

Torslanda.

Nov. 17, 1988

Dear Len:

I have been thinking about the title of the book. It seems to me that a change and addition <sup>should be</sup> made. I would suggest the following: A Swedish Dynasty in Changing China. A second choice may be The Rinell Dynasty in China's Transformation. I consider the word Dynasty may be a bit strong for some people, but for me it is part of of China's history.

Your questions in letter of Sept. 20 must be answered <sup>W</sup> shortly as at the age of 5 one cannot remember much.

Q. <sup>1</sup> What do you remember about your parents at that age?

A. Family worship: Morning hymn, scripture reading, prayer, Evening prayer. Graces at meals.

Q. <sup>2 & 3</sup> When did you start learning Chinese? Did someone start .....

A. Father and Mother were occupied with missionary work, so an Amaga <sup>h</sup> (<sup>female</sup> woman servant) was engaged to look after <sup>(2)</sup> children. We played with children in our ~~chi~~ Chinese schools. We naturally picked up the Chinese language. Nobody at that age taught us to read <sup>or</sup> ~~and~~ write.

Q. 4) What did you enjoy doing when a small boy in China?

A. We had a garden in our home consisting of flowers and vegetables. I enjoyed carrying two small buckets of water and watered <sup>my</sup> the flowers in the evening.

A break in our monotonous life was when we heard wind-instruments of weddings or funerals. We rushed to the gate and saw <sup>these</sup> colourful processions on our street.

Q. 5) Did you perceive yourself and your family as being different from those those around you?

A. Our family was Western but found a friendly place in the Chinese environment. According to Chinese customs presents were exchanged with neighbours on Chinese festivals, <sup>and we did that too.</sup> Chinese friends visited Father and Mother daily and were cordially received. Being China-born <sup>and raised</sup> I have strong impressions of the Chinese. I love China.

Q. 6) What is your first childhood memory?

A. My strongest memory is the privilege of being born and raised in a Christian and Missionary home.

Your questions in letter dated Aug. 26 can be answered when we meet. Looking forward to seeing you and Jill. Love

Oscar

P.S. Quoted Life Magazine 5/1/6 - 4  
Part One: to be continued 1901-11 and then something about missionary for kids.

# Part One

## The Birth of the Rinell Dynasty

Heading for the Collaps of the Empire  
1894-1911

The Manchu or ~~the~~ Ta Ch'ing (Great Pure) Dynasty ~~ruled~~ ruled about 300 ~~xxx~~ years (1644-1912). Emperors K'ang Hsi and Ch'ien Lung were skilful statemen, but afterwards <sup>the Dynasty</sup> began the decline. The Tai'ping rebellion (1850-1864) was the greatest menace against the Empire. Hung Hsiu-ch'uan proclaimed himself as T'ien Wang (Heavenly King) and the new dynasty was expected to be T'aiping (The Great Peace). The revolt lasted fourteen years and kost some ~~kax~~ ten million lives. The European powers and Japan became an increasing t'xhreat against the Empire. It was during the period when the dynasty was heading for a total collaps the Rinell family arrived to China.

### 1. The Missionary Call.

Rev. J. A. Rinell's home was in the beautiful Östergötland, Sweden. His love for <sup>the</sup> environment is evident in his <sup>n/</sup> description. There sparkles the clear waters of the <sup>lake/lake</sup> Vättern, Motala river, Göta (Götha) Kanal, bays of Östersjön (Baltic Sea) the beautiful lakes of Sommen and Rinna. <sup>lake</sup> Tåkern with its thousand kinds of birds. The Omberg mountain stands on guard. On the plains grow ~~xxxxxx~~ harvests in all their glory. Here live <sup>the</sup> happy and well off people. Churches and Chap~~els~~els raise their structures and steeples. The holy Birgitta founded in ancient times a nunnery in Vadstena.

The farm-owner Peter Johansson with his wife Greta lived in these surroundings more than hundred years ago. The name of the home was called Krokebo in Rinna parish. The family <sup>the</sup> consisted ~~of~~ also of 3 daughters and two sons. The youngest son in the family was John Alfred. Johsson was like Andersson and Petterson a very common name. At that time he could not know that Johnson could be the name of the United States president! He took the name Rinell after his native <sup>county</sup> place. He was born november 27, 1866. Like their ancestors this family was honest, ~~good~~ pious and good. Their place in Church was seldom vacant, if they were in good health. As they grew up new ideas prevailed. The oldest daughter married churchwarden Svenson and was faithful to the Lutheran Church. Her sister Matilda became a Baptist and married

into a Baptist family. The third daughter with her family became members of the Missionsförbundet (Covenant Mission). The oldest son was also a warm Christian, when he encountered a too early death. He was only 21 years old. Under his short illness he was able to lead his 16-years old brother to Christ. John Alfred counts September 30, 1883 as his spiritual birthday. He began soon after to work in the Sunday School at Gärdslätt's Mission chapel. 1884 he joined the local Baptist Church. A couple of years after that he began to preach, while at the same time he studied for a private teacher in order to improve himself for his task.

The inner call to be a missionary <sup>was</sup> stimulated, while he was a child ~~ix~~ through reading missionary literature. The fall of 1888 he enrolled in the second class in Betelsēminariet (Bethel Theological Seminary) in Stockholm. The same year the great Mission leader J. Hudson Taylor visited Sweden. His inspiring lectures on Missions and strong appeals kindled a fire of ~~interest~~ interest for Missions among the students. Among his class no less than four comrades decided to dedicate their lives as missionaries.

Hedvig Rinell is from Uppland, close to Uppsala Cathedral and the University. She was born in Skytorp in Tensta parish, October 12, 1867. Her parents, Jan Ersson and Joanna Erison, were in charge of the ~~from. Her name~~ <sup>from. Her name</sup> Her name was Hedvig Louie Jansson and grew up with six brothers and sisters. Already at the age of twelve she believed in God. She read a Sunday School paper. There were articles about the early missionary work in Kongo, especially the work of Missionsförbundet. It caught the interest of the young girl. This impression was alive during the years of study at the teachers seminary in Uppsala and also while she was teacher in Alunda. Two young persons were baptized during the spring of 1889 in Uppsala. This was the first baptism through immersion she had witnessed. From now on it was only a question when she also would be member of the Baptized fellowship. It occurred not without struggle on November 30, 1889. The week after she became member of the Baptist Church she was compelled to leave her teachers job. When she returned home nothing in the way of a severe rebuke for the step she had taken. To be a Baptist was also unknown in that locality. Everybody was so Lutheran and orthodox in those days.

