded to the capital city of Pyong-yang (Pyung-yahng) against the wishes of the provincial



governor. Even though there were daily firings on the ship, Thomas managed to throw copies of the Chinese New Testament on shore as one might throw seeds onto unknown and unfertilized earth. Amazingly, years later one of these scriptures was reported to have resulted in the conversion of a Chinese-speaking Korean.

The *General Sherman* was later attacked after it became hopelessly mired in the muddy river, and all aboard, including Thomas, were killed. The man who killed Thomas rescued the Bible he clutched in his hands and took it home with him. A nephew, through reading the Scriptures, was converted and later became one of the primary translators of the Bible into Korean. The anchor chain of the *General Sherman* was later used as the church bell chain. Thus, the early efforts were thwarted, but the seeds of God's Word were planted and began to take slow root.

The first resident Protestant in Korea arrived in 1884. Dr. Horace Allen was able to secure appointment as the court physician and, through his influence there, open a mission hospital in 1885. Meanwhile, Rev. Horace G. Underwood, a Presbyterian, and Rev. and Mrs. Henry D. Appenzeller arrived; she, no doubt receiving courtesies common to her sex, was the first ashore. In general, relationship between major Protestant groups working in Korea have been as amiable as that arrival.

Beginning with these early days, the church has grown remarkably in Korea, so that today many regard South Korea as the most Christianized nation in the Far East, with possibilities of becoming a dominant Christian influence in the 21st century. This has been accomplished against the backdrop of subjugation by China, Japan, and other outside forces. It has been achieved amidst the bloody conflicts of war and deprivation. It has been pro-

pelled by the noble efforts of wise missionary leaders using what is commonly known as the *Nevius Plan*. It has been part of God's overall strategy for evangelism among people that are lost and in need of hearing of the "salvation event."

### **The Nevius Plan**

It would be inaccurate to say that the Nevius Method was the only cause for growth, but the method has certainly been successfully interwoven with Korean church life and thought.

Dr. John Nevius was a missionary to China who had enjoyed only modest success in that country. But he had hammered out a missionary method on the anvil of his experience that was so intriguing that the seven young Presbyterian missionaries serving in Korea in 1890 invited him for a visit. That visit lasted two weeks. Later studies show how carefully the Nevius method was followed by the Presbyterian church and other groups in Korea.

In brief, the Nevius plan consists of five principles. (1) Each new convert is to be encouraged to remain in his village at his vocation rather than being uprooted to become employees of the mission or residents in a missionary's compound. (2) Church methods and machinery should be developed only to the extent that Koreans themselves can manage and administer. (3) Special church workers who seem to have special gifts should be set aside to do evangelistic work and Bible teaching, all supported by the Koreans. (4) Church buildings are to be Korean in architecture, and not beyond the financial means of the Korean people either to construct or to maintain. (5) Missionaries are to conduct Bible classes, planting carefully the teachings of the Word of God, then train



Bible teachers who spread through the mountains, villages, and rice fields. In other words, John L. Nevius appealed for the immediate development of a strong, evangelistic, national church that lived and worked in the context of its society.

And so the Nevius plan was implemented. Missionaries itinerated constantly (moved from place to place as would an evangelist), wherever the young Korean church requested. There was no permanent settling on the part of missionary personnel. Missionaries moved to the villages, learned the language and culture, partook of the life of the young converts, and generated into the church a spirit of evangelism.

Self-government was molded into the life of the Korean church from the beginning. As early as 1907, the Northern Presbyterian Mission turned to its Korean brethren the reins of the church. The tradition of self-reliance has stood the church in good stead through persecution, oppression, famine, and war, and gives a foundation to take advantage of the abundant opportunity of today.

### Robert Chung

In 1907 a tall, red-whiskered Presbyterian missionary entered a small village near Pyongyang. He caused a sensation, especially among the small boys of that village who had never seen a person so tall, so red, nor with such a long nose. One of those boys was Chung Namsoo, later renamed Robert, who was to play an important role in the early development of the Church of the Nazarene.

Missionary Hunter made little progress until the miraculous conversion of Grandfather Kang, who was persuaded that any god able to cope with spirits and demons must be the true God. His conversion as an older



man had great impact on the community, including Grandson Namsoo. The boy was converted at age 13 and soon after began his remarkable career in evangelism. He was one of those rare sorts who had great power of persuasion, and whose charisma attracted many followers.

Mr. C. H. Ahn (On), one of the early nationalist leaders who fought against the rule of Japan, met and was impressed by Namsoo, and took him with him for further training. Eventually, young Chung went to Seoul, where Ahn was detained as a political prisoner by the Japanese authorities.

Robert Chung had several escapes in his lifetime. The first was in 1910 when he and Mr. Ahn stowed away on a Chinese junk loaded with salt and sailed 20 days across the Yellow Sea to China. This pair of refugees made their way to Vladivostok in Russia, and then across Siberia by train to Europe. They went to England and eventually landed in New York in October of 1911. From that time on, Robert found his life alternately bound up with making friends in the United States and feeling the pull of his homeland to which he returned.

His second escape effort came just near the beginning of the conflict with Japan in World War II. Chung was by then a nationally famous evangelist in Korea who had introduced many unusual techniques. (At one point he hired a full orchestra to travel with him to assist with tent campaigns.) When Japan took over Korea, Chung tried to escape to the United States. His efforts were frustrated in Shanghai, China, and he returned to Seoul for the duration of the war. Towards the end of that conflict, Japan shifted its policy, engaging in heavy persecution of the Christian Church. Chung was confined in prison where he was given the "water treatment," in which dirty water was forced up his nostrils and into his mouth. He sym-

bolized the martyrdom of the Korean church and showed the tough "faith stuff" out of which it was carved.

His third escape was at the beginning of the 1950 Korean conflict. In spite of reassurances from the radio, all evidence pointed to a collapse of the defenses of Seoul, and at the last possible moment Chung fled with his family in a 1947 automobile that had been a gift from his friends at Asbury College in Wilmore, Ky. As the family careened towards the Han River bridge, they saw it was officially closed and barricaded by Korean soldiers. Son Elliot, at the wheel, yelled, "What shall we do, Dad?"

"Step on the gas, lay on the horn, and we'll pray," shouted Chung. They did, and not a hand was laid on them.

Robert Chung inspired the church, evangelized thousands, believed in holiness, and eventually became the bridge to the founding of the Church of the Nazarene in Korea. His legacy lives and grows today.

### **The Owens Era**

During his 1947 visit to the United States, Robert Chung was confronted with a question by Nazarene Foreign Missions Secretary C. Warren Jones that he had often asked himself, "For all the years of evangelism, what permanent results have you to show?" These years he had encouraged converts to affiliate with existing churches. For all his success, he could not cite significant permanence. During the 1948 General Assembly, it was determined that General Superintendent O. J. Nease would visit Korea to see if the Church of the Nazarene should initiate work there. Robert Chung contacted several independent holiness groups to ascertain their interest in joining with the international Church of the Nazarene.



Actually, the roots go back further than 1948. During the 40 years of Japanese influence in Korea, a number of Koreans visited or studied in Japan. While there, several met Japanese Nazarenes and came under their influence. One of these was Chang Sung Oak (Chahng Soong Oak), who met Dr. W. A. Eckel and Rev. Nobumi Isayama. After consultations, Brother Chang returned to Korea and opened up work for the church in Pyongyang (though the work was never officially recognized). After 1945 and the division of the country at the 38th parallel, the work of the church in that city closed, as did most other Christian work.

Immediately after the war years, a number of Nazarene servicemen made invaluable contributions to the work of the church. Another church had been established in Seoul which was running over 100 in 1947.

October 25, 1948, stands as a historic date when, in the home of Robert Chung, Dr. Nease ordained five Korean pastors as elders in the Church of the Nazarene, after carefully explaining the doctrines and practices of the church. Among the ordinands was Robert Chung himself, and Brother Chang, who later left the church to begin an independent work as chaplain in a prison. Between 1948 and 1954, Chung carried on supervision of the work through times of peace and times of war, and all those early leaders did the best they could under adverse circumstances.

Fairbury, Neb., seems an unpretentious place to receive important news. But it was there that the young pastor of the Church of the Nazarene and his wife, recent graduates of Bethany Nazarene College in Oklahoma, heard they were to be interviewed by the General Board for missionary appointment. Don and Adeleine Owens were interviewed and placed under general appointment.



Some months later in an interview with General Superintendent G. B. Williamson, they learned that their field of labor was to be Korea. They were thrilled to be assigned to work with the fabled Robert Chung, whom they had heard speak in chapel while students at Bethany.

On May 29, 1954, the Owenses arrived in Seoul to be the first Nazarene missionaries to that blossoming country. They were thrust immediately into the work. Don preached his first sermon in Korea just one week after arrival. Fortunately the old evangelist, Robert Chung, was interpreter. He may well have preached his own dynamic message rather than translating Don's, but regardless of whose sermon was delivered, 30 people came forward for prayer. It was assurance to the young Owens that God had indeed directed their pathway to a Korean place of service.

During the Owens era many things were accomplished. The registration of properties in the name of the church was completed. This was not done without causing some strain with a few of the pastors who preferred the less regulated system of placing properties in the name of private parties. The Bible school was organized, and the Owenses found themselves teaching much of the subject material in the three-year curriculum leading to ordination. District workshops were held on a regular basis, indoctrinating the Koreans in the Nazarene way of doing things.

Fortunately, the Don Owenses, either instinctively or by calculation, were able to use the basic principles of the Nevius plan, with their own adaptations. Always in the forefront of encouraging national leadership and control and using the splendid leadership qualities of the Korean character, the Owenses soon brought the Korean District to a place of maturity and self-control. The Chungs left for

the United States in the fall of 1954 for retirement, and the Owenses carried on the work alone for the next three and a half years, struggling with a difficult language, dealing with a growing church, guiding the Bible school and other training programs of the church, bringing new leadership into proper places of responsibility. All the while they were trying to cope with the problems of raising a family of girls (which caused great stress to the Koreans, who prefer to see the birth of boys).

In 1959 Don Owens consummated the purchase of property on which to relocate the Bible school on the outskirts of Seoul. The 21 acres was secured with a \$5,000 Alabaster grant. In 1976, only 17 years later, that property is valued at \$1.25 million.

The Owens era lasted until 1973. Don and Adeline returned on furlough in 1965, and during an extended leave of absence he completed his doctoral work and taught at his alma mater. Through these years he kept in close touch with Korea, serving an additional year there in 1971-72 at the request of the Department of World Mission. Now, the Owenses are at the Nazarene Theological Seminary, where Don is teaching missions.

### **Growth Pains**

Growth is always uncomfortable. When General Superintendent Nease visited Korea in 1948, there were 9 churches with 835 members ready to affiliate with the Church of the Nazarene. The Korean War slowed that process, and in some cases stopped it. In 1952, when Robert Chung returned to Korea, he was able to find only five preachers and three Bible women. Many congregations were scattered, others existed only in name, while still others had lost their buildings. The church would, like the church in Japan, have to be rebuilt.



In the mid-1950s, the church was rebuilt. The foundations were solid. Church auxiliaries were organized to implement both youth, Christian education, and missionary work. In the course of the church development, some uniquely Korean colorations emerged through district assembly committee recommendations.

The committee one ducation recommended a special worship program in honor of aged people. They further recommended sponsorship of a class for public ethics. The NYPS committee recommended that several church services be completely sponsored and run by the youth of the churches. They further suggested that juniors take part in the regular distribution of gospel tracts. The home mission committee insisted that every local missionary society engage in a visitation program to win the lost to Christ.

The worship committee of the district assembly offered some interesting suggestions for incorporation into the life of the church in Korea:

1. Order of worship ought to have more variety
  - a. Must avoid fixed form or system
  - b. Must be centered in the Word and the altar
2. Offerings, if possible, should be taken up before delivery of the sermon and try to avoid public recognition of offerers from the pulpit.
3. Announcements should be made before the sermon.
4. Evening worship should include one hour for personal testimony.
5. Concluding a worship, the pastor ought to urge people to seek blessings through providing an altar call.
6. Rituals must be performed as provided by the *Manual*.

There are ample evidences that the church in Korea has not been immune from the pressures of secularism.



For this reason there are many reminders that faithful observance of the doctrines of the church and the ethics of the *Manual* are important for church membership. The onrush of new converts in the rapidly growing church has made a repetition of these points significant.

The first district assembly was held in August 10, 1955. Rev. Park Kee Suh (Pahk Kee Soo) received the highest number of votes initially to succeed the retired Robert Chung. However, Missionary Owens was eventually elected as district superintendent. The Koreans wanted a "model of leadership" to set the pattern for them. Owens refused the election, however, feeling strongly that Koreans ought to lead Koreans. Rev. Park was then appointed as district superintendent. The district lined out ambitious goals for itself. These goals began to find possibility of fulfillment as new graduates from the Bible school were incorporated into the work. On the morning of August 1, 1958, the first commencement of the Bible school was held with five graduates ready to engage in the work of the church.

By 1961 there was another change in district leadership as Kim Jong Soo (Kim Shang Soo) was elected as leader. None of these changes were accomplished without distress on the part of some and stress on the part of others. All represented growth pains.

By 1971, new pressures had been placed on the developing national church that will be explored in the next chapter. At times it appeared the work was headed for the rocky shoals of disaster, but God saw that it was only the turbulence that led out into harbors of new opportunity for the Korean Church of the Nazarene.

## Facts in Miniature

### ● *Physical Characteristics:*

Korea is 85,256 square miles, about the size of Minnesota, or Kansas, or Great Britain. In addition to the main peninsula, there are 3,479 islands. North Korea is somewhat larger than South Korea but has a much smaller population (15.9 million as compared with 33.9 million in South Korea).

There are a number of mountain ranges in Korea — the highest peak being 9,002 feet high. There are several significantly large rivers, but no lakes of consequence.

The climate varies from the extreme north, which borders Siberia and is very cold in the winter, to the extreme south where winters are relatively mild. The driest month is May; the wettest, July.

Rice is a staple diet in Korea. Soup and pickled side dishes complement the diet.

### ● *The Religions of Korea:*

*Shamanism*, or spirit worship. Spirits reside in rocks, trees, ground, sky, and are greatly feared. One early attraction of Christianity was the ability of the Christian God to master spirits and demons.

*Buddhism* came to Korea in A.D. 372. The root of evil is considered to be desire. The goal of Buddhism is to rid men of desire and enable them to attain Nirvana. Buddhists are vegetarians.

*Confucianism* is a system of moral teaching dealing with Five Relations: king-subject, parent-child, husband-wife, elder-younger brother, friend-friend. The family is considered essential. An outgrowth is ancestor worship.

One might legitimately add *agnosticism*, for recent statistics indicate widespread disenchantment with all traditional religions, especially among the urban young. This opens wide the door of opportunity for Christianity to enter this religious vacuum.

### ● *History:*

Korea is a strategic piece of soil. Her people are distinctive and unique. Tradition goes back to 2333 B.C. Koreans have had to fight off Manchurians, Chinese, Japanese, and Western colonial influences. The stress of military conflict has often been her lot.



Sometimes friends who came to her rescue stayed too long and became the oppressors rather than the redeemers.

● *Culture and Education:*

Korea has a proud history of accomplishment. Her cultural zenith came during Europe's Dark Age. Universities were founded and a literature developed that was superior to any in the West. Here is a brief catalogue:

One of the first countries to adopt public education

Invented the spinning wheel in 1376

Movable metal type in 1403

Astronomical instruments in 1438

Surveying instruments in 1467

A mariner's compass in 1525

The world's first ironclad battleship in 1592

A suspension bridge 300 years before the Brooklyn Bridge

Radiant heat in the homes

Women have been held traditionally in high regard.

