

凡事謝恩。

帖前五章十八節

In everything give than

My grace is sufficient.

我的恩典發你用的。

林後十二章九節

# TWO for GOD

我要教導你，指示你當行的路。

詩廿二篇八節

guide thee.

Compiled by  
John W. Duggar

仰望……耶穌。

來十二章二節

Looking unto Jesus.

神就是愛。

約壹四章十六節

God is love.

祂顧念你們。

帖前五章七節

careth for you.

Two for God

\$1.00

# Two for God

(The Batemans of Formosa)



Compiled by

JOHN W. DUGGAR

*John William Duggar, 1912 —*

13327



**Baptist Publications Committee**

716 Main

Little Rock, Arkansas

BMA  
275.1249  
B 328  
II 8662

## CONTENTS

- I. TWO LIVES FOR GOD  
Wedding bells—Jack's early experiences—How Jack became a Japanese prisoner—Day of liberation—The new world for Jack—God's providence through illness—A girl with a missionary heart—Preparing to go. .... 11
- II. HALF WAY AROUND THE WORLD  
From Lubbock to Los Angeles by Jeep—From Los Angeles to Hong Kong by plane—A sketch of Taiwan (Formosa)—Chinese customs—Chinese religions. .... 18
- III. ADJUSTING TO A NEW ENVIRONMENT  
Time to settle down—Their first home—Time out for worship—Chinese friends in America—New friends in Formosa. 25
- IV. HOW CHINA LIVES  
Topsy-turvy world—Going to market—Something to eat—Chinese celebrations—Oriental weddings—Oriental funerals. 36
- V. THROUGH OPEN DOORS  
Getting needed experience—Personal witnessing—Beginning with Bible classes. .... 44
- VI. INTO THE HARVEST  
Their own mission at last—A mission trip. .... 53
- VII. WHEN FAITH IS TRIED  
Health and medical care—Trouble with customs—Problems of Formosan life—Ordeal of buying church property—Moving to a new location—Sad news from home. .... 61
- VIII. WHEN HEARTS ARE HEAVY  
Burdened for souls everywhere—Visit to a leprosarium—Visit to a Buddhist temple—Homesickness—Lessons learned. 71
- IX. REAPING THE SEED SOWN  
Laying the foundation—Their new building—From a mission to a church—A Chinese church at work—Visitors and others who helped. .... 70

## INTRODUCTION

This is the story of two lives, those of Jack and LaTrell Bateman, American missionaries to Formosa. The facts presented are mostly gleanings from missionary letters written by the Batemans from Formosa to people in the United States. Although the name of the writer appears on the title page, he feels that he has been more of an arranger of materials than an author. All glory for this work belongs to the "author of our salvation," even Jesus.

It is with a sense of deep humility and a feeling of great responsibility that the author has undertaken the task of writing the first book about missionaries and mission fields of the North American Baptist Association. It is hoped that this will serve as a means of encouragement and inspiration for the writing of many more books on other missionaries and mission fields of association Baptists. There is a demand for mission materials which can be used in women's and young women's auxiliary work, in brotherhoods, and in other study groups of the churches.

Some may wonder why the author, who is a former missionary to Brazil, did not write about that country and missionaries on that field instead of about Formosa. The Batemans were requested to prepare a book on their missionary experiences; they did not feel that they had the time, and furthermore they were too modest to write about themselves. This writer volunteered to arrange the material which they would furnish for the work. As pastor of the Central Baptist Church of Lubbock, Texas, he was closely associated with this missionary couple, especially for about a year. While on their furlough they made Lubbock their headquarters. They were former members of the Central Baptist Church, and LaTrell's parents, Mr. and Mrs. Warren Johnson, lived in Lubbock County and also belonged to that church. It was convenient for materials to be given to the one preparing the manuscript and for the Batemans to proof read the text before it was printed.

While the author was pastor of the Eighteenth Street Baptist Church of Port Arthur, Texas, he became acquainted with Jack Bateman, who had just enrolled as a student in Jacksonville College. Jack visited that church and ate a meal in the pastor's home. The writer became better acquainted with the Batemans, their mission zeal, and their love for lost souls, when he preached in a revival at a church in Lubbock in October of 1952. During that revival this splendid mission couple were witnessing to the Chinese pilots in training at Reese Air Force Base and bringing them to the services, during which time two of the Chinese professed their faith in the Lord Jesus Christ.