She went later to Stockholm, where the teacher <sup>was to be a</sup> seamstress. She became member of Bethel, the Baptist Church, and had a large class in the Sunday School. She also joined Hednavärldens vänner, a

mission organization, and got acquainted with many new friends. One young man who she in Alunda already made acquaintance with and who was her baptizer got the greatest place next God in her heart. They soon found that the thought of Missions was common for both of them. She had earlier invitation to go to Zulu as missionary for YWCA. This was however impossible because she became a Baptist. Now the field was Kongo in her thoughts. The Baptist Union only had ~~Spain~~ missionary work in Spain. Her oldest brother's wife died in the Spring 1891 in Karlstad, leaving husband and two small boys. Before she went there ~~there~~ she told her minister about her call to be a missionary. His advice was in stead to do evangelical work in Karlstad. While there she <sup>d</sup>studied about taking care of children. She also took part in the <sup>Sunday</sup> School and Church work.

J.A. Rinell concluded his studies at Bethel Seminary in the Spring 1891. He had already served a few Churches during the time he was in the Seminary. He received some invitations to be ~~be~~ <sup>s</sup>minister in Sweden and two from foreign countries. The later was one to be missionary Eric Lund's <sup>in Spain/</sup>coworker and the other to be pastor of the Baptist Church in Fredrikshald (now Halden). Of all <sup>the</sup> ~~the~~ invitations she felt drawn to the one from Fredrikshald and therefore accepted it. On his way there he called at Karlstad. ~~On~~ October 8, 1891 he was engaged in that city. The Church in Fredrikshald received ~~him~~ <sup>him</sup> as "God's profet." in Oct. the same year. Our Lord blessed the work. The Spring 1892 more than fifty were baptized and the following year many joined the Church. 65 new members were admitted into the Church during Rinell's short stay.

~~On~~ October 8, 1892 he married the ex-teacher Hedvig Jansson in Fredrikshald. As the ~~wife~~ wife of a minister she had a busy time visiting many home<sup>s</sup>, often entertaining guests, different kinds of meetings, visits to sick people, etc. During <sup>the whole/</sup> ~~this~~ time a longing to the mission field was felt. They received during December the same year a letter from the "Baptist Committee for Foreign Missions" an inquiry <sup>if they</sup> were willing to serve as missionaries in China in the <sup>Swedish/</sup> Baptist Union. As they both from childhood felt the call to missionary work to the heathens, they were ready like Isaiah to say: "Lord, here

(Is. 6:8)  
am I; send me." This decision caused great sorrow in the Church and also in their respective homes. However, the call was from the Lord. They must go.

October 1, 1893 was the farewell meeting for the minister's family in Tabernaklet. The Church was crowded. Ole Dahl, the <sup>Elder</sup> ~~oldest~~ Church ~~deacon~~, was the leader of the meeting. Rinell quoted 1 Corinthians 6:20: "For ye are bought with a price." "The feeling was ~~was~~ full of sadness. Everybody cried," wrote ~~him~~ <sup>he</sup> in his diary. He also added: "May God richly bless his beloved Church."

r/  
The journey to Sweden occurred the night of October 2. Moving farewells among relatives and friends in Rinna and Tensta and a few Churches followed. Monday November 6, 1893 was the formal Commissioning Service in the Baptist Church, Bethel, in Stockholm. Prominent leaders, like Broady, Drake, Lindblom and many Baptist pastors and Church-members were present. Rinell quoted William Carey's words: "I will go down in the goldmine, but you should hold the ropes" and added "You should also do it." After Hedvig Rinell said a few words they bowed their knees and prayers were offered for the dedicated <sup>in</sup> ~~their~~ <sup>work</sup> future missionary work.

### The Beginnings.

Next day they took the train to Göteborg. Stayed a night in the home of David Börjesson who showed them "much love and help." London was the next stop. Here they studied English <sup>language</sup> during 3 1/2 months. They had the opportunity to go to Spurgeon's Tabernacle and hear the son Tomas Spurgeon speak about Christ commanding the storm to cease (Luke 8:23). The sermon became a great help in the future. They ~~had~~ <sup>had</sup> the ~~opportunity~~ <sup>pleasure</sup> of meeting Karl Vingren, the Mission's first pioneer, who was compelled after three years to leave China on account of bad health.

The departure from London happened March 2, 1894, in company with a future coworker Miss Anna Holtz. "Victoria" became their floating home. The proud Europe, which hides a small corner of their native country in her cloak, is lost sight of. Afrika, the <sup>back</sup> part of the world, where they once hoped to live and work as missionaries, was seen on the horizon. God had wished otherwise and Asia became their goal. Many interesting

ports were visited. They landed in Shanghai April 12, 1894. Rinell's old classmate and future coworker on the mission-field, J. E. Lindberg, welcomed them. He had been in Kina two years. Now China would be their country and ~~its~~ her people their people.

Dressed in Chinese clothes and a false pigtail they tried to be "Chinese among Chinese." In Lindberg's company they sailed for Chefoo. They travelled cheaply like the Chinese. In the steamers common inside <sup>space where</sup> ~~the~~ Chinese smoked and opium smell was continuous, <sup>a memory that</sup> was impossible to forget. They tried to learn how to use chop sticks for the first time. Sunday April 22 they reach the port of Chefoo, but <sup>in Teng Chow-fu</sup> should stay there only two days. The Southern Baptist missionaries had kindly invited them to be their guests for the summer. It took two days to get ~~there~~ to this interior city. The ladies rode each a "Shen-tse" which is a kind of big basket carried by a mule in front and one behind. The men rode each a mule. Dr. J. B. Hartwell and other missionaries did everything for their happiness.

God gave the family their first born son on May 15, 1894. His name was Egron Gösta. If this name is turned around it is Norge, <sup>which</sup> ~~the name is~~ Norge is the Norwegian name for their Country! Foreign fellow-believers and Chinese friends congratulated the parents on account of the new citizen of the world. Only a week after the son's birthday the news of the death of Mother's 60 years old father, was received. It was a hard blow.