● *Capital Cities:*

Capital city of South Korea is Seoul, whose population has increased to 7 million. The capital of Communist North Korea is Pyongyang with a population of about 1 million.



## KOREA

### Chapter 6

## Blossoms of Blessing

From 1970 through September of 1973, the Church of the Nazarene in Korea passed through the stormy straits of strife. The rapid growth and development of the district, the emergence of strong leaders with strong personalities, and the pains of expansion erupted finally into conflict and tension. The fragmentation of interests in the district led to a number of distressing and unfortunate incidents. The clouds were heavy — times dark — the future uncertain. There were casualties among the national brethren and among missionary personnel. But, just as God always leads His people through times of storm, God led the Korean church through these storms into the brilliant sunshine of harmony and growth.

The Christian church in Korea has often been characterized by divisions and splits. The Presbyterian church, so long dominant in Korean church life, is split into more than a dozen sections. Other major denominations have divided numerous times. While church division and contention is an unworthy goal, in the case of Korea, at least for the most part, division has provided a climate for

eventual reconciliation and development. Such is the case in the Church of the Nazarene.

In September of 1973, General Superintendent Eugene Stowe presided over a special district assembly which voted to divide into two districts, the Central and the South. This culminated a long process during which many hundreds of hours were spent in patient negotiation. During that process deceased World Missions Executive Secretary E. S. Phillips and General Superintendent Orville Jenkins provided healing leadership. The Owenses returned for a year of service in Korea and did much to bridge gaps of misunderstanding. Miraculously, and in God's own time and way, the gaps were bridged, and September, 1973, represented the dawning of a new day in Korea for the Church of the Nazarene.

### **New Leadership**

The creation of two districts in Korea obviously meant the need for two district superintendents. The people of the assembly turned to two of the most trusted and time-proven leaders for leadership.

Rev. Cho Moon-Kyung (Cho Moon Kyung) was elected district superintendent of the Central District. He is one of the original workers, having been with the church from the days of Robert Chung. For a number of years he taught theology and Greek at the Korean Bible College. Brother Cho was ordained in 1959. He has pastored both rural and urban churches, and at the time of election was pastoring the largest church in Seoul. He is giving dynamic leadership and has established a goal of regular district status for the Central District by 1980. The Chos have four children.

Rev. Oh Jung-Kwan (Oh Chung-Kwan) is the district superintendent of the South District, having been elected



on the first ballot. Brother Oh was in the first graduating class of the Korean Bible College in 1958 and was also ordained in 1959. He pastored several churches and was especially skilled at the founding of branch churches. For nine years he functioned as the district treasurer. "My prayer," he writes, "is that we may evangelize Korea with the holiness message and put every possible power behind this solemn task." The Ohs have four children.

A climate of friendly competition has been fostered between the districts, and both have established goals for growth in their respective districts. In so doing they follow a pattern of astute leadership in the district superintendency which has long characterized Korea. The former district superintendent, Brother Kim, who migrated to the United States before the districts divided, is now successfully pastoring a growing Korean Church of the Nazarene in Chicago, Ill.

### **A Growing Church**

There are many reasons why a church grows. Statistical facts indicate the church in Korea is growing — the Nazarene church at a pace four times faster than other segments of the Protestant church. During one 7-month period, 1,000 members per month were added. Central District Superintendent Cho has proclaimed a goal of 300 churches by 1980. In one year both district superintendents planted 35 churches. Why? Missionary Brent Cobb has offered the following analysis:

1. An aggressive spirit on the part of pastors. It seems the Korean Nazarenes are determined to make up for the "lost years" between 1970 and 1973. They plan to plant churches. They work hard at the task. There is healthy competition between districts. Even the example of rapidly growing Haiti has been a stimulus to the Koreans

— they have pledged to surpass Haiti's church growth in every respect.

2. The vitality of Korean Christianity. The Billy Graham Crusade of 1973, followed with Campus Crusade's EXPLO '74, have permeated the church climate. Over 5,000 pastors have been trained in personal evangelism by the Billy Graham organization. There is a great sense of urgency to win all Korea for Christ. The much publicized daybreak prayer meetings contribute to this atmosphere. The Church of the Nazarene has participated fully in and benefited from these efforts. Brother Cho is recognized as one of the strongest evangelistic preachers in all of Korea. The revival is happening in many places.

3. The Korean people are hungry for God, for meaning, and for peace. A religion that offers the redeemed and redemptive life fills a spiritual vacuum. Peace and hope are attractive in an atmosphere of spirit fear and worship. The wars and the sufferings of the people have disrupted a complacent reliance on past traditions. The shattering of the traditional in many places leaves open doors of opportunity for Christianity.

4. The Nazarene church has been built on indigenous principles. Wise administration, the use of Nevius' plan, and the direction of the *Missionary Policy* and the *Manual* have all contributed. Missionaries do not start or pastor churches. Koreans understand how to win the family unit. Often a family is won through the conversion of a father or an elder son. The mission council has supported strongly these principles, and there is genuine fellowship and brotherly love between pastors, people, and missionaries.

5. Foresight in the location of churches. Repeatedly the church has planted a congregation or constructed a



building in an area where the population center is moving. In several cases, the Nazarenes are the only congregation in heavily populated areas, where thousands turn to the church for help. It is important to be accessible, to be visible, to be available.

6. The Bible college has been a center of evangelism. Students form evangelistic teams as a part of their training. This is the main source of recruiting workers. The revival spirit is part of the climate of the Bible college.

The missionary staff in Korea is committed to new principles and practices of an advisory relationship to the new districts. Missionaries do not control destinies of pastors but are present as servants of the people and of God. Growth in the Church of the Nazarene is due to a combination of circumstances which point to God's timing and to a blend of personal influences that give strength and stability to the church.

### **Bible College Leaders of Today**

The center for the training of the ministry is always vital to the life of the church. Patterns are set here that mold the lives of future leadership. Thumbnail glimpses of present leadership ought to reveal the quality of the Korean church.

The principal of the Korean Nazarene Bible College is Missionary William Patch. Bill and Gail come from Pennsylvania. They were assigned to Korea in 1973 after completing their training. Bill is well trained for the present task, having completed much of his work toward a doctoral degree in education, and having a wide variety of church experience.

The dean is Rev. Kim Young-Baik (Keem Young-Back). He is himself a graduate of the Bible college. He has



served as district NYPS president, district secretary, and radio preacher. Brother Kim has pastored several churches. Now he teaches theology in addition to his duties as academic dean.

The registrar is Rev. Kong Chang-Sul (Kong Chahng-Sool). Brother Kong is a graduate of the Bible college and of Yonsei (Young Say) University School of Religion with a master's degree in church history. He came from a non-Christian background originally and was converted in a local Nazarene congregation. He successfully pastored the oldest Church of the Nazarene in Korea for 10 years before assuming full-time teaching responsibilities.

Rev. Kim Sung-Jin (Keem Soong-Jin) teaches Bible and language. He has been associated with the staff for 20 years, having originally come from the Presbyterian church. He took his master's training from Dan Kook University. Brother Kim originally came to help interpret, but later became a professor in his own right.

Rev. Chun Yoon-Kyo first came to the Bible college when it was opened by the Owenses in 1955. He began by interpreting but has been teaching now for many years at the college. He has completed his master's program at Bethany Nazarene College in Oklahoma.

These men represent scores of others who make contributions to the life of the church in Korea through teaching or ministering. Without them the evangelistic impetus would soon wither.

### Army

An interesting phenomenon in Korea has been the spirit of evangelism that has permeated the ranks of the Republic of Korea Army. While the visible scars of the Korean War have disappeared, the army is much in evi-

dence as a force of stability in a changing society. As high as 30 percent of the army, which is the fourth largest standing army in the world, has put its faith in Jesus Christ. Several Bible college students have entered the military as auxiliary chaplains.

Yoon was a student at the Nazarene Bible College in Seoul. His training was interrupted by compulsory military service. For over two years he was stationed along the DMZ (demilitarized zone) separating the two Koreas. Since he had theological training, the army asked him to serve as one of the auxiliary chaplains. Yoon made the most of his opportunity. In addition to his regular duties as a soldier, he was the spiritual leader of over 100 of his fellow soldiers. His commanding officer is a believing Christian. Revival services are regularly scheduled. Chapel services are spiritual experiences with genuine prayer, confession, and inspiring music.

Mass baptisms in the army have received wide attention. Hundreds have been baptized at one time and in one place. With this kind of revival happening in the army, it is hard to predict the outcome as born-again young men return to take their place in Korean society. It is an exciting prospect to contemplate.

### **Revival Is Real**

World Mission Secretary Jerald Johnson says, "The revival is real. The churches are full. I know. I have been there."

It was 11 a.m. The church was jammed with people. In the middle of the center aisle was a pot-bellied stove, lit and sending out rays of warmth to those nearby. Most of the heat generated in the building that Sunday morning was body heat, and even that was not enough to erase the visible breath in the air. The balcony was so crowded that



one had to fear it would collapse. An unpleasant pathway outside the building led past an open sewer. Yet inside, the church was full. The choir was robed — the people expectantly waiting to see what new thing God had in store for this Sabbath.

They had begun at 4:30 a.m. with a crowded prayer meeting. The pastor had exhorted briefly at 5 a.m., and then prayer had continued. That was nothing new — nothing unusual — such was the schedule in all Nazarene churches every day 365 days out of the year. The 11 a.m. service was the fourth of the day to that point. And so the church grows and continues in its outreach. It is hardly any wonder such revival continues!

Professor Samuel Moffet, of the famed missionary family in Korea, says, "Korea is a symbol of wise missionary policy. When the first missionaries arrived 90 years ago, they began with the Bible. They taught self-support, self-propagation, self-government... and as a result the Christian community is presently doubling every four years, and is growing four times as fast as the population."

This does not mean there is no work left to do. Three areas at least remain in which the international church must continue to give support and encouragement to the Korean church. These are in Bible school expansion and improvement, literature development, and church building assistance. The Bible college, seen as a solid ground for training and a place of holy fervor, will continue to feed into the life of the church aggressive and committed young pastors and workers. Missionary Brent Cobb says, "Even with the drastic increase in enrollment, we still do not produce enough workers."

Inflation has created severe stress at the point of church building. Teeming cities such as Seoul, Pusan, Taejon, and others require adequate facilities. Land is

hard to secure, and when available, astronomically expensive.

Literature has always been a great need in Korea (as in other parts of the world). The church world looks to Nazarenes for the distinctive literature that promotes holiness of life and ethic. Additional needs remain in the mechanics of literature production, but more importantly in creative writing and translation.

At the heart of the revival explosion stand the two new districts of the Church of the Nazarene. They lead the way in conserving results and promoting the interests of home missions and church extension. There is healthy competition — even the usual exchange of pastors from one district to the other. But the districts share a common campground, cooperate in a radio ministry ("The Nazarene Hour"), in the production and distribution of literature, and have numerous joint meetings for purposes of training and planning.

### **Chun Ahn City**

Perhaps all these things can be best illustrated by the story of the Nazarene church in Chun Ahn City, as told by Brent Cobb.

Juvenile delinquency was a serious problem in this city. Gangs dominated life and were often in bloody competition with one another. The police could catch the gangsters, but what to do after catching them was a problem for which no one seemed to have a solution.

No one, that is, except Pastor Chung. He had a plan. His dream was to create a vocational school and operate a farm. With effort his dream came true. Ex-gangsters were soon raising hogs, growing vegetables, learning trades, and liking it. God's Word was taught on a regular basis,



too. The police were elated. Many of Chun Ahn's young men soon believed in Christ as their Saviour.

Pastor Chung found his congregation crowded beyond capacity with these former troublemakers. Out of this, Pastor Chung began to be consumed by a desire to begin a new church on the other side of the city. With the blessing of the district superintendent, the pastor began the new church with a nucleus of six members.

Growth has been phenomenal. Soon after beginning, the pastor had to remove the inner walls of the church to make a house-church of 20 by 30 feet. Children were not permitted to stay after Sunday school — there was no room. These believers decided to call their church Sung Kwang (Soong Kwahn), meaning "Holy Light." The Holy Light Church of the Nazarene seemed aptly named in holding forth the light of the gospel in a darkened community.

On a recent visit of General Superintendent Stowe, Pastor Chung, after the crowded morning service, took the general superintendent to the back of the house and grandly pointed to a hill where, he announced, a new building would be constructed. Miraculously, funds were made available through some committed laymen in the United States, and the church was, in fact, constructed. When Pastor Chung made his pronouncement, there had been no promise of funds, only an abiding faith.

Chun Ahn no longer is troubled by gangsters and hoodlums. The town fathers point to the Church of the Nazarene with pride. Last year the Holy Light congregation exceeded their church budgets by 400 percent. In 18 months the church is self-supporting. The key has been the group of young converts who once were stealing and then learned how to raise hogs and crops. Among more recent converts are a building contractor, a schoolteacher, and several prominent businessmen. But there is a holy

restlessness in the church. Already plans are made to branch into another area and begin another home mission church.

In 18 months the nucleus of 6 Nazarenes has grown to 160 adults with an additional 200 children regularly in Sunday school. The pastor's stated goal is to have over 500 baptized members in the next two years.

Chun Ahn is not an isolated case. It does illustrate what happens when real revival emerges in an area. The spirit is so infectious that there is no stopping. Even "the gates of hell" cannot withstand the attack of the church.

### Other Exciting Samples

One church began and had to expand its facilities three times in three years just to keep pace with the crowds.

A Campus Crusade Agape Team, replete with medical facilities, visits a different Nazarene church every Tuesday. A gospel message, gospel music, and an invitation is given. Following the services, facilities for medical and dental care are set up in the church, and medical aid is given to those who desire it. These new contacts have brought many into the church.

A layman from one of the rural churches moved into an apartment complex in Seoul. He started a Bible study in his apartment. He asked for and received 10,000 gospel tracts from the church, and was back in two weeks to ask for 10,000 more. Finally he resorted to three Bible studies, and even then there was not enough room to care for all those interested. Now a church is to be organized in this community. The layman has only an elementary education, but God is not limited by educational levels.

Another Bible college student has won personally over 500 of his fellow soldiers to a personal knowledge of



Christ. During his military service, he functioned as an auxiliary chaplain, and averaged over 500 in his chapel services.

Rev. Don Owens, now associate professor of missions at the Nazarene Theological Seminary in Kansas City, has written, "Probably no nation in the world is closer to nationwide fulfillment of the Great Commission than the Republic of South Korea. As one of the largest and most vigorous Christian populations in Asia, the Korean church has been noted for decades for a deep commitment to prayer and evangelism. In the last two years alone, literally hundreds of thousands of Koreans, including top-ranking government officials, business leaders, university students, and complete units of the Korean Army have recorded decisions for Christ. It is estimated that church growth in Korea is proceeding four times faster than the rate of population growth."

So Korea, torn so often by conflict, now stands as a healing force because of the Great Healer, Jesus Christ.