Some of the material used in preparation of the manuscript was obtained from back issues of the missions magazine, *The Gleaner*, edited by W. J. Burgess, Secretary of Missions for the North American Baptist Association. Some was obtained from lectures given by Jack and LaTrell, but most of the information used came from letters written by LaTrell to her parents and other family members. Those letters had been carefully preserved by LaTrell's mother who went through them and gleaned for the author much that has been used in this work. Without this help from Mrs. Johnson, preparing this book would have been an impossible task.

It is with grateful appreciation that the writer acknowledges the invaluable help of Mrs. Johnson, the Batemans and others who assisted in this work. The pictures used in the book were arranged by the mission office, the business department, and the editorial staff of the North American Baptist Association, particularly W. J. Burgess, Craig Branham, T. O. Tollett, and D. O. Silvey. This work is launched with a prayer to God for its success, that it may bring glory to Him, and that it may cause an increased zeal for missions among the Lord's people everywhere.

## CHAPTER ONE

# WEDDING BELLS

"Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14.

It was one of those pleasant evenings in June so common to the plains country of the Northwest Texas Panhandle. The sun had just slipped behind its curtain of the western horizon, and the City of Lubbock was being draped in the shadows of night. Although the day from sunup to sundown had been long in hours, it had seemed extremely short to the bride and her family, for they had been in a rush since early morning, making final preparation for the wedding which was to take place on this Tuesday night of June 27, 1950.

The guests arrived early and were ushered into the sanctuary of Central Baptist Church. While soft music was being played, the mothers (LaTrell's mother and Mrs. Boyd Crooks who represented Jack's mother) were ushered to their places, and the candles were lighted. The soloist finished his songs, there was a brief pause, then the familiar strains of the "Wedding March" were a cue for the minister, the groom, and his men to enter the sanctuary and stand waiting at the altar. Next the bridesmaids (LaTrell's sister Arlee and LaJuana Dean) came slowly down the aisle one by one and took their places in the altar and on the rostrum. At the swelling tones of the traditional march, the bride, lovely and beautiful in her white wedding gown, came down the aisle, clinging to her father's right arm.

"Who giveth this woman to be married to this man?" intoned the minister, and the father faintly answered, "I do." The bride, leaving her father who retired to a place beside her mother, then moved next to the groom's left side, and the two of them stood before the minister, who proceeded with the ceremony.

When the minister said, "If any man can show just cause why these two are not to be joined together, let him now speak, or forever hold his peace," there was only silence for an answer. However, in the minds of some of the guests present there must have arisen questions about this marriage, which only time could answer. The bride was LaTrell Johnson, an American girl, who had all her life lived in Texas. The groom was Jack Bateman, a Chinese-American, who had been born in China, and who had been in this country but a short while. Was LaTrell doing the right thing? Had she made the right choice for her life? An author once said, "East is East, and West is West, and never the twain shall meet," but here before the altar East and West had met to be wed in holy matrimony. Time has

since proved the rightness of this marriage, and that it must have been Divinely-approved and heaven-made. The questions have long since been erased.

Both LaTrell and Jack were Christians, members of the Lord's church, and dedicated to a life of mission work among the Chinese of Asia. It was also fitting that this missionary couple should be joined together in matrimony by such a mission-minded man as Rev. J. B. Vickery of Lubbock.

After the groom answered the questions in the affirmative, the minister asked the bride, "Do you take this man to be your lawful and wedded husband?" With a shy glance at the groom, she softly answered, "I do." With the giving and receiving of the rings, accompanied by their pledges one to another, the minister then pronounced them lawfully wedded, man and wife, after which the joyful newlyweds marched briskly up the aisle, followed by their attendants, to await the congratulations of the guests as they came out through the vestibule. It was noticed that Mr. and Mrs. Boyd Crooks, two of Jack's instructors at Jacksonville College, stood in the receiving line in the place of his parents. At this time Jack Bateman, whose father had died when Jack was but a small boy in China, did not know but what his mother also was dead, for the Communists had taken over China, and he had not heard from her for three years.

### JACK'S EARLY EXPERIENCES

Jack's mother was a pretty Chinese girl who had fallen in love with and married a nice looking American soldier of the U. S. 50th Infantry which was stationed at Tientsin after World War I. Having served his time in the army, Jack's father chose to remain in China and operate an American restaurant in Tientsin. It was here that Jack was born on January 18, 1928. Three years later his father died, leaving Jack's widowed mother to care for him, for his older brother Jimmy, and for his younger sister Sally. Those were trying times, but God took care of them, for Jack was to be one of God's "chosen vessels" to bear the Gospel to the Chinese people.