The hot summer weather abated and our missionaries said good-bye to their friends in Teng Chow-fu to go to their own mission-station. The first night was spent at another Southern Baptist mission station, in the city of Hwang-hsien. The next mission station, also belonging to the same Mission, was Pingtu. Before getting there they travelled 3 or 4 days through ~~fine~~ well cultivated land, but also <sup>over</sup> ~~through~~ bare hills and riverbeds of sand. Mother and baby and Miss Holtz stayed here, while the two men rode on donkeys to Kiaochow. They arrived late in the evening on September 3 to their destination. After making repairs in the future home Rinell rode the 60 km way back to Pingtu in order to fetch his family. The whole family arrived in Kiaochow safely September 28, 1894. On their arrival hundreds of people gathered around the vehicle to see the foreign little baby which caused great joy.

S.B.M.'s first missionary family was to make their home in the city of Kiaochow (afterwards called Kiaohsien). A rented house was their residence the next two years. The three small rooms were in Chinese style. Doors were made with projections above and below, like pins, serving ~~instead of iron~~ as hinges. Windows with bars of wood covered with paper. The floor consisted of earth. The bed or k'ang ~~was~~ built with mud bricks like a lying down Swedish ~~kakel-ugn~~ tiled stove. Bed-quits were piled on one end of it. The fire under a cooking-boiler was also connected with the flues of the k'ang in winter. The furniture consisted of a borrowed table, two deckchairs used under the trip from London, and covered old boxes. The house lacked a paper stove during <sup>the</sup> cold winter. Summer was extremely hot as the house squeezed between high houses and walls. What a great joy it was, when the Rinells were able to move into a well built ~~Chinese~~ Chinese house, which later was changed inside into Western style. Someone had hanged himself in one of the rooms, and the house was considered to be a house that was haunted. This, however, did not influence the homelike atmosphere of the "foreign devils". Five children, all born in Shantung, remember this home of their childhood as the happiest time in their lives.

The missionary's first task is to learn a new language. The Chinese <sup>modern</sup> language is without doubt one of the hardest, especially when <sup>had</sup> works of reference are lacking during the pioneer period. Dr. Robert Morrison's first coworker Dr. Milne, who ~~was~~ a talent for languages, said: "In order to <sup>ies</sup> learn the difficult Chinese language requires men with a body of bronze, lungs of steal, heads of oak, hands of steal springs (~~of fjäderstål~~), eagles eyes, apostles hearts, angel's memories and Methusalem's length of life." K'ang Hsi's Chinese Dictionary has more than 40,000 characters. A missionary can be seized by despair when he starts his language study, but it is subdued when he finds out that about 30,000 are obsolete and the ~~ix~~ 10,000 which are left ~~some~~ about half would be sufficient to learn. The New Testament has some 2,400 different characters. <sup>The</sup> tones are very important in Chinese. Mandarin ~~dialect~~ <sup>the</sup> official spoken language, has four tones. The word "chu" till example has many meanings. When it is expressed in the first tone, it means "pig" but in the third "Lord". A mix up in a ~~sermon~~ sermon can be socking. One must try and accurately follow his Chinese teacher.

Chinese <sup>1/</sup>revere as nobody else the written words. Pieces of paper with ~~written~~ <sup>written</sup> ~~characters~~ characters are carefully kept or gathered in small boxes and burnt. The ancient written <sup>n/</sup>language (wen-li) characterize the Classics, and mandarin (kwan-hwa) is the official spoken language. There is also different dialects in the provinces..

The Sino-<sup>pa/</sup>Japanese War (1894-1895)

Hardly a <sup>year</sup> had passed when our missionaries had to stop their language studies and flee. The Sino-Japanese war ~~(1894-1895)~~ <sup>t/</sup>broke out. One Japanese army crossed into Manchuria from Korea, while another landed near Port Arthur. Later the Japanese sent a third force to take the naval <sup>navy</sup>base of Weihai in Shantung. The American consul in Chefoo requested <sup>American/</sup> ~~the~~ missionaries in this district <sup>t/</sup>to immediately go to San-Shan-Saddle, where an American ~~will~~ <sup>will</sup> warship will meet them and transport them to Chefoo. As our ~~a~~ Swedish missionaries were in their <sup>nei-</sup>neighborhood, they were also invited to join the company.

Our missionaries went immediately to Pingtu. Lindberg was engaged to Miss Holtz who had stayed in this city during the winter. Their marriage was planned to take place March 1, but owing to the flight it was best to have the wedding immediately. Dr. H. A.

Randle conducted the ceremony on February 4. The following day the "honeymoon" started with the bride in a "shentse" and ~~groom~~ <sup>groom</sup> riding on a donkey. ~~Under~~ <sup>the</sup> flight ~~which~~ consisted of 2 American missionaries with their 2 children, 2 English and their 3 children and 4 Swedes with 1 child. They spent the first night in an inn. The sleeping room lacked both door and window. It was, however, greatly needed as a protection against the penetrating North wind and the 10 to 15 Celsius cold during the day. The <sup>ov/</sup> following day the weather was calm and mild, but they had a long and tiresome journey. Late in the evening they reached San-Shan-Saddle, that is their destination.

Here they met an unpleasant reception. As it was late in the evening they wanted to stay in an inn in some small house outside the village, but the people would not allow them to stay. A messenger was sent to ~~the~~ <sup>the</sup> village in order to tell them of the foreigners arrival and prepare if possible place in an inn. They followed some distance behind. When the people in the village <sup>heard/</sup> ~~heard~~ that foreigners were to arrive they were very much afraid. In despair they beat drums and other alarming instruments, and also fired cannon shots. Under these circumstances they had <sup>to</sup> ~~after~~ <sup>to</sup> retreat. They must cross a river which was difficult especially for those who had children.

This difficulty was overcome, but the worst was still left: How to get a roof over their heads? The Lord guided it so that the owners of the inn who before refused their entrance now changed their minds and let them have a <sup>couple of</sup> rooms. The dusty kang were surrounded by <sup>dirty</sup> boxes, ~~xx~~ cackling chickens and screaming donkeys. All night they heard canon shots from the near village in order to frighten away the "foreign devils". In addition to all this the hosts discussed how they best could render their foreign guests harmless.

The following day came a great number of armed men from the village to see what kind of Japanese they were. After a lively <sup>and</sup> argument they left without using their ~~xx~~ vapens. Now ended the <sup>nd</sup> sound of canon shots. The host told them that they could not stay in the inn another night.