## Facts in Miniature

### ● *Nazarene Missionaries in Korea:*

Robert Namsooh Chung	1926-54
Rev. and Mrs. Don Owens	1954-66; 1971-72
Rev. and Mrs. Eldon Cornett	1957-71
Rev. and Mrs. Charles Stroud	1961-68
Rev. and Mrs. Paul Stubbs	1965-76
Rev. and Mrs. Stephen Rieder	1967-71
Rev. and Mrs. Brent Cobb	1970—
Mr. and Mrs. William Patch	1973—
Rev. and Mrs. Kenneth Schubert	1974—

● *National District Superintendents:*

Park Kee-Suh	1955-60	
Kim Chang-Soo	1960-73	
Cho Moon-Kyung	1973—	Central District
Oh Jung-Hwang	1973—	South District

● *Quotations from Policy on Mission and Regular Church Districts:*

The Church of the Nazarene has some very specific policies which help guide the church towards the goal of becoming a regular district. The two definitions which apply in the case of Korea are quoted from the *Statement of Policy*:

*Mission District* is a "district having achieved 50 percent self-support and having a national district superintendent. In a Mission District, the authority is shared equally between the mission council and the district assembly with a continuously progressive delegation of authority through the district assembly and the district officers and boards provided by the *Manual*."

*Regular Church District* status is achieved "when the Mission District has established a record of stable self-government, has achieved a membership of not less than 1,000 nonprobationary members, has become wholly self-supporting, and wishes to assume the relation to the general church of a Regular Church District. . . . When the Regular Church District is thus constituted, it shall be governed in all respects by the provisions of the *Manual*."



## TAIWAN

### Chapter 7

## Mainland to Beautiful Island

It was in 1544 when Portuguese traders sailed their ships northwest from the enclave at Macau that they discovered a beautiful island in the China Sea. It was large, as islands go, and it was obviously mountainous. Its scintillating beauty made the Portuguese name seem obvious — Formosa, "The Island Beautiful."

In most areas, the island is called Taiwan, which means "terraced bay." The land seems to rise in one terrace after another from the crashing sea of the stormy Formosa Straits to mountain peaks, 30 of which are over 10,000 feet in elevation. The island is located a bare 100 miles off the coast of mainland China, and is properly regarded as a province of China. It is about 250 miles in length and 90 miles across at the widest point.

The proximity and close tie of Taiwan to China brought it into a collision course with the Communist forces of Mao Tse-tung when, in 1949, the government of the Republic of China (Nationalist China) took refuge on the island. Generalissimo Chiang Kaishek and part of his

army, along with thousands of other refugees, landed in Taiwan and changed life there forever.

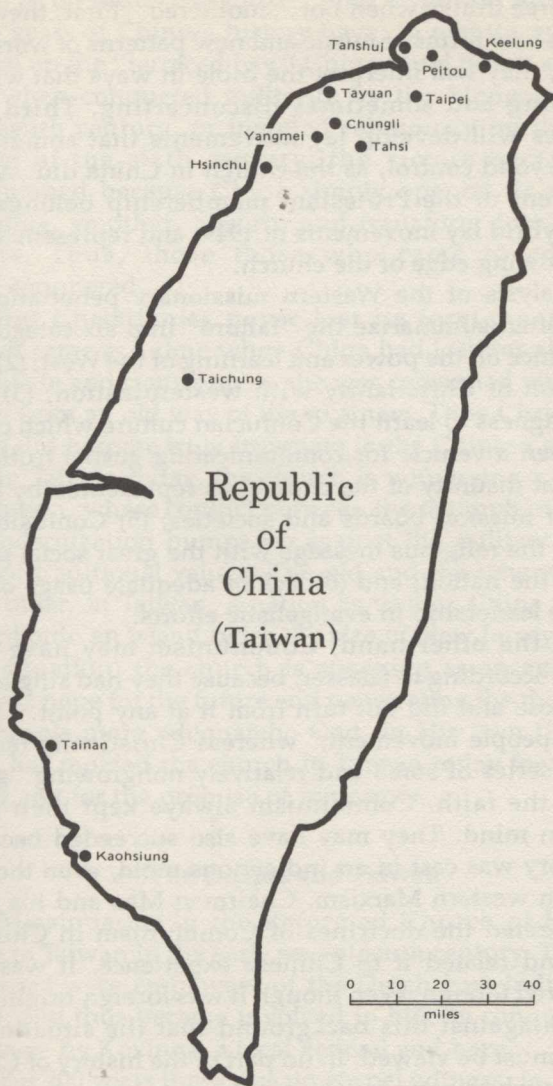
### Reflections of the Past

It may be constructive in this study to reflect on some of the heritage of the present Christian constituency in Taiwan by looking back to the church in China. For many years China represented the largest foreign mission field in the non-Western world. By 1949, when the new Communist regime began to "encourage" missions to leave, one could draw a line across China in any direction, and on the average an evangelical, Bible-believing, Christian congregation would be found every 20-30 miles. Baptized and professing Protestants numbered about 1 million; Catholics were almost three times that number. Even at that, the total Christian population was only about two-thirds of 1 percent of the population of 600 million.

Missionaries had been working with diligence and commitment in China for many years. There had never been any overall, nationwide strategy for church growth, but the heroism and sacrifice of comfort, family, and health could not be faulted by even such a distinguished church historian as Kenneth Scott Latourette. Yet there was a general lack of understanding for the Chinese character, the social structure, the manner of living, and the functions of religion in Chinese life. Therefore, even after years of effort, Christianity tended to be regarded as foreign, as Western, and often as American. Missionaries were sometimes slow to recognize the abilities of Chinese to govern themselves, and at times adopted a paternalistic stance toward the people. For further information, Donald Owens' reading book in the 1973-74 series, *The Church Behind the Bamboo Curtain*, is excellent.

Dr. Arthur Glasser has suggested that churches tend





to do three things when not "smothered." First, they will develop new forms of music and new patterns of worship. Second, they will interpret the Bible in ways that will be surprising and sometimes disconcerting. Third, the churches will develop lay movements that sometimes seem beyond control, as the church in China did. About 25 percent of the Protestant membership belonged to these hybrid lay movements of 1949, and represented the truly growing edge of the church.

Analysts of the Western missionary penetration in China often summarize the "failure" into six categories: (1) Reliance on the power and learning of the West; (2) The confusion of Christianity with westernization; (3) The unwillingness to learn the Confucian culture which could have been a vehicle for communicating gospel truth; (4) The great disunity of the church, as represented by hundreds of mission boards and societies; (5) Confusion in relating the religious message with the great social problems of the nation; and (6) lack of adequate usage of the Chinese leadership in evangelistic efforts.

On the other hand, Communism may have succeeded, according to Glasser, because they had singleness of purpose and did not turn from it at any point. Theirs was a "people movement," whereas Christianity tended to be a series of small and relatively nongrowing "ghettos" of the faith. Communism always kept their goal firmly in mind. They may have also succeeded because the theory was cast in an indigenous mold, even though based on western Marxism. Chairman Mao and his men reinterpreted the doctrines of Communism in Chinese terms and related it to Chinese experience. It was not considered foreign, even though it was foreign originally.

It is against this background that the situation in Taiwan must be viewed. In no part of the history of China has so much energy, power, or resources been so concen-



trated as on the 13,808 square miles of Taiwan today. The 5,000 years of Chinese history have, in many ways, converged on the "terraced bay." China could boast, and did, that when conquered militarily by the Mongols in the thirteenth century, or invaded religiously by the Buddhists of the sixth century, the victors became the vanquished because China simply opened its arms to consume, smother, absorb, and transform foreign elements. Thus, those those who came to conquer, were conquered.

But Christianity never lost its foreignness. The church came at a time when China had lost her ability to assimilate and transform — she was consumed with transition from an old way of life to a new. Thus Christianity never did become truly incarnate in the Chinese soul.

In Taiwan today, the church is witnessing a cultural revolution, where conflict between the triumphant power of modernization bumps up against the militant guardians of traditional values. The old and the new vie with each other. In Taiwan, a nation as vast as China is compacted onto an island twice the size of New Jersey. But in this situation, the church is speaking as an apostle of Christ's hope for the future and penetrating the thought of the people more adequately. God, in His own time and way, has molded the church in Taiwan today for tasks of today and for the promise of tomorrow.

### **The Gospel and Taiwan**

Missionaries of the Reformed Church of Holland came to Taiwan in the early seventeenth century. The missionaries were employees of the Dutch East India Company, and thus became involved in bloody conquest and massacre by Koxinga, a local general and hero.

For 200 years there was no gospel witness. In 1865 the

English Presbyterians began a medical work, and later other branches of the Presbyterian church entered the island. During the 80 years from 1865 to 1945, the Presbyterian church almost single-handedly carried the responsibility of church planting in Taiwan. During the years of World War II, when the Japanese completely cut the church off from outside contact, the work made rather substantial progress, especially among the mountain tribes of aborigines.

After World War II, other churches made tentative steps to enter Taiwan, though the major efforts of most missionary groups was given to reentering China and Japan. It was not until 1949, when the government of Chiang Kaishek fled to Taiwan, that the eyes of the church world focused on the needs of that island. A flood of groups, now totaling above 70 in number, entered and opened work. The Church of the Nazarene first was hesitant to follow suit. Rev. and Mrs. Peter Kiehn, who had for many years been missionaries for the Church of the Nazarene in China, went to Taiwan and ran an independent work there, but Nazarenes officially did not enter until 1957.

### **Enter: Nazarenes**

Rev. and Mrs. R. R. Miller and Rev. and Mrs. John Holstead arrived within weeks of each other in the capital city of Taipei. The Millers had been missionaries in Africa and Trinidad. The Holsteads were new appointees fresh from a pastorate in Canada. They plunged into the work, attempting to conquer a difficult language, find property, and establish guidelines for the work.

After arrival, the new missionaries discovered two struggling independent churches which had been begun



by Nazarenes from the mainland, but it was not long until they concluded it would be necessary to begin from the ground up.

In 1959, Rev. and Mrs. L. C. Osborn, who had been veterans of the work on the mainland, joined the staff and gave of their experience and knowledge of the Chinese situation. The Bible school, so integral a part of any field operation, began in that same year in rented quarters.

It fell the lot of John Holstead (how God was preparing him for an assignment in Hong Kong 18 years hence!) to search for and negotiate the purchase of 12 acres of land which would come to serve as the location of the Taiwan Nazarene Theological Seminary. This land also served as the headquarters and focal point of the work in Taiwan. For a number of years George Rench was the principal of the school. (How God was preparing the Rences, too, for the awesome task of opening the work in Indonesia about 15 years hence!)

In the early years of the work in Taiwan, a lot of energy was expended on relief work of one sort or another. Thousands of pounds of used clothing were sent from the United States and distributed by the Millers. The church ran a sort of lend-lease program for a number of years, with all the publicity and flair that this created in the press both in Taiwan and the United States. Frequent visits were made to the offshore islands of Quemoy and Matsu, which were under a daily siege of shelling from the mainland. Chapel services were conducted and there was close contact with military officials. This was perhaps a natural pattern to follow after the upheavals which had taken place on the mainland, and the emotional and social shocks of those who had escaped.

During those early years, only spasmodic attention was paid to other areas of church development and outreach which were to be so essential later, namely literature

translation and development, evangelism among the mountain tribes, church planting in the settled areas of Taipei and other cities, and curriculum development in the Bible school. As time passed, however, and there was new infusion of ideas from new missionary leadership, and under the direction of newly trained Chinese, these areas began to take shape very significantly.

Rev. Harry Wiese, another veteran of "gospel wars" on mainland China, took over the reins of leadership from Miller, and other missionaries joined the ranks (see next section). Eventually John Holstead became field director and functioned in this capacity for a number of years. It was under his leadership that the patterns for indigenization developed, and the work began to take permanent root in the soil of Taiwan.

Standing tall in the annals of Taiwan Nazarene history are Betty Lin and Patricia Burgess. Betty was from Taiwan, the first of her family to be converted, and received graduate training at Bethany Nazarene College. She was especially skilled at translation and literature development. After her return to Taiwan she was assigned to teach theology and church history, in addition to her work with literature.

Patricia Burgess, a graduate of Olivet Nazarene College, was the daughter of a Michigan police chief. It would have been difficult to predict the important role she was to play when arriving for her first term of service in Taiwan. She was assigned to teach and set up the music curriculum in the Bible college, and to work with Betty on various translation projects. She worked with children and directed the district Christian Service Training program. It was while these two were flying back to Taipei in 1969 from a trip of training and evangelism to the south that they were tragically killed in a commercial airplane accident.



Both of the young ladies, just weeks before their deaths, had testified to the happiness that they knew in doing God's perfect will. Their blood was poured out on the soil of a Taiwan hillside as a sacrificial gift for the people they loved.

Times began to change in the early 1970s. These were days of transition, and it was important to begin to significantly develop national leadership and reliance. It was not done without stress. The uncertainties of the Taiwanese political climate, the relationships to mainland China, the proliferation of churches and mission societies, all contributed to uncertainties in the work, and church work is always difficult in an atmosphere of uncertainty.

## Facts in Miniature

### ● *Size and Location:*

Taiwan, including island groups, covers 13,885 square miles. There are 555 miles of coast line, thickly forested mountains, one at least being snowcapped. Taiwan is about 100 miles east of the southeastern coast of China, in the China Sea.

### ● *Climate:*

Subtropical, with hot and humid summers, and winters that range 60-70° F. Summer monsoons bring heavy rains. It is said that slight earthquakes shake Taiwan daily.

### ● *Products:*

More than half the people work in agriculture, mostly on small farms. The land is fertile and productive; sugar and tea are export crops. Formosa tea is considered some of the finest in the world.

Fishing is another activity producing primarily tuna and sardine catches. There is also the production of forest products.

Coal ranks as a chief mineral.

### ● *Education:*

Education is free and compulsory for children from 6 to 12 years of age. There are well over 1 million pupils in the elemen-

tary schools of the island. Ninety percent of the children attend school. There is a national university, several private colleges, and several technical schools.

● *Government:*

Is considered to be a republic. Though Taipei is the seat of Nationalist China, Taiwan is administered as a province of China, with the appointment of a provincial governor for an indefinite term. Recently Generalissimo Chiang Kaishek died and was succeeded by Chiang Ching-Kuo.



### Chapter 8

## Strength in Adversity

Taiwan is an island province of China — part of China whose citizens are mostly Chinese — but which is politically separate from mainland China. The government is Nationalist — the same as the government of all China before the Communist regime drove it across the Formosa Straits to Taiwan. Since those days, many political adversities have befallen Taiwan which have given strength and character to her people. The slings and arrows of outrageous fortune have sharpened rather than dulled her instinct for survival.

The Republic of China (Taiwan) has survived the taunts and threats of the Communist colossus on the mainland, expulsion from the United Nations, the visits to Peking of American presidents and other world leaders, the pinch of global recession, and the “official” loss of many friends. Yet, today, Taiwan is stronger than at any time since 1949, and has one of the most stable governments in the world. The freedom engendered gives remarkable opportunity for the church to enter open doors and to proclaim a gospel that is increasingly known and understood by the populace.

Taiwan is pragmatic. "Our business is business," say the Chinese, and with their usual efficiency and energy they go about the business of business. The 16.1 million people of Taiwan enjoy the highest standard of living in Asia (followed closely by Japan) and have carved out a pattern of success that is remarkable among "developing" nations. Per capita income is already \$800 per year and expected to be \$1,300 by 1980. More significantly, wealth is spread with relative equity among her people rather than being bunched at the top among a few families.

Taipei, center of the Nazarene work, and the capital city, is a sprawling, ugly city of over 2 million with all the dubious blessings of urbanization, such as smog, slums, and traffic jams by cars which are for the most part locally made. Almost every home in Taipei enjoys electricity, and there are good percentages of television sets, telephones, and motorbikes. Thus, in the spreading of the gospel, the church has the advantage of many forms of communication and transportation, some of which she is now using effectively. The climate is one conducive to the growth of a church which has, however, grown quite slowly to this point.