For twelve long years Jack was separated from his mother, at the very time he needed a mother the most. He later learned that she had fled Communist China, had established residence in Hong Kong, and was married to a fine Jewish gentleman. Jack planned to visit them on his way to Formosa. He and LaTrell, with their first child John, were able to do this as planned. Part of Jack's Chinese family background and a small glimpse of his early childhood can be gleaned from one of LaTrell's first letters written after arriving in the Orient. She wrote:

"Mother Bateman says that John is exactly like Jack when he was his age. She has told us much about Jack when he was small. She has also told us a little of her family. Her father's father was very rich, with a small number of servants, sixteen to be exact. Her father was the only boy and was petted too much. He had two or three personal servants to wait on him. Being the only boy, they were frightened to death that something might happen to him, so he didn't know what the word 'work' meant, so that when his father

died, the money gradually vanished. He was a very tall, sturdy person. Her mother was plump and from Peiping.

"She is always telling us what a perfect and also mean boy Jack was. She said he always saved his money and bought gifts for the servants, and didn't say anything when she gave Jimmy more. He was satisfied with any kind of food. (Then she contrasted him to Jimmy, who was exactly the opposite.) She says Jack was always jumping and moving and fighting. He would run away and hide when he had been fighting, until she forgot about it and wouldn't spank him."

According to LaTrell's letter and from what Jack's mother said of him, one would surmise that he must have lived up to the name which his tutor gave to him when he started to the Chinese school in Tientsin. This was his Chinese name of Liu Tsin Tsai. His first name was Tsin, meaning Handsome; his middle name was Tsai, meaning Intelligent; and his last name was Liu, meaning Battleaxe. Jack is indeed an Intelligent, Handsome Battleaxe, and goes by the name of Liu Tsin Tsai in China.

### HOW JACK BECAME A JAPANESE PRISONER

When Jack was ten years old, the Japanese took over Tientsin. Food was rationed; but since the Bateman children were Americans they were not given a ration, and the mother could not feed four mouths on her one ration. His schooling was interrupted, and he became a refugee, separated from his mother, whom he did not see for three more years. Since he was the son of an American soldier, the American Embassy arranged for him to attend a missionary school at a Methodist mission, where he remained for about a year. Missionary John Blalock, a Baptist with whom he lived for the next two years, got permission from Mrs. Bateman to take him out of China. Before leaving China, they returned to his mother, and he was permitted to see her once more. He, his brother, sister and Blalock boarded a ship for the United States of America. This was before the Japanese attack on Pearl Harbor. The ship only went as far as Manila Bay of the Philippines. They had to wait there for a ship to the States. Before they could leave, the Japanese attacked and took Manila. Corregidor fell into Japanese hands.

On January 2, 1942 Jack, Jimmy and Sally Bateman and John Blalock, with many others, were placed in a Japanese concentration camp, under the pretense of protecting them from the Filipinos. He stayed two years in the Santo Tomas prison camp, then was transferred to the Los Banos camp. During his three years and one month in these camps, Jack saw the horrors of disease, starvation, and mistreatment of prisoners. Fortunately, or rather by the grace of God, he was assigned kitchen duty during this time, which afforded him some extra nourishment from peelings, crumbs, and scraps of food. He could tell by the food given the prisoners how the war was going. He says, "Good food indicated victory for the Japanese, but bad food, that the Japanese were losing."

Jack still remembers their last Thanksgiving dinner in the Philippines. It consisted of two twenty pound pigs. This small quantity

of food had to serve the two thousand people in camp. Jack says there was just enough for everyone to get a smell. Being on a starvation diet, the prisoners were very suspicious that someone would get more than his share, and they guardedly watched every serving. Some of them added to their meager diet by buying on the black market. American dollars had lost their value, so that a kilogram (about two and one fifth pounds) of rice sold for \$120.00, a kilogram of sugar for \$60.00, and a can of American Spam also for \$60.00. Toward the last of the three years they were so desperate for food that sixteen year old Jack Bateman used an old black steer and a crude plow to plow up the baseball field which they had used for recreation, in order to raise a crop of sweet potatoes. They also cooked the heart of banana trees and pretended it was steak.

The prisoners were left mostly to themselves when the Japanese withdrew their forces from the north because they expected an invasion of American forces in the south; but the Americans pulled a surprise attack from the north. The Japanese guards were gone two weeks, then returned. During that two weeks they killed the old black bull and had a feast. Also at this time Jack and Jimmy found sacks of rice in the Japanese barracks, which they hid in their own quarters; this was the Lord's hand in sparing their lives, for the Japanese returned. As the Japanese began to lose the war, they gave the prisoners less and less food. Many died. The remainder were walking skeletons.