Early in the morning of February 7 Dr. H. A. Randle, leader of the missionary group, ~~went~~ together with a couple others went down to the sea shore ~~in~~ in order to find a place where the boat possibly could navigate. They then climbed a hillock and <sup>with</sup> binoculars surveyed the sea. They found the sea covered with ice and there was no free canal for a boat to enter. At noon they saw a pillar of smoke in the distance. It was from the awaited gunboat. The donkeys saddled in haste and the company went to the beach. What did they see? The wind blew so that the ice was divided in two parts. A launch came and fetched the company to Charleston. After 24-hour trip they had safely arrived at their destination - Chefoo.

Mother Rinell wrote in her diary: "What a miracle <sup>our</sup> ~~are~~ unworthy eyes have seen! Have we not come through our Red Sea unhurt, and was it not guaranteed that our all <sup>wonderful</sup> mighty God would take care of us in our work in China?" The war had ended and the little Japan had won the victory against the giant China. Lindberg and Rinell went to Kiaochow in March, while Anna Lindberg and Mother Rinell with little Egron stayed in Chefoo till May. John returned and made them company on a six day journey back to Kiaochow. In the city of Laichowfu there was a garrison of Chinese troops. Mother Rinell and <sup>stone</sup> Egron were in the first "Shen-tse" in the caravan. Babyn's face was like sunshine and he waved to the soldiers. It was almost a triumphal procession through the city.

## The Mission Field

The next five years were relatively calm. Language study continued. At the same time it was necessary to learn more about the surroundings and especially ~~the~~ the character, thoughts and customs of the Chinese. The city of Kiaochow was surrounded by high walls built of <sup>bluish-gray</sup> bricks on the outside and stamped soil inside. Soldiers were protected by the crenellated parapets. The four gates were closed at night and opened early in the morning. An inner wall surrounded the residences of ~~the~~ the District Magistrate and military officials. Here also ~~was~~ <sup>is</sup> the court, prison and a large number of subordinates, yamen runners, jailers, clerks and tax ~~collected~~ <sup>collector</sup>. Within ~~the~~ his own county the Magistrate was the supreme official.

The principle streets are here and there paved with slabs of stone, and arched with some ornamental carved arches in honour of former distinguished inhabitants. There are also narrow lanes where earth is the only material. On either side of the chief streets are shops of many types of merchandise, while the pavement can be occupied with fortune-tellers, seal cutters, letter writers, quack medicines, ~~and~~ barbers etc. The streets are as a rule <sup>crowded</sup> with inhabitants of the city or farmers with products for sale. The better class Chinese houses are built with grey bricks and curved roofs. The poorer inhabitants live in thatched <sup>mud</sup> houses.

The Magistrate also governs the many villages in his district. Farmers do not have their homes on their plot of land, but <sup>for</sup> for the sake of security gather in villages. The landlords <sup>prefer</sup> prefer to live in the city. There are not so many brick houses in the village. Small thatched <sup>ed</sup> houses are most common. ~~The standard is three small rooms~~ An ordinary house will comprise three small rooms. Sometimes one partition is removed leaving one large and one small room. The floor is merely of earth. There is no ceiling, the roof is ~~is~~ in full view. Here the family lives, cooks their food and keep the numerous household articles. There may be a small window and always a folding door. Houses face as a rule the south. If additional structures are needed they are placed ~~at~~ at right angles to the main one, facing east and west. The small yard is <sup>in summer</sup> surrounded by a mud wall with a gate. Here dogs, cats, chickens and naked children enjoy themselves, and often take to the street <sup>for</sup> for more space. The cultivated fields consist of small plots separated by little earthen boundaries. The main crops are wheat, millet, barley, soybean,



III. The Impact of the West.

R.4  
A shipowner at New York asked him: "So then, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" "No, sir, but I expect God will." (A Survey of World Missions, p.79.)

p.4 (xx)  
??????????

The first American missionaries to be sent to China 1829 were Elijah Coleman <sup>Bridgman</sup> and David Abeel. They arrived in Canton the following year. Bridgman represented the American Board of Commissioners and Abeel the American Seaman's Friend Society.

Dr. Peter Parker was the first Protestant medical missionary to China. He was sent by the American Board in 1834.

Dr. William Dean, the first missionary sent by the American Baptists to the Chinese, did not go to China, but to Bangkok, Siam, where he ministered to the large Chinese population of that city. Here in 1835 was organized the first Chinese Baptist Church which is flourishing today. In 1836 the American Baptists sent <sup>and Mrs.</sup> Rev. J.L. Shuck to reinforce the work there, but he chose ~~Macao~~ to go to China at Macao. Therefore they both came first.

Credit for inaugurating missionary work in China under the auspices of British Baptists belongs to the General Baptists, who sent out their first missionaries in 1845. The Baptist Missionary Society commenced work in China in 1860. Their most influential missionary, however, was Timothy Richard, who went to China in 1870.

p.6  
This historic survey is the indirect background for the Rinell tribe. What happens from now on in China will be more personally woven in ~~in~~ their ~~their~~ life and mission.

corn, sweet potatoes, and peanuts. A variety of vegetables are grown in the gardens: cabbage, turnip, onions, garlic, radishes, cucumbers, melons etc. There are many kinds of fruit, but no orchards. There are fixed days for markets in different villages. and in the city.

Although possessor of supreme authority in his territory, the Magistrate was careful in all his official functions not to offend public opinion. His one aim was to serve his three years term of office with no disturbances in his district which would attract the attention of his superiors. He was responsible ~~(who was in charge of several districts) who was ex Governor of his~~ to the Prefect and Governor, and finally together with them to the Emperor, who reigns over the whole of China..

According to the statistics when our pioneer missionaries first arrived in China there were 40,000 inhabitants in Kiaochow city and the district with the same name 1,282 villages with a population of 365,576. Our description of Kiaochow can also illustrate about the same conditions in the cities of Kaomi, Chucheng and Ih-chao. In these cities there ~~was~~ was no missionary work and which we considered as our future mission field.

#### ~~Education~~ The Chinese Society.

The Chinese divide society into four great classes, which they arrange in order of dignity in this way: first, the scholar; then the farmer; third, the artizan; and last of all, the merchant. J. Campbell Gibson says: "This fundamental conception of the framework of society must be kept clearly in view by all who wish to understand China. A lettered class to govern, and a humble body of agriculturalists to obey—that is the Chinese ideal of a peaceful and settled society. The second place in social standing is allotted to the cultivator of the soil, because he is the producer of the people's food. The artificer is a producer in a minor sense, and holds the third place only, while the merchant is relegated to the lowest place of all." <sup>1)</sup> We add that there is no military class according to this Chinese grade of official standing. A proverb confirms this: "Nails are not made out of good iron, and soldiers are not made out of good men."