### Death of Chiang

Chiang Kaishek (Jung Guy-sheck) was the leader of Nationalist China for many years and regarded as the father and "patron saint" of Taiwan. He had taken command of his political party in the 1920s and was the decisive power in all of China until 1949, when he left for Taiwan with his remaining forces. He had been influenced as a young man by the great Chinese revolutionary leader, Sun Yat Sen (Soon Yacht *Sehn*), who had been influential in overthrowing the Manchu dynasty and establishing a republic in China. In the course of his gov-



erning, he followed his wife into Christianity and became known as a believer in the gospel.

Generalissimo Chiang died on April 12, 1975. He was the last of the great World War II leaders who participated in the summit conferences of that war. The effect on the populace of Taiwan was a massive outpouring of grief. People collapsed on the street; there were tears openly shed. It was as though everyone had lost a beloved grandfather — and, in a symbolic way, they had. People lined up at the Sun Yat Sen Memorial, standing in line 8 to 10 hours for a brief glimpse at the body.

During the period of mourning and grief, all TV and radio broadcasting was given to the death, including interviews, vignettes from the past, and reflections of the present. In the course of these, often Chiang's Christian testimony was revealed. His private devotional and prayer life was laid bare for the whole of Taiwan to see and hear. It was noted that each year the president read Cowman's *Streams in the Desert*, one of his favorite books, and made private written notations on the book's devotional messages.

The impact of the death was enormous, not only on the nation, but on the Christian community as a whole. His funeral was Christian, not Buddhist. This was unprecedented — the first time a chief of state in all the long centuries of Chinese history was buried with a Christian ceremony. The cross was much in evidence, on the funeral truck and over the bier. The text of the funeral message, probably heard by most of the 16 million Taiwanese, was Hebrews 12:1; "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The official band played "Onward, Christian Soldiers" and other favorite Christian hymns of the generalissimo.

He was buried with his Bible and his beloved *Streams in the Desert*.

One may not consider a death, even the death of a nation's "grandfather" and leader, especially significant in terms of the church. But in a situation where the Christian community is of relatively small size, and with the preponderance of Chinese history resting against the church, this death was enormously significant in some of the following ways:

It tended to liberate the Christians who felt no further obligation to wear the official mourning garb of the Buddhist custom, sackcloth. Normal dress would symbolize to the general population a certain kind of religious freedom — a choice to be Christian.

Chiang had a Christian funeral. No one could argue with that. There was a legitimacy to the Christian faith — a silent proclamation of the Cross through the visual symbolic use of the cross. It was an obvious declaration that this leader had for years given his spiritual allegiance to the Christian's one God.

The status of the minister was raised. Always in China (and especially in Taiwan) the minister has held a lowly status in society. This has placed burdens on the church and the Christian. But through the funeral event, the place of the minister was lifted and given credibility.

The Christians of Taiwan were suddenly and publicly "activated." Huge memorials were held in Christian churches throughout Taiwan. Tracts written by and about the faith of Chiang were distributed *en masse*. The funeral message (containing a good dose of gospel) was heard and reheard repeatedly on radio. It would be almost impossible to calculate the effect of this in terms of opening doors to the proclamation of the gospel.

Thus, it can be fairly stated that the death of Chiang was one more block in a foundation which is being laid



on which Christian leaders of Taiwan hope to build a rapidly growing church. It seems to many that the climate is adjusting the people to open receptivity to the Christian gospel. This may be the most enduring of the generalissimo's legacies to history.

### **A New Day**

The transition to new leadership has been accomplished with a minimum of problem. Prime Minister Chiang Ching-kuo, the eldest son of Chiang Kaishek, is now in charge and is providing leadership. He has been described as a down-to-earth sort who demonstrates a low-key leadership that is efficient and effective. In the new government are many younger leaders, a considerable number of them trained in universities of the United States and holding Ph.D. degrees. The religious allegiance of the new leadership is unclear, but at least they are sympathetic to the work of the church. Again, even in transition, there seems to be the dawning of a new day of opportunity when Taiwan is becoming more open to receive the gospel.

The new day affects the life of the church, too. The distinctions and memories of the mainland become more blurred with each passing year. The methods of the mainland are more obscured with time, with missionaries and national leaders seeking methods and ways which will adapt to Taiwan's needs and the times in which we live.

### **A New Nazarene Day**

This atmosphere is best symbolized by the selection of a national district superintendent for the Taiwan Nazarene church, Rev. Pan Ming Ting (Pahn Ming Ting). Mr. Pan was born in 1917 in China. He studied law, served in the military, and retired a full army colonel. In 1949 Mr.

Pan was an avowed Christian believer. His wife was critically ill, and by her bedside he committed himself to full-time Christian service. Almost miraculously, Mrs. Pan survived. Though still in frail health, she is a charming person and a spiritual encouragement to all who meet her.

Mr. and Mrs. Pan came to Taiwan in the exodus from the mainland in 1949, and he worked for the Taiwan Gospel Mission as business manager. Rev. Peter Kiehn, one of the pioneer Nazarene missionaries on the mainland, was operating independently in Taiwan in 1949, since there was no official Nazarene work. In 1951 he asked Mr. Pan if he would consider the pastoral ministry. Pan was reminded of that bedside commitment to full-time Christian ministry and agreed to begin a course of study which would qualify him.

Mr. and Mrs. Pan went on faith (and that was about all except vegetables and rice) to open a work in Yang Mei (Yang May), which became the first Church of the Nazarene when the Nazarenes came to Taiwan. From those early days to the present, the Pans have pastored, operated kindergarten and day care centers in their churches, and worked in nearly every facet of district life. He was ordained in 1965 and in 1966 became pastor at Shih Lin (Shi Lean), which is now the headquarters church. This became the first self-supporting Church of the Nazarene in Taiwan. Finally, in September, 1975, Rev. Pan was selected to be the first national superintendent in Taiwan. He is a gourmet cook ("one of the best in the world," says one missionary), steady, devoted, and most of all a minister of God's Word wherever he goes.

### **Ministerial Training**

In Taiwan, as in other countries, ministerial training rests at the heart of progress, growth, concept, and pres-



ervation of doctrinal truth. No one does a more important job than the trainer of ministers. The Church of the Nazarene has historically recognized the fact and thus made Bible schools and seminaries a hallmark of her activity.

The early Nazarene efforts in Taiwan were marked by months of diligent search by John Holstead for property. The property was found, a beautiful building built, and curriculum developed under his leadership and later the leadership of George Rench. Progress has not been rapid and statistics are not spectacular, but an objective view will reveal the essential and critical nature of the work done here in terms of foundation laying in the life of the church.

The president is now Paul Hwang. He was won to Christ in a local Nazarene church and called to the ministry. He was nurtured in the faith by a faithful pastor and graduated from the same institution he now heads. Rev. Hwang is not only president of the Bible school but edits the Chinese equivalent of the *Herald of Holiness*, which is distributed widely throughout Taiwan as a holiness publication. He works in translation projects and serves on several interdenominational boards. After years of missionary leadership, the Bible school continues in capable hands today.

Out of ministerial training efforts come most of the present pastors. Much of the work of the district revolves in one way or another around the Bible school. Without this core, it would be difficult, if not impossible, to build stability and permanence.

### **The Camping Program**

Another important aspect of the Nazarenes' new day in Taiwan is represented by a very active camping pro-

gram. This serves as a training and evangelistic tool. In order to fully explain camping efforts, some reference must be made to Chinese family life.

Unlike the West, where individualism is supreme, in China the family and the community are given priority. It is nearly impossible to expect a Chinese young person to step out contrary to the dictates of his family and to run counter to the goals and aspirations of the family. When a young person is converted, in a camp or local church or elsewhere, and the rest of the family remain Buddhist, even tacitly so, that young person is usually subjected to pressures that are too great to bear. The persecution of mind — charges of filial disloyalty, of abandonment of family responsibility, of discredit to the family name and heritage — is a staggering load. Many falter and fall back from a Christian faith because of this.

Thus camping, with the social contacts and the strength of numbers, is absolutely critical to the preservation of converts among the young. The camping program is designed with this in mind. The persecution does not begin until public baptism, which is regarded as the real break point, rather than the conversion itself. Because of this, the church will generally not baptize individuals but families, or at least wait until there are two or more in the family ready for baptism.

There are two camping sessions in Taiwan, one in the summer and one in the winter. They coincide with Chinese holidays and with the public school schedule. There is a northern camp (for the northern areas of the district) and a southern camp (for the more rural southern areas of the district). Occasionally, there is a camp designed specifically for the mountain people. Sometimes these are combined but more often kept separate to ease transportation problems. The full camping program in-



cludes children, junior high, senior high, college or young professional area, and older adults.

Barnabas Gwo is the recently elected district youth leader. He was won to Christ in a Nazarene church and found his wife while attending the Bible school. He is now pastoring the Sun Jung church, which has grown to be one of the strongest on the district. He not only successfully pastors but now carries the burden of responsibility for the camping program.

### **Literature Developments**

In a highly literate society, such as Taiwan, the availability of superior literature is absolutely essential. Not only must the literature be attractive, but it must have substantial content. The Chinese will not be content with inferior quality and mediocre content. Thus, through the years, the Church of the Nazarene has attempted to come to grips with this important area of outreach while coping with a very difficult language problem.

Many years ago, Betty Lin and Patricia Burgess, who, as previously stated, lost their lives in 1969 in an airplane accident, began to coordinate this effort. Other translation work had been done by both missionaries and Chinese, but the endeavors were somewhat spasmodic and occasional. In recent years, all literature efforts have revolved around Gloria Chen, who is a real heroine of Nazarene work in Taiwan.

Miss Chen came to the General Assembly in 1968 and continued on in Kansas City as an employee of the Department of Church Schools. She received there basic training in procedures, methods, and curriculum development. This was added to training she already had received which made her a skilled writer and theologically alert.

Upon returning to Taiwan, Gloria (as she is affectionately called) began work in at least five distinctive but related areas: (1) Church school curriculum development, adapting biblical studies to Chinese needs; (2) The development of training programs for teachers in church schools and Christian education; (3) A workshop program for Sunday school workers; (4) All materials and programs for the vacation Bible school program; and (5) Director of the children's camping program. As if this were not enough to take her time, Gloria has now added the development of materials for the Nazarene World Missionary Society, an area which has never been properly developed on a district level in Taiwan.

Gloria Chen's work is recognized both in and out of the Church of the Nazarene. The church elected her a delegate to the Dallas General Assembly in 1976. Other denominations, including the strongest in Taiwan, use her frequently as a consultant and trainer. She is on the interdenominational Taiwan Sunday School Board. She is regarded as one of the best qualified in Christian education in the Republic of China.

Recently, *Exploring Our Christian Faith* has been translated into Chinese and is being used by the Bible schools of several denominations as a textbook. Charles Carter's book *The Holy Spirit and the Early Church* is another recently completed project. These illustrate the calibre of work now being done by those who work with literature development and distribution in Taiwan.

### Other Leaders

There are other excellent national leaders of the Taiwan Nazarene church. Titus Lin (Titus Lean) is one. He was won to Christ by a Nazarene pastor (in this case Rev. Pan, the district superintendent). When he was called



to the ministry, he decided to attend the Bible school. It seemed that everyone discouraged him — his friends and even his professors at the school. He just did not have the academic background, they said, to qualify him. Finally he quit and began to preach. He became a planter of churches and began one church that grew to one of the largest on the district. His lack of ability to study apparently did not inhibit his ability to preach and pastor.

Rev. Lin still was not satisfied, so after several years of successful pastoring, he returned to the Bible school and this time graduated with academic honors. He is now ordained and pastoring a rural church. He illustrates a high quality of persistence, devotion, and loyalty.

Jan De Chang (Jang Da Chang) is a college graduate called to the ministry. This in itself is unusual. As earlier stated, the minister does not hold a high status in society, and it is rare that a college graduate will be willing to enter the ministry. Jang is a second-generation Nazarene. His college degree is in business administration, and he has done several years of social relief work. He was a lay pastor for years, but became convinced that God wanted him to complete seminary training. He enrolled in the China Evangelical Seminary, an interdenominational evangelical graduate school of theology, where he is about to complete his graduate studies. The C.E.S. is headed by James Hudson Taylor III, the great-grandson of the fabled Hudson Taylor, founder of the China Inland Mission. The Taylor family is another of those "missionary dynasties" whose contributions are so significant.

Jung will lend academic strength to the work of the Church in Taiwan in years ahead. Of such is permanence built.

Mr. Cho is a laymen, faithful Nazarene, dedicated churchman who has filled in many places across the years. He fled China, went to India and Malaysia as a refugee,

and finally arrived in Taiwan. Today he is treasurer of the district, business manager of the Bible school, and a weekend home mission pastor. He rides his motorbike three hours each way to pastor the church at Yang Mei. This is his recreation — his "day off" — but for him a fulfillment of the ministerial ideal through which he can express his love for God and fellowman.

### Evangelism Today

There are many evangelistic opportunities for the church. The Billy Graham Crusade in November, 1975, provided a tremendous impetus for the church. The evening crowds, even in the rain, averaged 250,000. There were 10,000 decisions for Christ. Premier Chiang Chang-kuo sat on the platform. The Graham party was given full state honors. Benefits included seed planting, mobilization of Christians, and, probably most importantly, a new *esprit de corps* for the Christian community. They were now able to say with confidence, "We can do it — we can win this nation for Christ."

The Church of the Nazarene has constructed firm foundations. There are now inklings of better days ahead. Seventeen baptisms in a mountain village, including the head man of the village. Growth in several churches. Recent overtures to Mission Director Philip Kellerman from Quemoy and Matsu, the offshore islands lying "within shouting distance" of the mainland shore. The development of the district. The Dallas General Assembly with seven Taiwanese Nazarenes present and participating. All these are omens of good things ahead. The field is ripe and harvest can begin — the climate is conducive — the horizon red with the promise of a new day — the labors of years past not in vain, but an investment. That is evangelism in Taiwan today.



## Facts in Miniature

### ● *Per Capita Income:*

About \$800 now and expected to rise to \$1,300 by 1980. Among the highest in Asia. The wealth is fairly even in distribution.

### ● *Affluence:*

For every 100 people there are estimated to be 177 television sets, 69 telephones, 18 autos (mostly made in Taiwan), and 100 motorbikes. Taxis and public conveyances are everywhere. Trains are among the best anywhere.