### DAY OF LIBERATION

While the Japanese were doing their daily exercises, clad only in their g-strings, and with their guns stacked, the Americans made their attack from the sky. Jack said, "The paratroopers were like angels dropping from heaven." Two hours after all the Japanese guards had been killed, the prisoners were still embracing and shaking hands with one another and with their rescuers, after which they were loaded into army amphibious tanks and transported to Manila. This liberation came just two days before a Japanese order for the killing of all prisoners was to be carried out. God surely had a hand in their preservation, for Jack was to preach the Gospel to the people of China.

After three years on a starvation diet, the liberated prisoners were anxious for food. They had liberty to go and come as they pleased. One liberty which they took was the sacking of the Japanese supply depots. They went in search of food. Jack recalls how he went into one of the compounds and carried away two cases of food. Not being able to read the labels on the cases, he did not know until he had opened them that his loot was a case of dehydrated cabbage and a case of condensed milk. Not to be outdone, he mixed the two together and temporarily satisfied his gnawing pangs of hunger. It is a miracle that he did not get sick, for he and the other prisoners had not been used to so much rich food at one time for several years.

When the Americans had made preparation to feed the two thousand, they would not let them gorge themselves on too much food at once. They started them out with soup, later fed them eggs,

then followed that with Spam. Jack went through the chow line for soup eight times, and he said he would have gone through more times, but he was embarrassed. In the U. S. army recuperation camp he gained thirty pounds in thirty days.

By his experience in the Philippines Jack had learned some unforgettable lessons. He was learning like Paul the Apostle to say, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me," Phillippians 4:11-13.

### THE NEW WORLD FOR JACK

Jack was brought to Los Angeles on a U. S. transport. In California he stayed with the R. Y. Blalocks, parents of John. In the summer of 1945, while attending a young people's meeting at the Antioch Baptist Church in California, Jack Bateman was deeply convicted of his sins and accepted the Lord Jesus Christ as his personal Savior. At a Baptist associational meeting in Taft, California, he heard about Jacksonville Baptist College of Jacksonville, Texas, from visiting brethren J. P. Jones, Everett Ward, Claude Banks and J. H. McWilliams, students in the college. It was in this meeting that Jack surrendered his life to the ministry and to mission work.

Later, upon talking to Dr. G. D. Kellar about attending Jacksonville College, he made his plans to enroll in September. He had worked some at odd jobs. During the school season he worked at a grocery store, and in the oil refineries during the summer. When he got a \$70.00 income tax refund, he started for Jacksonville, Texas, to enroll in college. In his testimony of this decision to enter college he adds, "The Lord being my helper." His bus ticket cost him half of the \$70.00. When he arrived in El Paso, his plan to buy a revolver so that he could be like other Texans (for such was his idea about Texas) had to be canceled because he was short on cash. Jack never wore a six-gun, but he still likes to wear Texas boots and a big hat.

Upon his arrival in Jacksonville, he paid his tuition and three weeks rent in the college dormitory for men and bought two school books, which left him only \$5.00 to live on. Through the help of the brethren and the churches, the Lord provided for his bare necessities through occasional preaching appointments.

### GOD'S PROVIDENCE THROUGH ILLNESS

During his three years in the Japanese prison camp, Jack had experienced only minor illness, but the ordeal had left its mark upon him, and the disease of Tuberculosis, unknown to him, was getting a hold upon his body. His sickness was discovered in December of 1946, just three months after he enrolled in college. In March of 1947, following the February Bible Conference, where he had met LaTrell Johnson, a high school student from Lubbock, he was entered as a patient in the Grace Lutheran Sanitarium of San Antonio. There he was mostly on his back for eighteen months, during which time

he read and studied books and the Bible.

Jack says his illness which kept him out of college for two years was God's way of making it possible for him and LaTrell to enter and go through college together. While he was in the sanitarium, LaTrell wrote to him, and he taught her Chinese by correspondence. God was with him, and he was pronounced completely well, so that he could re-enter Jacksonville College in September of 1948, the same time LaTrell entered. After going to Jacksonville College, Jack entered Wayland College at Plainview, Texas, where he received his B. A. Degree, with a major in Bible and a minor in psychology.

Jack's native tongue is Mandarin Chinese, the official language of China, which country has dozens of other dialects. His three years in a concentration camp with many English speaking people was not in vain, for he learned much of the English language during that time. While in the San Antonio hospital, he volunteered to help LaTrell in her study of the Chinese language. He did this by getting her a textbook on the language and by grading and returning the lessons which she prepared and mailed to him. This also helped him to improve his English. At Wayland College, which both he and LaTrell attended, he had the opportunity to converse in his native tongue with other Chinese students. Jack and LaTrell were married just after their graduation from Jacksonville College and prior to their enrolment in Wayland College.