1) Mission Problems and Mission methods in South China, p. 20-21.

In Many poor villages small schools exist, but there are very many in which there is none. The whole school system is left entirely to private enterprise. Parents take the initiative to secure a sufficient number of their children. An unoccupied room in a private home, or ancestral temple may serve as a schoolhouse. They also ~~supply~~<sup>supply</sup> the furniture for each pupil, which consists of a simple table and a stool. A much ~~respected~~ respected teacher is employed. Confucius and Mencius, the great sages of antiquity, were only teachers. His salary is small, but he may add to his income by acting as letter-writer, by writing ornamental scrolls to adorn their houses, and by writing complaints to mandarins in lawsuits. The first little book put into the youngster's hands is (the San-tzu ching, or "Three Word Classic". It begins with a statement that might tax all the mental powers of a philosopher: "Men at their birth, are by nature radically good; in their natures they approximate, but in practice differ widely". The teacher reads a couple of lines, while the student repeats them and is corrected. He then returns to his seat and shouts it many times. Every student is his own class and all shout as much as possible their lessons. The task of learning to ~~write~~ write Chinese characters is a very serious one. The well formed character is the art of calligraphy. Many years pass before the student understands the philosophical and moral ideas in the books he has studied.

Higher education is stimulated by competition in the Civil Service Examinations. ~~These~~ Thousands <sup>of students</sup> apply but only a very few are allowed to pass. Examination Halls consist of individual small cells 5 feet 9 inches ~~wide~~ by 3 feet 8 inches wide, their height being a trifle over that of a man. Each cell has a table and stool for the solitary student. The candidate enters with <sup>eff</sup> food, fuel, candles, bedding, and writing materials after being carefully searched. The examination lasts 3 days, then an interval, another 3 days, and interval, and lastly the final 3 days. The themes are taken from the Four Books and Five Classics, and the candidate answers with written essays and poems. The first degree is ~~in~~ received in the Prefectural city and is termed "Hsiou-t'sai, meaning "budding genius", which foreigners call the B.A. This degree does not result in any official post, but it is a much converted honour. Successful graduates can take their second degree styled "Chu-jen" ~~or~~<sup>promoted scholar</sup> M.A. in the provincial capital. The next higher degree is taken in Peking and termed "Chin-shih" Entered Scholar", or LLD. This opens the door to official careers.

The highest degree was taken in the palace and in the presence of the Emperor himself, was styled the "Chuang-yuan" or "Laureate". As poets and historians they became members of the Hanlin Academy. At these examinations some students die in the examination halls under the severity of the mental and physical strain. Unfortunately degrees some times were sold by the presiding mandarins.

*The system of Civil Examinations was abolished in 1905.*

~~The Life of Confucius~~

Every city with a city wall must have a Confucius' temple. Kiao-chow had one surrounded by a red wall. There was no image, only a simple tablet which reads: "Most Holy First teacher, Confucius' spirit tablet." The Confucian doctrines were regularly recited in the local temple by the <sup>scholar</sup> gentry who also performed many public functions in the city and villages without ~~an~~ official remuneration. ~~The name of Confucius was his family name, Kung. He was called Kung the Master, Kung Fu Tze. The great teacher was born 551 B.C. and died there in 478, and his grave is one of the sacred shrines of China. His father, Shuh-liang, a military officer, was seventy years old at the time of his birth and has ten children. Confucius, the youngest, was the only able-bodied son. The aged soldier left the son of his old age, an orphan of three years, to the care of his mother, who watched over his education and moral training. As a boy, it is recorded, "he used to play at the arrangement of sacrificial vessels and at postures of ceremony". This shows his innate love of ritual. At the age of fifteen he "bent his mind to learning." Ancient history was the object of his study and his search for ideal perfection. He married at nineteen, but his marriage does not seem to be a happy one. He was father of his only son, Li. The name means "a carp". The reigning Duke's present on the occasion was a carp.~~

The Life of Confucius.

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About the time of his marriage he obtained a small government post, first as keeper of stores of grain and later as guardian of the public fields and lands. At the age of twenty two he was released from official responsibility and became a teacher. He welcomed all pupils, also those who only came with "a bundle of dried fish", the cheapest of all national products. But he had little patience with those who were not in earnest. "I do not open the truth to one who is not eager to learn. When I have presented one corner of a subject, and the listener cannot from unfold the other three, I do not repeat my lesson."

His object was not simply to impart knowledge; it was to teach men to think for themselves. For thirty years, from the time he was twenty-one till he was fifty one, he was a successful teacher. At times his disciples numbered three thousand. ~~When~~ ~~he~~ ~~was~~ ~~fifty~~ ~~years~~ ~~old~~ ~~he~~ ~~was~~ ~~appointed~~ ~~governor~~ ~~of~~ ~~the~~ ~~city~~ ~~of~~ ~~Chungtu~~ ~~and~~ ~~afterwards~~ ~~as~~ ~~Minister~~ ~~of~~ ~~Justice~~ ~~in~~ ~~the~~ ~~kingdom~~ ~~of~~ ~~Lu~~. His visit to the capital at Loyang enhanced his reputation in his home town. He saw the ancient palaces and temples and called <sup>upon</sup> Lao Tzu, the "Old Philosopher", who urged a "back to nature" movement.

When Confucius was fifty-one years old he was appointed governor of the city of Chungtu, and afterwards as Minister of Justice in the kingdom of Lu. ~~His~~ The wise administration of Confucius aroused the envy and fears of the Duke of Ch'1. A present of eighty beautiful chorus girls and 120 thoroughbred horses was sent to the ruler of Lu. He was soon absorbed in pleasure as to neglect the duties of the state. ~~He~~ <sup>Confucius</sup> could no longer exercise a good influence and therefore resigned. For thirteen years he travelled from one feudal state to another, honored <sup>as</sup> in some, but no one was prepared to accept his principles <sup>as</sup> and act them out. He returned to his native state, continued teaching and completed his literary work. He edited the nine Classics. One of them was the "Spring and Autumn" ~~written by him~~ a brief history of the State of Lu, was written by the sage.