### ● *Missionary Personnel:*

Rev. and Mrs. R. R. Miller	1956-63
Trinidad	1949-55
Rev. and Mrs. John Holstead	1956-74
Hong Kong	1974—
Rev. and Mrs. L. C. Osborn	1958-63, 1965-66
Mainland China	1919-42
Rev. and Mrs. George Rensch	1959-72
Indonesia	1972—
Mrs. Bernadine Dringenberg (Chiang)	1960-65
Rev. and Mrs. Charles Tryon	1961-67
Rev. and Mrs. Phillip Kellerman	1962—
Rev. and Mrs. Harry Wiese	1963-66
Mainland China	1920-49
Philippines	1957-62
Rev. and Mrs. Jack Messer	1963-65
Miss Patricia Burgess	1964-69
Rev. and Mrs. John Clayton	1966-72
Rev. and Mrs. Stephen Rieder	1967—
Rev. and Mrs. Royce Wilkerson	1970-71
Rev. and Mrs. Jirair Tashjian	1970—
Rev. and Mrs. Willis Zumwalt	1971—
Rev. and Mrs. Jim Williams	1976—

## HONG KONG

### Chapter 9

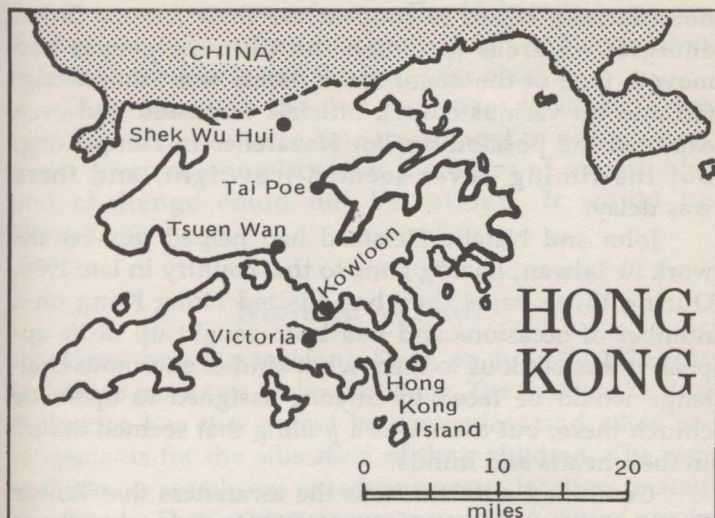
## Exotic Blend and Formidable Frontier

The British crown colony of Hong Kong, meaning "Fragrant Harbor," is the newest pioneer area for the Church of the Nazarene. It is perhaps unique among pioneer fields, for reasons that will become apparent in this chapter.

A travel folder proclaims, "You'll wish you could stay longer." The church has come to stay in this bustling place consisting basically of a 236-square-mile island and 404 square miles of mainland territory. It is a place of blending. Though 98 percent of the population is Chinese, there is nearly equal official usage of Cantonese and English languages. It is exotic, but a trading place where thousands of economic deals are consummated daily. It is a non-stop world of people, bustle, industry, and excitement. Old World China can be seen in every village and side street. In herbalist shops full of ancient potions and remedies, in temples, in the markets, life moves at a pace which reflects the honored customs and societies of the past.

In the cosmopolitan skyscraper cities of Victoria (the





capital, resting on the northern shore of Hong Kong Island) and Kowloon (resting on the shore of the mainland), life is fast, frantic, and modern. Boasting products of technology and ambition, alive with intrigue and color, a chaos of moving people and an order of secure tradition, it is a place of ebb and flow with refugees, ships, and airplanes from every corner of the world. To this "jungle" come the pioneer missionaries John and Natalie Holstead and their children to carve out a place for holiness evangelism.

### **A Restless Wondering**

For years the Church of the Nazarene had debated the idea of opening work in Hong Kong. Following the 1948-49 change of government in mainland China, many de-

nominations began to concentrate their former China energies on areas to which the Chinese people had moved. One of the major focus points was Hong Kong. Off and on various church officials discussed and even explored the possibilities for Nazarenes in Hong Kong, but the timing never seemed just right, and there was delay.

John and Natalie Holstead had helped pioneer the work in Taiwan, having gone to that country in late 1956. During those years they had visited Hong Kong on a number of occasions and had been caught up in its appeal. It was obvious to them what kind of enormous challenge would be faced by anyone assigned to open the church there, but there was a pulling that seemed to lurk in their hearts and minds.

Combined with this was the awareness that Taiwan leadership had matured, the church had developed tremendously since those opening days, and there was younger and well-trained missionary leadership to carry on the advisory roles which Taiwan required. Earlier the George Rensch family had gone from Taiwan to open the work of the church in Indonesia. It seemed logical to appoint another couple of experience from a Chinese area to a place 98 percent Chinese located on the edge of the mainland.

Meanwhile, the general church was feeling more inclined to look with favor on opening work in Hong Kong. During their furlough year, the Holsteads debated with themselves concerning a possible change in focus for their missionary service. In October of 1974, a letter from Dr. Jerald Johnson to the Holsteads asked for advice concerning opening the work in Hong Kong. A Nazarene businessman had recently moved to that city and was encouraging the church to launch the long-delayed effort. The door swung open with the arrival of that letter. There



would be no more wondering. The Holsteads knew the timing was right — God had brought His will and action to bear in their lives and the life of the church.

That was not to say that good-byes to Taiwan were easy. Eighteen years is a long investment in a missionary career given to one place. But the vistas of opportunity and challenge could not be missed. It would be Hong Kong.

### Where Do We Start?

Upon arriving in Hong Kong on July 17, 1974, the Holsteads faced two major problems. The first was to find a place to live that would be convenient and allow arrangements for the education of their children. The second was to search out an advantageous location to start the church. The problems were apparent. A city of nearly 5 million people (including the outlying areas) and a scarcity of land, combined with inflated prices, made the prospects frightening. The first problem was eased by Mrs. Janey Chen, who had been one of the early Chinese teachers of the Holsteads in Taiwan. She located a flat (apartment) with three bedrooms near the language school, and the Holsteads rented it sight unseen.

On arrival, the Holsteads moved in without furniture, sleeping on the floor and indulging in quantities of peanut butter for two weeks until the furniture and other personal goods arrived. There were remarkable evidences of God's leadership. Kathy and John were permitted to enroll in the Hong Kong International School, and Kian entered the British Beacon Hill Primary School. These were no small concerns to a missionary family beginning to readjust their lives. Not the least of the problems was to convert Mandarin Chinese, used in Taiwan, into the Cantonese dialect most commonly used in Hong Kong.

Not many months had passed before the Holsteads felt strangely led to a new apartment unit where space was larger and noise levels lower. There had been need for office space, since even at this stage the volume of office work was significant. Temporary permits had to be converted to residence visas. The church had to be incorporated and granted tax-exempt status. All these legal matters took hours of work at the desk, as well as miles of walking and riding from one government office to the other. Little did the missionaries realize that this move was providential in that it led to finding space for the church to begin.

Where does one begin looking for a church site? Over 200 denominations work in Hong Kong. There are 300 resident missionaries. About 20 theological schools and seminaries have located in Hong Kong. There are no grassy green corners. People are stacked on top of each other 15 or 20 stories high. Only large conglomerate businesses have the millions of dollars available to bid on the purchase of the few remaining small bits of land. No churches are allowed to be in residential apartments, and most commercial buildings oppose rental to church groups. Where does one begin?

John Holstead visited over 150 potential church sites and contacted 200 real estate and land developers in every part of the Hong Kong Colony. The task often seemed hopeless, and after long hours of futile trekking, he often returned to the apartment frustrated and weary. But in His own time, God brought Holstead and a sympathetic chairman of a huge commercial building corporation together, and a flat was rented on the tenth story of an office complex. The area is immediately surrounded by 500,000 Chinese residents. Many have spoken of the miracle of securing such a place in a spot considered to have maximum potential for growth. The area has middle-class



residents, giving potential for self-support, and the language is predominantly Mandarin, in which Holsteads are most fluent.

### People Prospects

Now a place is rented. But no one has handed the missionary a list of prospect cards. There is no nucleus with which to start. No church is organized. So the Holsteads did the obvious — they began going from floor to floor and door to door in the surrounding apartment buildings, handing out an introductory piece of literature. What would be the reception?

"Slammed doors was the hardest part," said Jack Holstead. Many times the people asked who was there; and, when told, they shouted through the barred doors that they already believed in a god.

"We hardly even saw a complete face. Perhaps only the voice through the steel-barred door, and sometimes a half face through the narrow opening of door with the safety chain on it. A lot of times we would see the Chinese on the inside peeking through the small glass peephole at us and then quietly disappear and not even speak. After a tiring time we came down from the top floor of an apartment unit via the dirty and dark staircases. The flats for the most part had steel doors with mirrors on top to frighten the evil spirits, while a red altar dedicated to the door god with incense burning in it was on the floor by the door-post." This kind of thing went on day after day, sometimes to the point of desperation. This is pioneering of the variety earlier missionaries experienced in giving years of service without any visible evidence of results.

One afternoon a door opened. There stood a friendly Chinese man who spoke perfect Mandarin.

"Come in, sir," he said. "Please be seated."

This was a shock! "Now I was scared," testifies Holstead. After all this effort he found an open reception difficult to handle.

Further conversation revealed that the man had come to Hong Kong from Peking, China, and was working as a high school English teacher. He was lonely, and he was in spiritual need. God enabled true friendship to flower, and soon he began to attend the small services held in the rented, tenth-floor church. (McDonald's first Hong Kong hamburger shop is on the first floor of the same building.)

The man's spiritual hunger increased until he knew what he must do. A Tuesday morning appointment was made, and Missionary Holstead shared with him the old story of God's reality and power to forgive sin. He knelt at the altar, the first Hong Kong seeker. A miracle happened that surpassed even the miracle of visas granted and apartments rented. After his conversion, he asked the Holsteads for an English name. The name Andrew seemed appropriate, so Andrew it was. He has not missed a service, and his zeal is contagious. In the first Hong Kong Easter offering for world evangelism in the Church of the Nazarene, Andrew took a number of envelopes and distributed them to his friends. He has brought many friends and new contacts to the new church.

Another prospect is Samuel Chung. Samuel had worked in a youth center for another mission for several years. Through another missionary, Holsteads met him at a time when he was looking for new opportunities for service. A Bible school graduate, Samuel is a native of Hong Kong and knows the city well. He speaks Cantonese, Mandarin, and English. He has been helping Holsteads as an assistant, visiting prospects, searching for property, making contacts for legal matters, and in many other ways. Recently he married a girl by the name of



Winna, and both are a great asset to the work of the church.

Indonesia has contributed to the work in Hong Kong. Three families, related to an Indonesian mother, have been introduced to Nazarenes in Hong Kong. Of these, Dr. Yao has recently accepted Christ. There have been other outstanding "miracles of grace."

### **A Permanent Place**

As wonderful as a rental tenth-story location was to begin the church, it was obvious that a permanent location was imperative. Through a series of miracles, a 3,100-square-foot apartment (three times the size of the original place) became available for purchase in the commercial building next door to the rented property. The cost was high, but there was no choice if the church wished to be permanently located in this colony of Hong Kong.

After many negotiations, the Department of World Mission allocated the necessary funds to purchase the property — on the 20th story of the building. It has been dubbed "Cathedral in the Sky" by the Holsteads, and is called the "highest church in the denomination" by Dr. Jerald Johnson.

It was a miracle to find a place for sale — especially one without pillars so that it could be converted for use as a sanctuary. In just a few days after purchase, prices inflated another 10 percent. Without faithful giving towards the General Budget, this kind of significant purchase would be impossible.

The Holsteads plan to use the "Cathedral in the Sky" as a youth center, a reading room where holiness and Christian literature is always available, offices for the

work of the church, and a sanctuary. In this setting the church seeks new ways to minister in an urban situation where prices are high, conditions are crowded, and cultural barriers are thick. Old patterns for church planting and pioneering are inadequate. New ways and new patterns must be sought and found.

The move to the new facility came during May, 1976. It will seat over 150 people, and will give the church a platform for years to come. This is a bold venture of faith — one that demands vision, courage, and follow-through.

### Personal Considerations

Amidst the hustle of life in Hong Kong, there are other personal facets of life that must be carried forward.

Natalie finds herself "hostess at the crossroads of the world." There are visitors and dignitaries constantly passing through Hong Kong. There are missionaries on vacations, businessmen attracted to this hub of commerce, government and local leaders to be attended to, and other world guests who drop in sometimes unannounced. As with any pioneer work, curiosity levels are high, and time must be given to care adequately for the social needs of visitors.

The missionary children help in the church, too, as do most missionary children the world over. Kathy and John play their instruments for church. Kian attracts his Chinese friends to the services. There are even important ushering duties that occupy the family's attention. Kathy is involved in an interdenominational choir which sings on a ship that cruises the famous Hong Kong harbor.

Over John Holstead's desk hangs this motto: "Dear God, I pray for patience, and I want it right now." In spite of great progress, the wheels grind slowly. It is not easy to start from the ground up in a large and complex situation



such as Hong Kong represents. There are delays, closed doors, frustrations, anxieties. There are disappointments, doubts, times of questioning. There are overwhelming spiritual responsibilities as thousands of needy Chinese are passed every day on the street, on the ferries, on the double-decker busses. There is the awareness of the proximity of China itself, with visitors and commerce allowed, but great political and religious barriers. There is the burden of knowledge that millions have no opportunity to hear the gospel at all.

Yet, amidst that, comes the thrill of the open door, the small step, the daily miracle. There is the thrill of Andrew, of Dr. Yao, and others like these, who are open and receptive. There is the thrill of assurance that thousands of concerned Nazarenes join hands in prayer for these pioneers. There is the thrill of Hong Kong itself — its magic, its mystique, its attractive hold. Mostly, there is the thrill of being in the secure center of God's daily will. That is the thrill known by the Holstead family.

## **Facts in Miniature**

### ● *Location:*

Hong Kong consists of 236 islands, the most important being Hong Kong Island. The New Territories were leased in 1898 by Britain for a period of 99 years. All of this territory is south of the Shum Chun River. This rests on the southern coast of China, and is about 90 miles from the city of Canton in China.

### ● *Description:*

The greater part of the territory is steep, unproductive hillsides. All the flat land is cultivated. There are small villages, fishing communities, spectacular scenery. Postwar building development has been phenomenal in the cities of Victoria and Kowloon. Great blocks of flats (apartments) built by the government cling to hillsides.

● *Population:*

The population has gone from a low of 600,000 in 1945 immediately after the Japanese occupation, to nearly 5 million. Many of these came as refugees from China. About 98 percent of the population is Chinese, with the remaining 2 percent a wide mixture of ethnic backgrounds.

● *Climate:*

The climate is subtropical with monsoon seasons. Winter is relatively cool and dry — summers hot and muggy. Water temperature is about 80° F. and the beaches are beautiful. Hong Kong rests on the same latitude as Hawaii.

● *Language:*

Both English and Chinese are given equal status as far as possible. Cantonese is the spoken language of the majority of the people, but Mandarin and several other dialects are spoken by some.

● *Religions:*

Buddhist, Moslem, and Christian. It would be fair to say, however, that like other urbanized and secularized areas of the Orient, there is a religious vacuum and disenchantment with the old ways, thus a new agnosticism.

● *Dates:*

A quick look at important dates provides a microcosm of colonial development:

- 1842: Cession of Hong Kong Island by the Treaty of Nanking
- 1860: Settled conditions increase migration by Chinese families.
- 1898: New Territories and other islands leased to Britain for 99 years.
- 1937: Following the invasion of China by Japan, thousands fled to Hong Kong, increasing population to 1.5 million.
- 1945: Population diminishes to 600,000 after four years of Japanese occupation.
- 1949: Influx of churches following change of government in China.
- 1957: Trade with China begun again following a six-year embargo which resulted from Korean War.



1971: Industrial labor force reaches 600,000 and free primary education is introduced.

1974: The Church of the Nazarene enters.

● *Communications:*

All forms of communications enter Hong Kong, including 31 international airlines, full telephone services, postal services, roads, ferries, seaport facilities second to none in the world, and railway. The railroad runs 22 miles to the border of China, and on to Canton. Passengers must disembark and walk across the Shum Chun River bridge, but mail and freight pass through the border frequently.

● *Water:*

Interestingly, water has always been a problem in Hong Kong, even though it is surrounded by water. The territory has no natural lakes or substantial underground water resources. Large influxes of population have burdened the limited supplies. Two "reservoir in the sea" projects have been completed. The largest desalination plant in the world is under construction. This will convert sea water to a usable state. Water is also purchased from the southern province of China.

● *Education:*

Nearly one-third of Hong Kong's population is in school. In 1974, nearly 1.5 million young people attended primary, secondary, or college classes. This tells us something of the ratio of young in the total population. There are two universities.