### **A GIRL WITH A MISSIONARY HEART**

LaTrell Johnson, the daughter of Mr. and Mrs. Warren Johnson of Lubbock, Texas, was one of four children. Her parents are dedicated Christians. Her father is a deacon in the Baptist church, and her brother and sisters are Christians. She has an aunt, Vera Johnson, her father's sister, who has been a devoted mission worker among the Chinese on the West coast. From the earliest recollection LaTrell was interested in China and the Chinese people. One spring morning when she was thirteen years old, the four o'clock Social Studies class saw a film on Japanese military training. The Lord spoke to her heart, saying that those people were not prepared to die because they had never heard of Jesus, and that He wanted her to go. She had never seen an Oriental before. That same year the Lord directed her to take a course in Chinese language at Texas Tech. This was a short course offered in the Summer of 1944, taught by a Chinese professor, primarily for service men and their families who anticipated being sent to China or the Orient during the War. During her high school days she searched the library and read all she could find and have time for about China and its history.

In the Fall of 1945 one of the Lubbock boys who was a student of Jacksonville College came home for a visit and told her about the real Chinaman who was attending that school. She wanted very much to continue studying the Chinese language and customs, and her determination caused her to go to the Bible Conference at Jacksonville College the next February, so that she could see this Chinese preacher who planned to return to China as a missionary. When they met, they were deeply attracted to each other because of com-

mon interests. She corresponded with him in the sanitarium and he helped her in the study of the Chinese language.

During her high school days all interests had been directed to preparing to serve the Lord in China. There was no time or interest in dating. She thought she should go as a single missionary. They were not engaged until the second year in Jacksonville, because it took a full year of intense prayer to be sure so great a step was the will of God.

She graduated from Jacksonville the month before their wedding; but prison days had hindered Jack's education so that he still lacked a year at Jacksonville. She worked as a nurse's aid at Nan Travis Hospital while Jack finished Jacksonville Baptist College. John was born the following summer; so when Jack entered Wayland College, LaTrell enrolled for part time only. However, she did learn more about the Chinese language and customs from the Chinese students there. In 1952 both LaTrell and Jack got some practical experience in Chinese mission work as they witnessed to the ten Chinese who were receiving training as pilots at Reese Air Force Base near Lubbock, Texas. As a result of their mission efforts, several of those young men from Free China were saved, professed their faith in the Lord Jesus Christ, and were baptized by the Central Baptist Church of Lubbock. When they returned to Formosa, they did not forget the Lord. They lived in another town, but they introduced their friends in Taipei to the Batemans. These friends were part of the first congregations (before the church was organized). Air Force officers over the ten pilots frequently visited the Batemans' home and church services.

### PREPARING TO GO

Besides learning the language and studying the field, all missionaries have to find out and meet the requirements for entering a foreign country. Passports had to be obtained from the U. S. Government and Visas from the country to which Jack and LaTrell were going. This required about six months of constant correspondence. Many documents had to be secured, and several papers had to be signed. Because of delays in getting their Passports and Visas, their departure date had to be changed twice, and plane reservations had to be canceled once. They had to find out what clothing and household articles they could take, and pack everything for shipment. Finally, on October 16, 1953 they received all the necessary papers and were ready to start for Formosa.

## CHAPTER TWO

### HALF WAY AROUND THE WORLD

"Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8.

#### FROM LUBBOCK TO LOS ANGELES BY JEEP

Jack, LaTrell and their son Johnny, who was then two years and three months old, began their long journey to the other side of the world early in the morning of October 17, 1953. They left by Jeep from the home of LaTrell's parents. It was a sad goodbye for everyone. They did not know when, if ever, they would see one another again. Their love for lost souls urged them to go, their faith kept them going, and the grace of God sustained them along the way. Trials of the road seemed as nothing. LaTrell's father had bought a second-hand Jeep, which he planned to ship to Formosa for them. They had to stop in Littlefield, only thirty miles from the place of departure, and get the generator fixed. When they arrived in Albuquerque, a brake clip had to be put in the left rear wheel and new grease seals installed in both rear wheels. LaTrell wrote in her first letter from California, saying, "The jeep held up well on the trip . . . That's all we had done to it the whole trip. It used two quarts of oil."