~~In 479 B.C.~~ When Confucius was seventy two years of age, ~~he~~ <sup>it</sup> seemed his life work to have been unsuccessful. He was seen walking slowly to and fro meditating:

"The great mountain must crumble;  
The strong beam must break;  
And the wise man <sup>will</sup> wither away."

~~He~~ ~~died~~ ~~a~~ ~~week~~ ~~after~~ ~~saying~~ ~~these~~ ~~words~~. He died a week after saying these words. His grave is outside ~~in~~ the north gate of Chufu. A number of his disciples kept watch beside ~~the~~ <sup>his</sup> grave for three <sup>long</sup> years. His favorite follower Tzu Kung remained there for six years. While he lived no sovereign would place him in permanent office, yet no sooner did he rest in his tomb than the name of Confucius was ~~was~~ sounded through the six kingdoms. The Duke of Lu built a temple for ~~him~~, and instituted <sup>rites</sup> sacrifices in his honour. In 195 B.C. the founder of the Han Dynasty visited his grave and offered an ox in sacrifice. Since that time <sup>the</sup> Imperial Government has paid respect <sup>to</sup> to the memory of Confucius. <sup>The Emperor sometimes sacrificing</sup>

in person at Ch'fu. At least twelve hundred years in the temple of Confucius in Peking the emperor has twice a year offered sacrifices. Twice a year in 1560 temples, similar observances have been carried on for more than a millennium. Less elaborate ceremonies took place every month, and no less than sixty two thousand six hundred and six animals are said to have been slaughtered annually in these sacrifices. A grand chorus honouring the "Uncrowned King" was sung:

"Confucius, Confucius! How great is Confucius!  
 Before Confucius there never was a Confucius;  
 Since Confucius there never has been a Confucius;  
 Confucius, Confucius! How great is Confucius!"

"China has produced no other figure who has been so intensely admired. The result of the centuries of devotion paid to him is that the character of the people has been more nearly the creation of this one great teacher than is the case with the people of any other single country in the history of the world." So says a modern scholar, but the gentle old philosopher himself never dreamed of such immortality. (Bruce Barton: "What Can a Man Believe?". Quoted by Mr. & Mrs. B. W. Smith in Talks on China.)

Filial Piety and Ancestor-Worship.

Ancestral worship is the National Religion of the Chinese as high and low, rich and poor, old and young, alike honour their dead parents. It appears to be the established cult at the very beginning of Chinese history, and remains almost today as the chief religious practice of the race. Confucius encouraged this form of worship.

Most homes have a shrine with wooden tablets, inscribed with names, dates, etc., in which the spirits of the ~~the family of the~~ dead members of the family are supposed to dwell. The clan may have its ancestral temple. Here the "spirit tablets" of departed forefathers are kept. Incense <sup>is burnt</sup> and ~~sacrifices~~ offerings of food ~~are~~ given before these tablets at proper times.

The belief of the Chinese is that a man possesses three souls. The second one is at the grave, and the last goes ~~in~~ into Hades to receive rewards or punishment. At funerals paper houses, clothes, and other necessities are burnt in the belief they are needed in the next world. On ~~both~~ this and other occasions pork, fish and fowl are offered.

Filial Piety <sup>consists of service to living parents and worship</sup> ~~consists of service to living parents and worship~~ of dead ancestors. *Filial piety is the greatest of all virtues*

while ~~the~~ Mencius says: "Unfilial conduct is the worst of sins."  
"Three things are unfilial, and ~~the~~ having no sons is the worst."  
(Quoted by James W. Bashford, China and Interpretation, p. 25). The  
duty of the oldest son to is carry on the family line, daughters  
are married into other families. A wife who is sonless can be  
divorced, and a concubine <sup>b/</sup> justified for the sake of securing a  
son. There is a superstitious fear that neglected ancestors can  
work evil to the family.

One of the ten commandments says: "Honour thy father and thy  
~~mother and thy gods~~  
mother: that thy days may be long upon the land which the Lord  
thy God giveth thee." Filial piety may be the secret to China's  
long history. Memorial service in honour of the dead is common  
among races, but ancestor worship with the belief that the  
spirit of dead ancestors can harm the living is superstition.  
Chinese Christians as a rule do not take part in these ceremon-  
ies.

#### Local temples and gods.

The local <sup>a/</sup> Buddhist and Taoist temples like the Confucian  
shrines are the best buildings in the city and villages. It  
is difficult to discern the difference from the two former  
mentioned as they have borrowed so much from each other.  
A pair of stone lions guard the City temple as others do  
the Yamen or mandarin residence. The gatehouse has four images,  
two of which are vicious <sup>u/</sup> guards against demons. A theatrical  
stage is next where plays are given in <sup>honour</sup> of the gods. Another  
courtyard and we see the main hall of the temple. The  
middle image is Buddha and ~~many~~ on both sides are other gods.  
Confucianists do not have images in their temple, but many  
worship the god of liter<sup>a/</sup>ature, the god of war in other temples.  
The Pearly Emperor is the highest god in a Taoist temple. The  
god mostly <sup>loved</sup> ~~worshipped~~ is Kwanyin, the goddess of Mercy. She gives  
sons to longing mothers and fills all needs. One often hears  
"Na-mo o-me-to-fuh (Honour to Amita Buddha). Amita means "bound-  
less light"; and she is the one who directs followers to the  
Paradise in the great West. In Buddhism and Taoism there is  
a god for every thing.

Buddhist <sup>r/</sup> priests are known by their shaven heads and flowing  
gowns. Candles are lighted before the gods. The priest sits  
beside a table, counting his beads and chanting the instruc-  
tions of Buddha. ~~When the worshiper comes, he beats a wooden~~  
fish shaped head, *lights the incense and says a prayer. The*

prayers are for sons, riches, long life, recovery from illness and office. Worship only lasts a few minutes, per person. The temples are crowded with worshipers, the majority are women, on the new and full moon. The Taoist priests do not shave their heads but do their <sup>hair</sup> up in a little knot. They wear blue robes, while the Buddhists wear yellow. There are two types of Taoist priest, one living in the temples and profess celibacy, the other dwelling at home with their families, if not on ~~official~~ duty. In addition to temple worship they deal mostly with evil spirits, and medicine.

Before leaving we must see a Buddhist and Taoist hell on both sides of the temple grounds. Each department has a judge and many evil devils who carry out the horrifying punishments. Those who have broken the laws of Buddha have their tongues <sup>pulled out</sup>; bodies sawn asunder, or thrown on a hill of knives, or ground in a stone mill, etc. Every form of torment, mental and physical, ~~xxx~~ is used to frighten people <sup>from</sup> breaching Buddhas commandments.