## GENERAL MISSIONS

### Chapter 10

## Steps to Missionary Service

**by Richard Gammill**

*Missionary Candidate Secretary*

For a period of weeks that had stretched into months, he had been feeling that God was pushing him — but in a direction he at first felt reluctant to go. In times when he had only the company of his thoughts, he wrestled with the issue. Certain phrases from his pastor's sermons leaped into his mind and demanded his attention. Verses of scripture that at one time he casually passed over because of their familiarity now took on new significance and could not be ignored. When he prayed and paused long enough between his own petitions to listen — there was that Voice.

The matter of his own commitment he thought had been settled when he had finally stopped struggling against the will of God and invited Christ into his life as personal Saviour. Then, faced with his obvious need for sanctification, he had fully surrendered his will to God and presented himself for the cleansing infilling of the Holy Spirit.



So why this continuing restlessness? He had pretty well settled the question of his vocational interests and had made application to begin college in the coming fall. The church needs responsible laymen, he told himself — those who would be faithful in the support of its ministry and who would be in a position to give generous financial contributions.

And yet . . .

It was becoming increasingly clear to him that this was not what God had in mind for him. In fact, he became unable to escape the conviction that God was speaking clearly to him about missionary service.

Finally he admitted to himself that his hesitation in answering the call was based partly on a fear that he might be mistaken and partly on a feeling of unworthiness. Could he actually meet the challenges that a missionary must face?

He talked to his pastor. Together they reviewed his Christian growth and the areas of contribution he had made to the life of the church. "Bob, you have done an excellent job in handling the leadership positions you have been given. The other teens like you and they respect your testimony. Several of the adults have commented on how much they appreciate the progress you are making. And you are learning how to be a Christian witness at school."

The conversation turned to Bob's feelings of hesitation. "Well, Bob, you certainly give evidence of having the spiritual gifts that would be necessary for you to serve successfully in full-time Christian service. If you know that God is calling you into missionary work, then you certainly have the support and encouragement of your church as you go on in your preparation."

A few nights later, alone in prayer, Bob felt a deep assurance of his call. He now knew that God had spoken

clearly to his heart and he was willing and happy to yield himself for missionary service.

Now, upon the advice of his pastor, he wrote a letter to the Department of World Mission, telling of his call. Within a short time he received a reply from the candidate secretary, along with a brochure entitled *Requirements for Service* and a preliminary information form. He read that he had several years of schooling and preparation ahead of him, including college, possibly seminary, and then two years of full-time vocational experience before he could anticipate the possibility of missionary appointment.

As he filled out the information form and mailed it back to the department, Bob knew he was on the right track. By now his initial reluctance at the idea of being a missionary had turned into a quiet sense of excitement; he knew this was what he *wanted* to do.

Through continued correspondence with the candidate secretary and conversations with missionaries, Bob learned that the greatest need was for ministerial missionaries. As he began college and continued to pray about his course of study and his vocational direction, it became clear that God's call to the mission field included for him a call to preach. With his faculty advisor he evaluated his options and decided to major in preseminary studies. He learned about the missions courses that he would be able to take in seminary and knew that he would want to be as well trained as he possibly could be.

During his college years Bob became quite involved in the spiritual life activities on the campus. Realizing that he would eventually have to learn how to minister across cultural lines, he participated in an outreach ministry to an ethnic minority group located near the campus. He was amazed to discover how many personal adjust-



ments he had to make to effectively express the gospel and his own love in that setting.

Bob was socially active and enjoyed taking part in student government. While he was no Romeo, he did find ways of meeting an interesting number of girls. But then, during their senior year, he and Sue discovered that they held missionary calls in common and their dating became serious. Sue had already made preliminary application to the Department of World Mission and was majoring in secondary education. As their relationship became deeper, they each searched the nature of their love for each other to be certain that it was more than their mutual interest in missions that brought them together. They allowed themselves time to be assured that marriage to each other was indeed in God's plan. In fact, after a while Sue began to wonder if Bob was ever going to pop the question! They were married shortly after college graduation.

At Nazarene Theological Seminary, Bob enrolled in the three-year Master of Divinity program, which allowed him to take about one-third of his courses in missions. He was introduced to the world of linguistics, anthropology, theology of missions, practice of missions, church growth, and culture studies — as well as the more familiar courses in the areas of theology, Bible, and religious education. He was becoming more fully aware of all that is demanded of a modern missionary. Since Sue was now teaching school full time, their participation in the World Missions Fellowship was particularly meaningful for her.

Meanwhile they were becoming acquainted with staff members of the Department of World Mission. Shortly after beginning seminary, Bob and Sue completed an Intermediate Application form, which provided the department with additional information and a number of personal references as a point of evaluation.

Finally the time came when they felt they were ready

to make formal application for missionary service. Completing those forms took several hours as they summarized their training and vocational experience, composed a biographical sketch, gave a full statement of their Christian beliefs, and supplied several other items of information. The applications were submitted to the department, and Bob and Sue waited for word of their next step.

In March a letter arrived inviting them to attend the Candidate Screening Conference to be held early in May. Their sense of excitement increased as they realized the significance of that conference.

As the candidates met together for the conference in Kansas City, Bob and Sue met several whose backgrounds were quite similar to their own and several others whose training and background were rather different from theirs. Some had training and experience in various areas of medicine; a few were specialists in technical and business areas; some were teachers. Many, like Bob and Sue, had felt their missionary call for several years; with others it was much more recent. All were there because they had felt God's leading in their lives and were seeking to find His will.

As the executive secretary of the Department of World Mission spoke to the group, it was stressed that the department had dealt with them out of two convictions: (1) The church has a responsibility to work with each one who feels they have a special call from God, to assist them in finding a place of service. (2) It is an equal responsibility of the church to assist in the evaluation of that call. This conference would be a significant part of that process.

And what a screening conference it was! First there was a full physical examination, taken at a local hospital. There were several interviews: with a Christian



psychologist, with the executive secretary, with two veteran missionaries. Then there were several hours of personality and psychological tests, administered by the psychologist. A Modern Language Aptitude Test (MLAT), which measured their potential ability to acquire a second language, was also given. Finally, in addition to the tests and interviews, there were lectures and presentations by members of the World Mission staff.

All of the information gathered in this conference, together with that already obtained, would be assembled to provide guidance to the World Mission staff as they made their future recommendations for appointment. The candidates could expect to receive a letter from the department within a few weeks, advising them of the staff appraisal of their application.

Bob and Sue left the conference with the anxiety shared by the other candidates. They felt they had received a lot of positive encouragement, but they realized that great care had to be exercised by the church leaders in selecting prospective missionaries.

Finally the letter arrived bearing the familiar logo of the department! With eagerness Bob and Sue opened the letter and read the exciting news that they would be recommended for final interviews at the first department meeting following Bob's ordination.

Two years in the pastorate gave them the opportunity to put into practice much of what they had learned during those long years of schooling. It also made them painfully aware of how much they were still needing to learn! The years in that church seemed altogether too brief as they learned to love dearly the people among whom they worked. Bob and Sue often praised God for His blessing upon their ministry and upon the outreach of their church into its community. Ordination was an emotional event. As the general superintendent placed his hands upon

them, they felt a deep sense of gratitude for the calling which they were honored to follow.

Then in the fall after their ordination came the long-awaited letter inviting them to Kansas City in January for interviews with the Department of World Mission and the Board of General Superintendents! Finally, after all these years of anticipation, they were nearing the possibility of realizing the fulfillment of their call.

As the various candidates gathered in the general headquarters offices and waited for their scheduled interviews, they admitted their nervousness to each other. But in their interviews with the respective boards they recognized the evident interest and concern which each board member had in them individually. They left knowing that the final decision concerning their appointment would be reached out of the department's genuine concern that each candidate find his place of most effective service for Christ and the church.

The full General Board would be meeting in their annual session the following week and among other things, would act upon the recommendations of the Department of World Mission and the Board of General Superintendents. Finally, late that Monday night, Bob and Sue received the eagerly awaited telegram: "Congratulations. General Board places you under appointment to . . ."

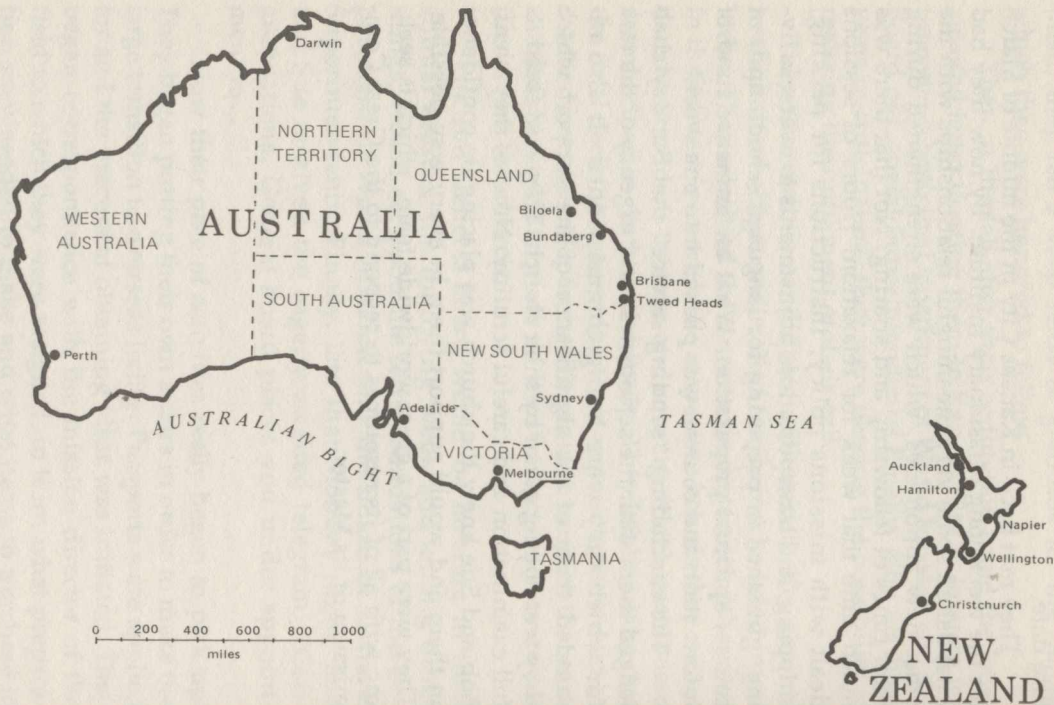
Now their pace of activities really began to pick up! They began putting their own affairs in order to make the large transition to overseas living. Passports were applied for and the process of obtaining visas was initiated. They began correspondence with the mission director of the field to which they were assigned, to learn what preparation they needed to make and what items to purchase to take to the field. They still had their full pastoral respon-



sibilities — and would, until 30 days before their departure date.

They met back in Kansas City in the middle of March for the week-long Missionary Institute. By now they had established some very meaningful relationships with the other new appointees, which were strengthened during their times of fellowship and sharing. Not that there was much time that week for relaxation! Hours of sessions dealt with missions policy; instructions for packing, shipping, and transportation; adjustments to overseas living; guidance in preparing for language school; and, of course, spiritual preparation. What an immense fund of information and counsel was packed into one week!

The concluding "sending service" that Sunday challenged them with the seriousness and urgency of the task for which they were being commissioned. It also reminded them of the significance of the support which they were being given by their church. They had faced its full examination and careful scrutiny. Now as they went, Bob and Sue knew the church was placing its confidence in them and would support them in every way possible. They were part of a great worldwide team, which is seeking with all of its resources to respond to the Great Commission of its Master.





## NEW ZEALAND

### Chapter 11

## Contented Land

Meet nearly any New Zealander and within 30 seconds you will be on a first-name basis. Before the minute is gone, he will want to know how you like New Zealand, and wait confidently for you to confirm that his native land is God's own country.

A visit to New Zealand will convince the tourist why her people have such a high opinion of the land. Farms are as neat as putting greens on the local golf course. Volcanoes steam through fields of snow; and, in some parts of the country, gush quantities of steam from the earth which are harnessed for electrical power. Out from the shores (and one is never more than 80 miles from the ocean) radiate the blue South Pacific waters beneath a sky that is dazzling, often with startlingly white, puffy clouds.

New Zealand has two main islands, North and South, and a third, Stewart Island, which rests off the southern coast of the South Island. This beautiful country lies in a latitude where Christmas comes in a pleasantly warm summer and winter stays where it belongs — in Antarctica just 2,000 miles to the south. The North Island can

have frost in the winter with snow falling in the central area around the three large volcanoes, but it is an extreme rarity in the northern half of the island. On this island the summers are humid but the temperature is never extreme. The South Island has a good share of snow and ice in its winters. The Southern Alps are snowcapped the year around. Summer in the South Island is a delight with daytime temperatures often high but always cool by evenings.

New Zealanders take some comfort in the relatively small 3 million population figure — enough to properly populate the land but not too much to be crowded. They often say they really do not want the population to increase much beyond 5 million.

On South Island are the Southern Alps, rugged and craggy mountains that have been the training ground for Himalayan expeditions. It was here that Sir Edmund Hillary, the New Zealander who first conquered Mount Everest, did much of his training in mountaineering.

### Colorless and Colorful

The Maoris (*Mow-rees*), the original inhabitants, arrived on these islands about 1,200 years ago. They were Polynesians, and on the islands they had discovered, virtually no blood had ever been spilled. Man was indeed the first killer ashore this contented land. No mammals except for small bats, and no reptiles except for lizards inhabited the land. Today the Maoris represent about 7 out of every 100 New Zealanders. They are fully integrated into society — intermarriage is accepted, and they hold high positions in government and education.

A Dutchman, Abel Janszoon Tasman, arrived in 1642. He found the shores full of tattooed Maoris. In 1769-70 Capt. James Cook (no relationship known to this author)



charted the coasts of both islands. Eventually, a number of Britishers, seeking better living conditions, arrived to settle on New Zealand's islands. It is often said that the New Zealander today is more British than the British, and eager to retain customs, heritage, and traditions of Great Britain.

The Maori name for the white man is *pakeha*, meaning "colorless." Today, New Zealand is inhabited primarily by the *colorless* race but accented beautifully with the colorful Polynesian. There are, of course, many other expressions and names that can bewilder the temporary visitor besides being called colorless. For example, you are *grizzling* if you complain about something, *cow cocky* is the term for a dairy farmer.

### A Tradition of Churchianity

The Christian gospel was dutifully preached first on Christmas Day in 1814. By then white men had established themselves along the coast and introduced to the islands a number of items, both good and bad. In 1840, a group of Maori chiefs signed a treaty giving control of New Zealand to Queen Victoria of Britain on condition the Maoris could choose to live wherever they pleased. After the signing, one of the Maori chiefs remarked that "the shadow of the land goes to Queen Victoria but the substance remains with us."

It was not long before missionaries were sent to preach the gospel to the Maori peoples. Many died sacrificially in these early efforts but there was some success.

The predominant denomination is the Church of England. Also very strong are the Presbyterians (Scotch), Methodists, and Baptists. In recent years the Mormons have invaded New Zealand, and the Jehovah's Witnesses have made some gains. The religious climate is one of

casual churchianity. There is formal declaration of allegiance — a conservative acknowledgment — towards Christianity, but very little evangelical or vital faith. The religious climate tends to be dominated by a hierarchical and repressive church leadership, making denominational changes and altered affiliations difficult. It has been, therefore, difficult for the Church of the Nazarene to grow easily, for the opposition to new groups has been subtle but strong.

In this setting there has been a very meagre holiness witness. The Church of the Nazarene has stood almost alone at this spectrum of the religious scale.