They reached Albuquerque, New Mexico, on Saturday night. On Sunday morning Jack went in search of a place to worship and found the Indian Center Baptist Church, where they attended and where he did the preaching. Even here their hearts were burdened for the souls of people. LaTrell wrote: "We had a wonderful experience this morning. We visited the Indian Center Baptist Church in Albuquerque. Jack preached, and it is much like what I imagine our work will be in Formosa. New Mexico is a foreign field badly in need of missionaries, but I doubt many would stick it out very long. I've never seen a greater mission field. Many have never heard the gospel."

From Albuquerque they drove on to California, spending another night on the road. A person does not have to get very far from home to get homesick, especially a Texan. LaTrell wrote, "So much of California I've seen is mountains and deserts — I've a million reasons for thinking Texas is the best place on earth." Driving through the busy traffic in California must have been a trying experience for drivers who are used to the wide open spaces of Texas. In a letter written to her folk on Wednesday, October 21, LaTrell expressed it this way: "Here we are in Los Angeles, feeling fine, but were a little shaken up yesterday after traveling through Los Angeles traffic."

I know if every car doesn't have a dent, every driver DOES have ulcers."

Not only was the country different from Albuquerque on west, but LaTrell noticed that the English language was spoken with a different accent. She was missing the Texas drawl. While in Los Angeles she called a friend from Texas and wrote of this to her mother, saying, "I called Cleatie Neill and talked to her. I enjoyed talking to her so much. It's so good to talk to someone from home and hear the good old Texas accent again. The language here is foreign." The language would get more foreign as she went on her way to the Orient. The time was to come when she would be glad just to hear someone speak the English language with any kind of an accent, for it would be over six years before she would be back in Texas.

They spent five days with Jack's brother Jimmy and his family in Los Angeles. Jack had not seen his brother for seven years. Jimmy was not a Christian, but seemed to show some interest when Jack witnessed to him. His wife Flo was reared a Catholic. One of her grandmothers was Chinese, although she was born in Shanghai as a British subject. At this time she had become a "permanent resident" in the United States. LaTrell spoke of her as being very pretty, with many English characteristics, words, temperament and such like. She was in the Santo Tomas prison camp in the Philippines as a prisoner of the Japanese. She stayed there for the entire three years, although Jack and John Blalock were transferred to the Los Banos camp. The hearts of Jack and LaTrell were heavy because they felt that they were not reaching this family for Christ. They prayed for more courage to witness and for more opportunity before leaving this country.

#### FROM LOS ANGELES TO HONG KONG BY PLANE

On October 23 the Jeep was driven to the docks, where it, along with their boxes, trunks, and other equipment, was placed in charge of the President Ship Lines for shipment to Taipei, Formosa. Jack and Jimmy checked everything and found it in good shape for shipping. On Sunday morning, October 24, while on the way to the airport LaTrell wrote, "It's a funny feeling to be leaving the States." She could have added that it was a lonesome feeling. She was leaving the country she loved and had lived in all her life, was saying goodbye to her family, some of whom she would never see alive again, and in two more months would have her second child born in a foreign land, about ten thousand miles from where her first child was born. Her youngest sister died of polio while LaTrell was in Formosa. She could not return for the funeral. Her grandfather Johnson died while she was on her way home for a furlough seven years later. She arrived in Lubbock in time for his funeral.

Jack, LaTrell and Johnny boarded the "Queen of the Sky," a plane of the Pan American Airways. While high above the Pacific Ocean, LaTrell wrote, "This is all so nice. Except for a slight vibration and motor roar, one would think he was just sitting in a living room. We just had the swankish luncheon. Johnny really enjoyed it. After the takeoff in Los Angeles, first there were instructions about life-

jackets and where facilities are—then luncheon served on a tray. Each seat has (in the pocket behind the seat in front) a lifejacket and instructions folder all zipped up out of sight. The table (or tray) has arms that fit into the chairarms, making a sturdy table for eating or writing. Lounges are very nice but small. The stewardess took our coats, extra bags, and hats and put them out of our way, which was so nice. They serve fruit or tomato juice. John is sitting with Jack across the aisle. Jack fed him his dinner, but we are having a time entertaining him. He won't take his nap. The stewardess works all the time serving something or preparing something, or running after things people want. You can walk around anytime except in takeoffs and landings."