The counts of the temple on special days are crowded with all ~~Evangelists and Church plantings~~ many kinds of people. Besides the worshipers are interested in at seeing what is happening, merchants of medicines, fortunetellers, beggars, etc. Here you cannot see the spirit of worship.

Foundation laying and the birth of a Church.

After the ~~Japan~~ Sino-Japanese War the situation was fairly quiet the next five years. With Paul the missionaries felt the press expressed in the ~~xxx~~ words: "Woe is unto me, if I preach not the gospel"! But how make Christ known in the presence of this great consolidated mass of human life, with its old civilisation, philosophy and religion as a background and its intensive and varying activities hustling around? How win their attention and reach the heart of these intelligent, industrious and prejudiced and superstitious but not unfriendly souls?

~~But~~ The inn where Karl Vingren first lived was in his words the most miserable mud hut a human being live <sup>d</sup> in. The rented house which missionen rented later was somewhat better building, but they later found out that it was before brother Vingren and Lindberg moved in in this rented house. It consisted of three small rooms and served as a preaching place, kitchen and residence. Vingren lay ~~on~~ at natt on the chinese k'ang and Linberg on an unhook half door belonging to the property. ~~Kit~~

Before Vingren återvände till Sweden he and Lindberg rented another house on the same <sup>site</sup> ~~yard~~ where the other <sup>house</sup> ~~site~~ ~~was~~ was situated. This new house was about the same size as the first rented. The middle room in the first house served as chapel or prayer-house to July 29, 1896. or a little more than a month after the Rinell family had <sup>d</sup> moved from there. It should also be noted that Linberg had <sup>built</sup> bought a property in foreign style where he and his wife Anna used as <sup>r</sup> residence. Lindberg's house in writing was called "House Nr. 1" and Rinell's "House Nr. 2". Rinell writes in his dairy ~~June 17, 1896~~ 29 July 1896: "The night between 28 and 29 July rain came down over Kiaochow and neighbourhood. The <sup>water</sup> rose alarming high. As our present house lies high we had no trouble with the water, but between our home and the Linbergs house (about one kilometer distance) was <sup>ab</sup> ~~ab~~ ly a house where the water had not made greater or lease havoc. In some places the water was 4-6 feet above the streets. The Lindbergs had water in their rooms. In the Chapel the water was more then one foot deep, and one of the inside walls had fallen. It had in falling smashed the table, broken the legs of a couple of chairs and damaged the organ. Almost every where in the city <sup>e</sup> were hundreds, yes thousands of houses damaged. Many people had either drowned or ~~er~~ killed in the colapse of their houses. "

Wecko-Posten, the Baptist Weekly, had these lines by -LL: "The Chapel after repairs is now double as large as before. It lies on a heavily trafficed street. Outside a ~~a~~ red ~~paper~~ paper glued ~~in~~ on the wall announcing the meeting. Opposite the gate hangs a ~~a~~ glas lamp with the words, "Kiang sju-t'ang (=Preach-<sup>hall</sup> ~~hall~~). A simple house stands inside on the courtyard. That is the Chapel. Inside there <sup>e</sup> are a few simple benches. In front is a brick laid platform. ~~R~~ On it stands a table, an organ, and a couple of stools. The walls are whitewashed. Above the <sup>p</sup> platform on a piece of cloth was written in large Chinese characters the of Christians beloved verse: "For God so loved the world, that he gave his only begotten Son, that whosoever <sup>e</sup> believth in him should not perish, but have everlasting life" John: 3:16. ~~Rixen~~ On another wall was this inscription: "Blessed are they that hear the word of God, and keep it " (John 11:28). All this was rather good in its simplicity. ~~Our missionaries preached the gospel here and in the surrounding villages.~~

Lindberg, ~~was~~ had been longest <sup>on</sup> ~~var~~ the field was alone responsible for the worship services on Sunday in the Chapel. He had good help i sin cook, ~~R~~ Suen Woe-uh, an old Christian and Baptist who had before many years served Dr Hartwell and who had also been allowed to follow him to and from America. Rinell also after a while took part. The public grew. They spake evry dag a whole month on New Year's period. One of them stayed in the Chapel while the other went out on the street and preached to a crowd. He would then invite them to go to the Chapel and further hear the message, and song. Many have in this way been able to hear the gospel.

Besides the preacing in the City Cha~~p~~el and streets in the town, longer or shorter preaching trips were made to the many villages with or without markets in the distrikt. As the proclamation ~~is~~ about God and Jesus Christ's love and the plan of salvation was ~~altaly~~ new for the listners, it was difficult to understand. Such visits were made many times. The speaker being a for~~ign~~er, whos thoughts and expressions were strang. The messenger presented his topic with more or less broken ~~xxx~~ Chinese. All these circumstances did not make the situation easy. In order to help the listeners to be able to understand the missionary engaged the eye. He asked an artist to paint illustrations. The first ~~cloured~~ chart ~~was~~ used was Belshazzar's feast. Rinell says that he has used this illustration hundreds of times here and there in the villages. Later andra missionary societies <sup>has</sup> published pictures of the Prodigal Son, Merciful Samariten, etc. ~~xxxxxxx~~ Now there are lots of varieties, of illustrations which are used.

I connection with preaching stands the spreading of Christian Literature. These two methods cannot be separated. They spoke to the people first and afterwards distributed tracts, bibles, parts of the bible and other Christian literature. In the beginning much was given to the interested, but soon it was better to put a very small price on the books. The Chinese held such a reverence to the printed characters. ~~The British~~ <sup>The British and Foreign Bible Society and the China Baptist Publication So</sup> Society and American Bible Society, have supplied Christian Literature at very favourable prices. Yearly a great amount of bibles, bibelparts and other Christian Literature <sup>are</sup> sold. Where the living voice has not been heard the written word has been read.