### **Mini-steps by the Nazarenes**

In 1951, Rev. and Mrs. R. E. Griffith and daughter Connie, on a leisurely tour around the world, arrived in New Zealand. For a year they conducted meetings wherever opportunity opened—in Salvation Army halls, Brethren tents, sometimes in churches with sympathetic pastors. Their style made them a novelty. They sang lively songs, preached a lively message, and had a vibrancy that was unusual.

In 1952 Rev. Griffith attended the General Assembly in Kansas City; and, while there, he lobbied for the Church of the Nazarene to officially endorse the opening of work in New Zealand. There had been several contacts with Nazarene servicement during World War II, and it seemed a logical move. When he returned to New Zealand, Griffith had a gleam in his eye, for he was now officially employed by the church under the jurisdiction of the Department of Home Missions. The year 1952 marks the official opening of the church in New Zealand.

There has been a very slow but steady growth. To begin with, the Griffiths purchased property in Auck-



land, the largest city of North Island. One of the early miracles was the purchase of that Dominion Road property, for two owners had to be dealt with for two separate lots, and property purchase does not come easily in New Zealand. Almost incredibly, both owners offered to sell within hours of each other. In the first Nazarene evangelistic campaign, two families and one elderly gentleman were won for the Lord and became the first charter members in New Zealand.

There were discouragements, but God enabled the ministry of the church to continue. The first church building was completed in 1955. Mrs. Griffith enjoyed popular success as a "radio star" known as the Lady Traveller. In a country where radio is government controlled, it is difficult to secure air time, so the many contacts made through her radio program were helpful.

During the "Griffith years" which lasted until 1959, six churches were begun, five of which still survive. Most of these are on the more populated North Island, but one was in Christchurch, the leading city of the Southern Island. Membership rolls were small, but foundations for later development were laid securely in New Zealand's beautiful soil.

### **The Middle Years**

The H. S. Palmquist family arrived in New Zealand in 1958 to begin a 12-year period of leadership on the district. Prior to his New Zealand term, Rev. Palmquist had successfully pastored several churches in the United States, concluding with Kelso, Wash. (A later leader, Rev. Darrell Teare, pastored the church at Kelso's sister city, Longview, Wash., before going to New Zealand.)

During the middle years, three churches were begun, two of which survive today. There was also a great deal of

effort given to strengthening the existing churches. Relationships with the Australia District (1,200 miles away) were developed more consistently during these years. Training for the ministry was done at the Australia-New Zealand Bible College. It was not felt that the size and strength of the New Zealand District warranted the creation of a separate training facility. During these years the presiding general superintendents visited on a regular basis, giving guidance and counsel.

Finally, in 1968, the New Zealand District was officially organized. Since that time the district boards, auxiliaries, and administrative functions of a district have slowly grown.

### **A Healthy Church**

New Zealand is reported to be one of the healthiest places to live in the world. Every scar which man puts in the face of this earth seems to detract from the pristine purity of her fields, mountains, and even air. It is a land of contentment, not frenetic activity. It is a land where man migrates to begin again, to make right his earlier wrongs, and to do so in a place of peace.

By the same token, the church tends to be content — too much so — and thus is content not to grow. The aura of churchianity has pervaded the atmosphere. The Church of the Nazarene, while healthy, has battled this same "contentment." The years 1970 to 1976 have proven, however, under the leadership of Rev. Darrell Teare, that earlier foundations could support growth. Membership has doubled. Giving has tripled. Sunday school attendance has increased by over 30 percent. Three more churches have been started. More church buildings and parsonages have been constructed. Indeed, it is a healthy church.



During these years, Home Missions executive Dr. Raymond Hurn made two jurisdictional visits. In 1976, New Zealand was transferred to the Department of World Mission by action of the Board of General Superintendents.

### The Polynesian Strain

There are two churches presently that are predominantly Polynesian — Auckland Otara, consisting of Niue (*New-ee*) Island people; and Wainuiomata (*Wy-new-ee-mah-tah*), consisting primarily of Maori people. Auckland has become known as the Polynesian capital of the world. There are more Polynesians in the city of 700,000 than in any other city in the world. More Samoans live in New Zealand than in Samoa.

The Auckland Otara Church has shown remarkable growth. It was organized in 1973 with nine members, and by 1976 was pushing 100 members. Sulivana Paea, a Niue Islander and member of the church, is a student in the Australia-New Zealand Bible College, preparing for full-time service to the church. He feels a strong calling to minister to youth.

The Auckland Otara Church began as a neighborhood Sunday school in the home of a lay couple, Frank and Joan Ranger, members of the Dominion Road Church. For years the Rangers had carried a burden for the salvation of the Maori, so had moved into a Polynesian community. When the Sunday school began, it was, oddly, the Niue Islanders who responded of which there are about 4,500 in Auckland. The Sunday school continued to grow until it was organized as a church and the leader, Mr. Ranger, licensed as a minister. A rented building was soon jammed beyond capacity. The combination of an Alabaster money grant, a church extension loan, and

an approved special finally combined to provide the \$40,000 necessary to build a lovely new building on land allocated by the city of Auckland for a church site. When the new building was completed, it was already too small for the people who crowded to the worship services. Prospects for growth of the church among Polynesians is outstanding in New Zealand.

### Home Missions Outreach

On December 21, 1975, a new Church of the Nazarene was born in the Bishopdale area of Christchurch. The beginning was not unusual for Nazarenes — in a rented school hall. Rev. and Mrs. Jervis Davis, pastoring the Kerrs Road Church in the same city, felt the challenge of this new area and agreed to serve as pastor. They organized with 11 charter members.

"My wife and I have been with the Church of the Nazarene since it first started in New Zealand. We were foundation members with Rev. R. Griffith when the church started in this country," writes Davis. "We had pioneered a couple of other Nazarene churches in this country, so we knew something of what we were going into. . . . Was I willing to leave the folk in the main church . . . and go out into a school hall and start over with no one to play the piano?"

Jervis Davis was born and raised in Augusta, Ga., and while on leave during World War II in New Zealand met and married a New Zealand girl from Auckland. He stayed on to join the Church of the Nazarene, accept a call to preach, and begin several churches. He has been a member of the district advisory board since the beginning organization, is a member of the Bible college board, and was a delegate to the General Assembly in 1976.



There are other home mission outreach opportunities. Napier, a beautiful city on the east coast, with houses white as eggshells spread over a hillside above a blue bay, is another example. Napier is filled with blooming flowers — asters, begonias, tulips, hibiscus — built on the rubble of the old town that was felled by a gigantic earthquake in 1931. The sparkling new town now has a sparkling new church, organized in 1974 through the efforts of another lay couple, Mr. and Mrs. Syd Watts, and first pastored by Rev. David Taft. This was the first pastoral assignment of Rev. Taft, who has now moved to Christchurch to pastor. His sister, Annette Taft, was ordained in 1973, two years before David, and pastors the Auckland New Lynn Church. Both are graduates of the Australia-New Zealand Bible College.

The Taft family were charter members of the Church of the Nazarene when it was organized in 1952. Annette now, in addition to pastoring, is the district Christian Service Training director and is a member of the Board of Ministerial Studies. Another sister, Christine, is one of four New Zealand students at the Australia-New Zealand students at the Australia-New Zealand Bible College which recently reopened on its new campus. The family has made a substantial contribution in outreach ministries.

### **Other New Zealand Nazarenes**

Rev. Philip Burton is presently the pastor of the Auckland Dominion Road Church. He has begun two other churches, is manager of the district camp, and serves on the district advisory board. Rev. Burton also manages the Nazarene book depository, which has been responsible for the distribution of holiness literature in the churches of New Zealand.

Rev. Hillary Hansen is another graduate of the Bible college. He is district secretary and pastoring the Whangarei church. He, too, has been involved in church pioneering, having begun the church in Wellington.

One of the unique characteristics of New Zealand Nazarenes is that they all, with scarcely an exception, have been pioneers. Most of them have known the "joys" of rented halls, folding chairs for church, and canvassing — but also the genuine joy of seeing the conversion of new families. Both pastors and laymen have given with complete devotion of time and money (the district is 17 percent in giving for world evangelism). It is in the nature of the nation and the church to be planters, pioneers, sowers, and reapers.

Mr. Ivan Small is a layman at the new Napier church. He owns a real estate company and is managing director of a local manufacturing company. Like Nazarene laymen successful in business the world over, he gives his "spare" time in such endeavors as local church work, attending district advisory board meetings of which he is a member, and representing New Zealand on the Australia-New Zealand Bible College Board. At the General Assembly in Dallas, 1976, 1976, he was elected to the General Board, representing the Oceania-Asia Zone.

Another outstanding layman is David Louwrens, who was born in South Africa but married a New Zealander. He was district president of NYI (then called NYPS) from 1970 to 1976, and in that capacity attended the World Youth Conference in Switzerland in 1974. He is an assistant headmaster of a school in Wellington (the capital city of New Zealand) and a faithful member of the church there.

Mr. Colin Orevich, district NYI president, is a public school teacher specializing in training handicapped chil-



dren. His love for youth has won him respect and responsibility among the teens on the district.

Rev. Graeme Bartle is a New Zealander who married a Canadian. He finished his classwork at Canadian Nazarene College and Nazarene Theological Seminary and returned to pastor the Napier church in 1975.

"The Church of the Nazarene has been good to me. Here I found friends, spiritual help, plenty of work, and a steady influence," writes Graeme. He was converted at a summer camp. Immediately he was drafted into Sunday school and Caravan teaching, and helping in the development of the camp property. His younger brother, Neville, is a Nazarene missionary in Papua New Guinea, and his parents are retired and attending the Otara Church in Auckland. The Bartle family has made a significant contribution to Kingdom building.

Contributing to the growth and development of the church in New Zealand are other pastors and laymen. Among them are Rev. and Mrs. Joe Benthams. The Benthams came to New Zealand from England. Shortly after their arrival Mr. Benthams responded to a call to preach and later was appointed to pastor in Otara, and serves as district church schools chairman.

Pastoring in Hamilton are Rev. and Mrs. Ray Wheeler, who came to New Zealand from the Rocky Mountain District, where they had pastored many years. Rev. and Mrs. Ed Archer are graduates of Nazarene Bible College in Colorado Springs. Wellington is their first pastorate. Rev. and Mrs. Bill Kitchen's last pastorate was in Spring Lakes Church, Minneapolis, Minn. They are interim pastors for churches whose pastors are attending school.

Mr. Peter Bourke is editor of the agricultural section of the *Waikato Times*, in Hamilton. He has used his influence as a Nazarene layman to assist in getting "Showers

of Blessing" on the air. Mr. Bourke is a lay member of the district advisory board. Mr. and Mrs. John Bennett, a graduate of the Australia-New Zealand Bible College, is the district treasurer.

Two new outreach programs were started in 1976. In Mangare, a suburb of Auckland, a Sunday school was opened by the cooperative efforts of Rev. Burton and Mr. and Mrs. James Dunkley. In Tauranga, Mr. and Mrs. George Brown opened a Sunday school in their home, encouraged and aided by Rev. Wheeler, their pastor, who won them to the Lord.

### Encouraging Signs

There are a number of signs which give heart to the church in New Zealand. Rev. and Mrs. William Porter are now district superintendents. They have spent a number of years as missionaries in the Caribbean and will render useful service.

Every church has a pastor, most of whom are New Zealanders. Two young men are in Australia preparing for the ministry in the Bible college.

Statistics are up. Buildings are improving. Interest is high. New locations for future construction and church planting have been made available to the church.

Sales from the book depository have been steadily climbing. The "Showers of Blessing" international radio broadcast is now heard on three stations and is gaining in popularity every week.

Contented New Zealand — self-assured that God has smiled with special favor on this corner of His earth — has yet to experience a Wesleyan revival. The beauty of the land and of the people does not discount that spiritual need. The Church of the Nazarene is blowing a fresh breath across the land — proclaiming a message of de-



liverance to the captive and wholeness to the broken. New Zealand Nazarenes would like to be able to call this "God's country" in more ways than one.

## Facts in Miniature

### ● *Location:*

1,200 miles southeast of Australia. The islands stretch about 1,000 miles from north to south. The coastline is 3,000 miles of rugged cliffs and mountains with some smooth, white-sand beaches.

### ● *Government:*

Constitutional monarchy — a member of the British Commonwealth. Capital city is Wellington.

### ● *Products:*

Dairy farming (New Zealand was once known as the "larder of Britain"). Sheep (60 million, about 20 sheep to every one human being). Cattle (about 8 million spread through the rich pasturelands).

### ● *Climate:*

Mild, pleasant, southern hemisphere. Between 20 and 200 inches of rain fall on various parts of the nation.

### ● *Dates:*

1300s—arrival of Maoris

1642 —Tasman discovers New Zealand.

1769 —Captain Cook surveys the islands.

1840 —Land ceded to Great Britain

1907 —New Zealand becomes a dominion.

1945 —Becomes a charter member of the United Nations

1952 —Church of the Nazarene enters.

1968 —Nazarene district is organized.

● *Comparative Statistics:*

	1968	1976
Members	123	292
SS enrollment	713	1,008
SS attendance	337	459
Money raised	\$15,279	\$49,376

● *District Leaders or Superintendents:*

1952-58 Rev. R. E. Griffith  
 1958-70 Rev. H. S. Palmquist  
 1970-76 Rev. Darrell Teare  
 1976— Rev. William Porter



## AUSTRALIA

### Chapter 12

## Big Country

No one really knows when the continent of Australia was first discovered. Many theories have been postulated — some claiming the Portuguese first arrived to explore these shores, others thinking the Spanish may have actually been the first. Historically it can be said that the Dutch made the first substantial contact, so much so that for years Australia was called New Holland.

The Dutch did not expend their energies on New Holland — it must have looked much too arid for them. Rather, they spent their time exploring and subduing the huge archipelago to the northwest now known as Indonesia. It was the venerable Captain Cook, from the British Isles, who arrived in 1770 and laid immediate claim to the eastern shore area, calling it New South Wales. The name survives today, and the area is one of the population concentrations in Australia.

Interestingly, the Revolutionary War in North America had a considerable effect on Australian development. Great Britain had used her North American colonies as a depository for her criminals prior to the Rev-

olution, but found that after independence a new place would have to be found. That new place was logically Captain Cook's discovery. It was far away, looked arid enough to be suitable as a penal colony, and was politically convenient. In the 80 years that Australia served as a penal colony, over 168,000 convicts were transported to the "continent down under."

Early pioneers in Australia had great difficulty in settling the land. There was a lot of hostile territory. Few were farmers or skilled workers. The settlement was originally hemmed between the Pacific Ocean on the east and what is called the Great Dividing Range which paralleled the coast not far inland. Beyond the range, farther west, was wild, inhospitable, unknown desert country, considered to be uninhabitable. Supplies came by ship from England, and if a ship was lost at sea, those rugged pioneers subsisted on salt pork and rice until another came. Thus, into the veins of Australians were poured the experiences of pioneering — an attitude and mood which is still part of the Australian psyche.

### Settlements

About 1813, a group of explorers found their way through the "Dividing Range" and discovered the plains that led to the west. William Wentworth, who became known as the father of his country because of his long fight for national independence, was in that early party. There were dangers. Many explorers died of thirst or heat and overexposure to the sun. The great desert of middle Australia is an awesome furnace, forbidding and forlorn. It has been called a "lonely land of far horizons." It took a long time for cattlemen, sheepmen, and farmers to penetrate the interior.