Their first plane stop after takeoff was in Hawaii. Some of their friends whom they had known at Wayland College, Paul and Leatrice, met them in their station wagon and drove them to the home of a missionary, a Miss Alexander, who had once visited their home in Lubbock and had seen them at Wayland College. Miss Cornwell, another missionary teacher, also lived in the home. This was about twenty miles from the airport. They enjoyed visiting with these friends and spent the night in their house. La'Trell gives a brief account of their stopover in Hawaii:

"The Japanese food Leatrice serves, also of Paul's parents, is simply delicious. But we can't get used to the idea of taking off our shoes. After school we picked up Paul and went sightseeing. We went to a garden with all sorts of plants and trees—there were large orchids growing—I saw a cinnamon tree—plants there were from all over the world. One of the oddest trees is a variety which grows from the top. They send their roots down from the branches, and where a root lands it goes into the ground and forms another trunk for the tree.

"From there we visited a family Jack knew in prison camp, Pop Chambers. He was Jack's best friend there and was sort of a father to him. His wife is Filipino. They have three children, two girls and a boy, who were also interned. The little boy was two when they were interned. He's the one who always wanted to be a 'Chink' until he learned that meant Chinaman. They talked and talked of incidents that happened there. We spent Monday night with the Chambers. They took us up to the 'punch bowl' (the graves of World War II soldiers). We had a welner roast one evening, with Paul and Leatrice, out on the beach. One time we went out for an Hawaiian meal — I don't care for Hawaiian food. On Wednesday night Jack preached at their prayer meeting, and they gave us leis. From there we went to the airport, where all the Wayland friends and the Chambers family saw us off."

Their flight continued westward, with a brief stop at Wake Island, small flat island of coral rocks and sand, which grows very little, but has a wonderful temperature. They ate breakfast in an island dining room at sunrise. La'Trell wrote, "It happens to be Friday morning, October 30, 8:00 a. m., Wake time. We just learned it is 2:05 p. m., October 29, there in Lubbock. We just didn't live the 29th." Somewhere in flight over the Pacific they had crossed the International Date Line, and so skipped a day. During the night

and while in the air, they were able to rest. LaTrell says, "Johnny is sitting with Jack in front of me. We all slept well last night. The seat folds out into a foot extension and back so you are almost lying down. The airline really does put on the aristocratic airs when it comes to service. We are served something to eat every once in a while—all fancy stuff too. I thought we had already eaten dinner, but just learned that was just a snack. I know now why tickets cost so much—it's the food you pay for. Hope to get a letter from you in Hong Kong. We can't be thankful enough for feeling well and having such a wonderful trip."

After leaving Wake Island they had learned that the plane was going by Tokyo, Japan, arriving there about 1:15 p. m., Tokyo time, with departure time set for 1:00 a. m. The company had made hotel reservations for them. While there LaTrell wrote, "John has been trying to work off some energy. He enjoys watching boats going up and down the river. He has really been good on this trip. He gets restless, but that's natural. We hope to have letters from you when we get to Hong Kong."

Once again they boarded the plane and flew to Hong Kong, where Jack was reunited with his mother after twelve years of separation. LaTrell wrote of this reunion as follows: "Jack's mother met us at the airport. We took two taxis to her apartment. The cabs are all British-made tiny cars, like the Austins. Customs is a lot of red tape. We are to take them pictures of ourselves in the morning.

"It was the most wonderful thing to see Jack and his Mother together. They have had the most wonderful time talking. She speaks English very well. She is so loveable and has done so much for us. Her husband is the nicest person to talk to. He doesn't smoke, drink, dance — he is an ideal father and husband. He plays the piano beautifully. He speaks English perfectly. Micky is a wonder child. She is only seven and can read almost anything. Her first love is painting, which she does exceptionally well, and also plays the piano well. She is very quiet and studious. She's attending a Church of England school. Private schools are all you find here." Micky is Jack's half-sister.

While in Hong Kong the Batemans went shopping. LaTrell wrote, "One can buy anything he wants in Hong Kong, and about anything you want can be bought from vendors who come by chanting their wares. They rather sing what they have to sell. It's pitiful to see them, some with babies on their backs, no shoes, and carrying a heavy load of something that doesn't profit them much money even should they sell it all. Fortunately the weather is warm here or masses would die of exposure."

After a pleasant and enjoyable visit in Hong Kong they boarded the plane once again for the last lap of their long journey. Two hours after departure they arrived in Taipei, Formosa. They were anxious to get there, get settled and begin their work of witnessing for the Lord. All along the way they had seen the need for the gospel: in Albuquerque among the Indians; in California among the people who were too busy to be friendly like they were in Texas, who were interested in your money but not in your person; in Hawaii among the Japanese and the native Hawaiians; in Tokyo with its teeming

millions of non-Christians; in Hong Kong with its masses of poor, unsaved humanity, poverty-stricken in both the material and the spiritual; and in Formosa with its twelve millions.