Some Chinese flattered the missionaries and said "the doctrine is good, and if one acted up to it neither government or laws would be needed." It was, however, difficult to break with their superstitious conceptions and idolatry. At last it was possible to open a class for seekers. Sunday 30th April, 1899 was one for Kiaochow a great red-letter day. After six years of persevering work four persons were baptized <sup>by Lindberg</sup> in the "Kiaochow-river" outside the city wall. The same day the four newly baptized and the missionaries gathered together to partake of the Lord's Supper under Rinell's leadership. From that time the first Baptist Church in this field was ~~born~~ born. November 5 the ~~same~~ <sup>same</sup> year the little Church increased <sup>by</sup> ~~with~~ <sup>baptized</sup> two young men from the just opened Post-Office. Even under the Boxer Rising (1900) two more were baptized and joined the Church in spite of the persecution of the Christians. Evangelist Leu weng-t'ong, who was one year in service, ~~slutade at~~ <sup>left</sup> the end of 1898. His place was continued by evangelist P'o from Pingt'ung during 1899. The following year a small school for boys was started. Only five pupils enrolled. Wang tsin-hoa who had taught many village schools many years was called as teacher. Mrs. Rinell was responsible for teaching religion and Mrs. Swordson for singing. The work seemed promising.

(1900)

Boxer Rising and the work during the next decade.

The beginning of the storm was heard in 1899. A band called I Ho Ch'uan or "Righteous Harmony Fists" was formed in Shantung. The members believed that they were immune against sword spear, or bullet. Yu Hsien, the governor of Shantung, backed their anti-foreign purpose. Missionaries in the interior and Chinese Christians having connections with foreigners were ~~were~~ easily attacked. Brooks, of the Society for the propagation of the Gospel in Foreign Parts, was killed not very far away from Tsinanfu. Owing to British authorities protest Yu Hsien was transferred to Governor of Shansi, and Yuan Shih-k'ai replaced him. The movement spread rapidly throughout ~~Chili, Shansi, Manchuria, and parts of Mongolia.~~ <sup>Barrow von Kettler?</sup> ~~the German Minister,~~ <sup>Barrow von Kettler?</sup> was killed on the 20th, on his way to the Foreign Office. The Empress Dowager issued a barbarous decree for the extermination of all foreigners, on June 24th. Foreigners and some Chinese Christians took refuge either in the Roman Catholic premises or the Legations. The small force of 425 ~~had~~

with the assistance of some volunteers held through a siege of 55 days under heavy fire. The release came when a strong international force fought its way from Tientsin and captured Peking. A thousand foreigners and three thousand Chinese Christians were saved. Yu Hsien, Governor of ~~Shan~~ Shansi, ordered the massacre on July 9th of Catholic and Protestant missionaries in his Yamen, and by the end of the end of the year some two thousand Christians had perished. *in Shansi.*

Kenneth Scott Latourette, D. Willis James Professor of Missions and Oriental History in Yale University, came to the following ~~conclusion~~ conclusion; "The total loss of Roman Catholic missionaries was reported to be five bishops, thirty-one other European priests, nine European sisters, and two Marists. The exact number of Chinese Catholics who were killed or who died from privation is unknown, but it was probably in excess of thirty thousand... The number of the Protestants who perished is somewhat uncertain. Of the foreign missionary body what seem to be the best figures give the number of adults as one hundred and thirty-four or one hundred and thirty-five, and of children as fifty-two or fifty-three, a total of one hundred and eighty-six or one hundred and eighty-seven. Of these slightly more than a third were under the China Inland Mission and its associated societies. The total number of Chinese Protestants killed is still more uncertain, but one set of figures gives it as nineteen hundred and twelve, including three <sup>-LS</sup> Mongols. The young Christian churches had paid a high price for their faith" (A History of Christian Missions in China, pp 512, 513, 516-517.)

The number of martyrs would have been much higher if some official had not changed the edict from "kill" foreigners to "protect" <sup>e</sup>dem. Yuan Shih-k'ai, Governor of Shantung, gave orders in his province to escort foreigners to safety.

Rinell skriver: "~~Rexxängaxshygkigaxhaxx~~ Many boxer-stories which had circulated among the people, became more horrible and often, the badly <sup>repeated</sup> ~~repeated~~ boxers came closer and closer. Only a couple of weeks after the mentioned last baptism a telegram was received from the closet mission station Wehsien, <sup>with the following</sup> sensational news "Wehsien burning. Missionaries flee but pursued by boxers. Next night the building of the railway in Kaomi <sup>r</sup> are going to be burned. The following Kiaochow. With broken hearts therefore the missionaries had to stop work, pack necessary things and join the fliers. The railway

not ~~get~~ ready, but rails had been lain to the closest canal port, Mato, ten kilometer from the city. The German engineers kindly invited the Swedes to follow in a railway carriage to that place. The proposal was accepted, but the trip was slow, because the locomotive was only -an ox. Arriving at Mato the whole company took in ~~in~~ the German-chinese customs, which during the night was threatened with arson. Luckily the fire was discovered in time so that it could be extinguished. The day after - it was June 29 - the trip continued in small sailing boats over the 50 km wide Kiaochow-bay to Tsingtau. Here the refugees were received and taken good care of by the German missionaries. Danger of life had passed. Lindbergs had been in China eight years, and so they left for Sweden on August 2, 1900. About a month ~~after~~ <sup>later</sup> conditions in Kiaochow had somewhat calmed down so the <sup>missionaries</sup> returned. To their great joy and thankfulness they found houses and homes untouched by the ~~war~~ enemy, ~~and~~ the Christians well taken care of and the missionaries life <sup>and</sup> ~~each~~ property saved. The ~~destroying~~ <sup>of death</sup> angel had passed.

Rinell almost was killed the same year under a trip to Chefoo. The Allied troops had entered Peking. Boxer's power was broken. Egron had sent to China Inland Mission's British schools in Chefoo. A telegram from there said the oldest son had scarlet fever. Father considered he should make a trip to see him. No means of conveyance existed except his bicycle. With this he began the 300 km long journey. About half way bandits attacked him. They destroyed the "ironhorse" and compelled him to fly and walk ~~in~~ the rest of the way. After a couple days in C. "the daring viking", as a Shanghai newspaper referred to it, returned the same way ~~on foot~~ <sup>as</sup> he came on foot."

After thunder often falls rain and after the rain God <sup>t</sup> lets the sun shine. This was confirmed in Kiaochow. From this time the missionaries could experience a great change to the better. The Church could not accommodate all who wished to hear, several interested in the Gospel asked for further teaching in God's word. The city's most important businessmen gave a substantial gift to building a new Church. Many more applicants to the boys' school were put in than the locality could hold. New fields opened, 10 km to the west of the city a furnished and rent-free house for religious work.

Before the flight to Tsingtau a formal proposal to let the members elect a leader of the Church, but this was tabled on

Note:

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2015