In many ways, the pattern of settlement was like that of the American West. But the Australian pioneers never found a fertile center plain. Instead, it became drier and drier, until at last they reached "Never, Never," the waterless desert of Queensland and the Northern Territory, which early explorers claimed would "never, never be any good."

Subsequent developments have transformed Australia into a beautiful, big country — with bustling development on both sides, and potential for minerals and cattle raising in the middle. The country is tied together by the Trans-Australian Railway, which at one point streaks arrow-straight for nearly 300 miles — longest such stretch in the world. Much of the land is still arid, but man has learned to cope with the environment and to bring out of it useful products and a useful life.

### Nazarene Roots

Many years ago a Mr. R. F. T. Hoepner, of Adelaide, was sanctified under the ministry of Commissioner Brengle of the Salvation Army. He was a Methodist local preacher but had never heard the message of holiness before. In 1922, a Nazarene lady from Glasgow, Scotland, slipped into the hand of Mr. Hoepner a copy of the *Herald of Holiness*, and from that moment on he prayed diligently that this fledgling Church of the Nazarene would enter Australia. A quarter of a century later, Mr. Hoepner was invited to attend his first Nazarene service in Australia, and he was overcome with joy at the fulfillment of his prayers.

In 1944, several believers were engaged in a prayer meeting in the city of Brisbane. Their leader was A. A. E. Berg. Dr. Richard Taylor, now of the Nazarene Theological Seminary, but who founded and served several years as

president of the Nazarene Bible College in Australia, relates the story:

A young man entered, followed by a stranger in the uniform of the American army. The first young man tapped the leader on the shoulder and whispered: "Brother Berg, I have found a man who has the Holy Ghost." At once Albert Berg and the others arose, and were introduced to Ted Hollingsworth. When asked pointedly by Mr. Berg whether he enjoyed a second work of grace, he testified positively and convincingly to such an experience.

Berg found this a strange coincidence, because about a year earlier he had met other Nazarene servicemen who related a similar experience and who called themselves "Nazarenes." God began to deal with him about uniting with this "unheard of" church after he had himself experienced sanctifying grace.

Through the mediation of Ted Hollingsworth, Mr. Berg was put into contact with General Superintendent H. V. Miller, and after further correspondence was accepted into membership in the Warren, Pa., local church. He was granted a license to preach by the Pittsburgh Assembly. From May of 1945, when this occurred, to 1947, Mr. Berg was the only Nazarene in Australia.

One day a friend greeted Berg on the street with these words, "Good morning, Brother Berg. How is the Church of the Nazarene this morning? Is he feeling well?" To which Berg replied, "Yes, thank you. He is having 100 percent attendance at the services."

### Early Efforts

Rev. A. C. Chesson and his son Ralph are another pair of individuals who had longed for a holiness witness in Australia. They had fasted and prayed, along with others, for some organized denomination to come whose



doctrinal statement had holiness as a central tenet. One day after his encounter with the Nazarenes, Rev. Berg met his old friend and began to tell him about the Church of the Nazarene. Typically, Rev. Chesson prayed for four weeks about the matter, with one day of each week given over to complete fasting. One day he felt spiritual release and victoriously wrote Berg, "Hallelujah! I'm perfectly clear! I must join the Church of the Nazarene." He resigned his independent pastorate, where he had been preaching the message of holiness, and affiliated with the Louisiana District in the United States, since there was still no formal organization of the church in Australia.

Other individuals stepped out on faith, beginning Bible study and prayer groups in homes, seeking after the experience of entire sanctification, each influenced by, but independent of, the other. Australia is a big country and communication is sometimes not easy. But God was bridging the gaps of distance to raise up a small band of people who would want to call themselves Nazarenes. A little more than a year after the 1945 affiliation of Berg with the Church of the Nazarene, there were four embryonic churches and pastors.

The early efforts were not without opposition. The religious traditions of the Australians resisted vital and evangelistic Christianity. The casual approach to holy living on the part of the population as a whole made spiritual penetration difficult.

### **The Zachary Connection**

Dr. E. E. Zachary, while serving as district superintendent of the Kansas District, was asked by the Board of General Superintendents to supervise the development of the work in Australia. For two years (1946-48), Dr. Zachary worked long hours across Australia, organizing

churches, holding revival campaigns, training in Nazarene techniques of administration, and laying the groundwork for the Bible college. Because of government restrictions, it was required that the Zacharys spend no longer than six months at a time in the country, so their ministry there was disjointed, to say the least.

The first church was organized in Sydney in 1946, and the second in Brisbane, the beautiful capital of Queensland, in 1947. Both these churches began in rented halls.

The third church was organized at Tweed River, among colored peoples living along the coast. This church, in its initial phases, seemed to carry more of a missionary approach, with the other Australian churches regarding it as a specific missionary endeavor. The fourth church was organized in Adelaide, the capital of South Australia, again in a rented hall. The pastor was Rev. Chesson, earlier mentioned, who had also been involved in the organization in Sydney.

In each of these cases the beginnings were small, in rented quarters, with a band of very devoted laymen and dedicated preachers. Apparently church growth was not to be rapid. There were obstacles to overcome, and often the progress was against great odds.

### **District Organization**

The first Australian district assembly was convened on April 4, 1948, in the great hub city of Sydney, Dr. E. E. Zachary presided. He explained patiently during that assembly the normal procedures for conducting business in a Nazarene district, outlining duties of district officers and auxiliaries of the church. Much time was spent in prayer. The nation was vast. The church seemed such a tiny band of believers. The spiritual needs were over-



whelming. It was appropriate that time be spent seeking God's way and guidance.

The convening of the assembly in the city of Sydney was significant. In those early days this largest of Australian cities was seen as a logical focal point for the church's activities. The Bible college was to be located here. A great deal of energy was to be expended here. Later, this original concept became blurred.

The second district assembly was held in December, 1948, with General Superintendent H. V. Miller presiding. Nine pastors reported at that assembly. Dr. Miller recommended to the assembly that they elect a district superintendent, and Rev. A. A. E. Berg was nearly unanimously chosen. He is still (1976) at the helm of the district. Dr. E. E. Zachary returned to the United States, leaving behind him 14 organized churches and three additional groups who were organized within a year after his departure. He did an excellent job.

There were other significant events at that second assembly, including the ordination of five elders. The ordinands included Rev. and Mrs. Pinch, who were acting as missionaries of the Australian District to the aborigines of the interior. In subsequent district assemblies, patterns were established which still pervade the district.

### **Training for the Ministry**

In Australia, as elsewhere, ministerial training is of paramount importance. By 1952, Dr. and Mrs. Richard Taylor had arrived to set up a Bible college whose purpose it was to train Nazarene pastors and Christian workers. An excellent property was obtained on the hills overlooking Sydney, in the suburb of Thornleigh. This served very well as the location of the school until 1974 when the

property was sold and the school closed pending relocation. In 1976 the school reopened as the Australia-New Zealand Bible College in Brisbane, with Dr. R. T. Bolerjack as president.

Through the years the school has rendered valuable service under the leadership of outstanding Christian educators, most of them from the United States. For two years the school was designated as the center of training for nationals of the fledgling work in Samoa. The distance from Samoa, and the large cultural gaps, gave rise to the opening of a Bible school in Samoa itself. Here in the national setting the program could be specifically adapted to the cultural needs of Samoans. The Bible college in Australia has, however, consistently provided training for young people from New Zealand. Presently many of the pastors in New Zealand are graduates. Jeanine van Beek and her sister Jacqueline are some of the more celebrated graduates. Jeanine has served the church as a professor at the European Nazarene Bible College in Switzerland, and in the Bible college in Haiti.

The Bible college is now open and functioning at its new location in Thornlands, Queensland. The relocation was an arduous process, carried on under the supervision of then president H. S. Palmquist (the same Palmquist who served in New Zealand). Much volunteer work from members of the Brisbane churches went into the construction. At one point, Palmquist wrote in the district paper: "Work will carry on through the holidays and perhaps some of our Nazarene carpenters, painters, and plumbers would like a holiday in the 'salad bowl of Queensland' to put in a few days of work. Such workers would be more than welcome. Besides, they say fishing is good in the Cleveland area."

The new president, Dr. R. T. Bolerjack, is expanding



the curriculum to include additional courses in practices, and courses of interest to the community generally. Mrs. R. T. (Pat) Bolerjack, who has completed her master's work at Southern Methodist University in Dallas, Tex., is establishing a music curriculum. Since music is not taught in Australian public schools, there has been little musical interest or training included in church life.

Already installed is one of very few electronic piano training systems in all of Australia. Mrs. Bolerjack had 12 adult students in her first piano class, and the entire prospect in this field appears very bright.

The pattern is a familiar one. Where there is ministerial training available that is academically sound, and in a spiritual climate of vibrant expectancy, there is hope and growth on the district. Where the reverse is true, the prospects for growth are dim. The Bible college is the mainstream of church life.

### Other Communication

The "Showers of Blessing" radio program has been consistently carried in Australia. It has won many friends since its first airing in 1947.

There has also been a book depository which has made available holiness literature. The Nazarene Publishing House in Kansas City has assisted in making the book depository possible. In addition, a publication called the *Australian Nazarene* was launched in the early days, and continues today. Naturally, since English is the language of Australia, there is no lack of printed material. The problem has been a matter of distribution. Literature continues to be a vital need.

An additional outreach of the district has been the establishment of Greek-speaking churches. Some years

ago Panagiotis Manetas (*Pah-nah-gee-oh-tis Mah-nee-tahs*) came into contact with the Oriental Missionary Society and through this influence went to the Nazarene Bible School in Beirut, Lebanon, to study for the ministry. There he was told that in Australia were a quarter of a million Greek-speaking citizens, and that he ought to go there to continue his ministry. He did, and found a wide-open field of service. The Greek-speaking people were hungry for the gospel and received him and his message with open arms. Today there are three Greek churches. This ethnic group in Australia appears to be open and receptive to the gospel and enthusiastic about the Church of the Nazarene and her doctrines. They do restrict themselves to their own language and cultural areas, for the most part, but represent a positive point of growth on the district.

It is probably significant to state that the Australian District has been the source of a number of missionaries in the world evangelization program of the church. One of the most noted was Rev. Will Bromley, whose story has been told elsewhere. This sainted man, now deceased, through his influence began a revival in an entire region of New Guinea. A complete cataloguing of all the missionaries who have gone from Australia is not possible here. Suffice it to say that several full-time missionaries, and a host of short-term nurses for the hospital in New Guinea, have come from here. Furthermore, because of the close political connection between Australia and Papua New Guinea, many of the American and British personnel serving in New Guinea have used Australia as both a place for additional training and a springboard for the flight north to their field of labor. New Guinea, in many ways, has had a special place of endearment in the heart of Australian Nazarenes.



## And in Conclusion

There are several observations about the Church of the Nazarene in Australia which ought to be made:

1. The opportunity which the church has is staggering and very exciting. The Australian nation has almost untapped potential for growth. Population is low but presently concentrated in the great cities. Though there are only five people per square mile, those people are generally urbanized in and around places like Sydney with 2.75 million people, Melbourne with 2.4 million, Brisbane with 860,000, and Adelaide with 820,000. Even Hobart, the capital of Tasmania, the island off the southeastern coast of Australia, is a city of 130,000. Here the Church of the Nazarene has a beginning Sunday school and church.

In addition, there are many cities in the 25,000 to 100,000 population category. So, while distances are great, much of the population is accessible in urban areas.

2. After an initial period of growth, statistical gains have tapered down. There has been opposition. Australians tend to respond slowly to spiritual concerns. Yet the opportunity is obviously present.

3. The present district is so vast geographically that it is difficult to administer adequately. The pastor in Perth, in western Australia, must traverse an entire continent (over 2,000 miles) to attend a pastors' gathering or a district assembly on the east coast. For the Bolerjacks to visit Perth to promote the Bible college represents a round-trip expense of \$800.

4. The Bible college will play an increasingly important role as its ministry and outreach expands. As the older pioneers of the district reach retirement, it is absolutely critical for there to emerge from the school leadership that is equipped to carry on and increase the scope of the work.

5. Self-support, particularly ministerial salaries, has been difficult to achieve. Only two pastors presently (1976) do not have outside employment to supplement their salaries. This limits the time and energy they would like to invest in the work of the church. On the other hand, a very high caliber of laymen has been developing. These up-and-coming leaders are supporting the work of the church with enthusiasm and vigor.

6. The immediate opportunity will need to be seized and the climate of the church be given an infusion of vision. The foundation has been laid well. Pastors have carried on heroically. The entire pattern of the Australian church is one of faith, devotion, heroism, sacrifice, and dogged determination. These are great pillars on which to build.

### Finally

Kenneth MacLeish of *National Geographic* characterizes western Australia as a country "where strong men wrestle a raw land veined with mineral riches — a land so dry that 'crows fly backward to keep the red dust from their eyes,' so vast that cattle must often be hunted down like wild beasts." In a way, that characterizes the whole of Australia. It is a pioneer land — open and desolate, but laden with hidden riches. Along the coasts, particularly the eastern and southeastern coast, are the urbane and sophisticated population centers — the truly great cities — interested in commerce, education, and a standard of living that is adequate. Hers is also a land of pleasure-seekers — fanatics in sport — where the weekends are devoted more to recreation than to worship.

In this setting, where there is no legacy of revivalism — no Wesleyan reformation — the proclamation task is difficult but not impossible.



Australians have distinguished themselves as skilled and superior. They have demonstrated qualities of courage that are extraordinary. True to character, Nazarene pastors and laymen are demonstrating qualities of courage and devotion. Australia is, indeed, a big country. But she is producing men to match her size.

## Facts in Miniature

### ● *Government:*

Constitutional monarchy, member of the British Commonwealth, capital city is Canberra. Australia has six states, two mainland territories, and nine external territories.

### ● *Area:*

Nearly 3 million square miles, with distances of 2,400 miles east to west and 2,000 miles north to south.

### ● *Population:*

Nearly 15 million, with a density of about 5 persons per square mile. (There is a lot of space in Australia!) Cities are crowded. Most people live in cities.

### ● *Products:*

In mining, there are many minerals, such as coal, copper, gold, zinc, uranium, silver, tin, lead. In manufacturing, aircraft, automobiles, a new electronic industry, textiles are all important.

### ● *British Ties:*

The predominant cultural background is English. Tea is a national drink, cars drive on the left, cricket and rugby are popular. Nearly 1 million Britishers emigrated to Australia after World War II.

### ● *Church of the Nazarene Statistics:*

Ministers	— 26
Churches	— 22
Members	— 603
SS Attendance	— 985

● *Important Dates:*

- 1770— Captain Cook claims New South Wales for Britain.
- 1788— First settlement at Sydney
- 1797— Sheep introduced (which has become so important in Australian life and legend)
- 1813— First exploration beyond the eastern mountains
- 1852— End of transportation of convicts from Britain to eastern Australia
- 1868— End of transportation of convicts to western Australia
- 1901— Commonwealth formed
- 1945— Australia becomes charter member of United Nations.
- 1945— A. A. E. Berg becomes a Nazarene.
- 1947— Church of the Nazarene officially enters Australia.

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# 1977-78 Missionary Books

## RESOURCE BOOKS:

### **Water from Deep Wells**

R. Franklin Cook

### **1977-78 Missionary Study Manual**

Maylou Cook

## READING BOOKS:

### **Taiwan in Transition\***

Jirair Tashjian

### **Kept in Safeguard\***

Mary L. Scott

### **Revival Fires in Korea**

Donald D. Owens

### **Singing Mountains\***

Helen Temple

### **Sons of the South Pacific**

A. L. Jones

### **More Precious than Gold**

Bruce T. Taylor

\*Recommended for teens.