### A SKETCH OF TAIWAN (FORMOSA)

Jack and LaTrell got their first glimpse of Formosa from the air. It was an exciting moment when the plane landed at the airport. For years they had planned and prepared for this time of entering upon a missionary venture among the Chinese people. Would they accept her? Could she get used to their customs? Now that they were here, what could they do for the Lord? The island already had three hundred Protestant missionaries, most of whom were teaching heresy to its twelve million people. Their challenge was to teach them the truth. Formosa is a large island, mostly mountainous, about seventy miles wide and two hundred fifty miles long. The people of Formosa can be classified in three groups. First, there are the mountainous people. LaTrell recalls that Jack walked eight hours to reach the first mountain village, where he saw natives tattooed from upper lip to ears. These people once were head hunters. Second, there are the native Taiwanese, the original inhabitants, who were on the island when the Japanese took it over. And third, there are the mainland Chinese who came over to escape the Communist invasion of China. Taiwan, or Formosa, is referred to as Free China, but let LaTrell tell about this land in her own words—

"Formosa is a beautiful semi-tropical island located one hundred miles from the mainland of China. On the east coast are high jagged mountains. The west coast is fertile plains with terraced rice fields which produce two and three crops of rice a year, which is more than needed even by a teeming population of twelve million people. Delicious tropical fruits are grown in abundance and fresh vegetables and flowers are plentiful all year round.

"In mercy the Lord prepared this island as a fortress of freedom and supplied it with food. Nowhere does one see beggars and those starving to death as there were on the Mainland. The standard of living is very simple, but people are free. They have their own homes and good food to eat, which their relatives on the Mainland do not have.

"Taiwan is truly the melting pot of China. Ten years ago multitudes of Chinese refugees fled from their ancient homes in China to escape death, torture and enslavement under the Communists. They came from twenty-eight different provinces and spoke different dialects, so that many could not understand each other or the Taiwanese who were already there. Already there was a move on to make the Peiping dialect the national language, so now all the young people speak good Chinese, but many of the older people speak with an accent. The Taiwanese had been under the rule of the Japanese for fifty years, so all of the educated ones spoke Japanese.

"Students graduating from Chinese schools are well educated. There are more children than the class rooms can accommodate, so after grade school a sever exam is given, and only a small percent are permitted to pass into Junior High School. Very exacting en-

trance exams are given again before high school and college, with acceptance only of the top students. Therefore children work very diligently from early morning till very late at night on their school work and have little time for relaxation. Often tutors are hired by parents to coach the children after school hours. This stiff competition has greatly affected our Sunday school and dwindles it to a small number, especially before examinations. Everyone wants an education, because one can't climb very high in this society without it. Boys and girls all wear uniforms and have regulation haircuts."

## CHINESE CUSTOMS

"The combination of all the customs of north, south, and west China, Taiwan, and Japan have brought a variety of dress and endless list of appetizing dishes. The outstanding types of women's dress is the form-fitting Mandarin dress, with the high collar and narrow skirt with long slits on each side. The southern Chinese brought their style of loose-fitting trousers and form-fitting jackets with high collars. The Taiwanese ladies wear the American type clothes. The elderly Taiwanese ladies wear the two-piece suit style dress. Most men have adopted American suits or slacks, except for a few elderly gentlemen.

"The tasty dishes would fill a book for each province, and so to cut the subject short, I'll say that one general way of cooking vegetables is to saute them in a little oil with diced meat. For instance, if your family is tired of boiled green beans, try a Chinese method. Heat one or two tablespoons of lard in a deep skillet and add half a cup of diced pork and a little of green onions or garlic. Saute until the raw meat color disappears, then add the green beans, salt, and cover. Stir occasionally and don't cook too long. A tablespoon of water may have to be added if the beans are not tender. Chinese feasts are no less than seven courses and as high as twenty courses, and are predominately meat dishes seasoned with vegetables.

"The standard of living is lower than that in the States, as the average worker's monthly salary is only around twenty to forty American dollars. Yet most homes have at least one servant, which helps compensate for the lack of modern equipment. Going to market is a daily affair, because of no refrigeration, and clothes are washed by hand. Cooking is done over charcoal or kerosene burners. Electricity is over most all the island, and there is running water in all large cities. There has been an astounding progress economically in the five years we have been here. Now there is an effort to do away with pedicabs, a three wheeled bicycle with a cab, the popular means of transportation, and to substitute them with small English-made taxis."

The above sketch was written by LaTrell in 1958, after she had been there for five years and was familiar with her subject. She had studied the language before leaving the United States, but both she and Jack had to study it further. Jack described the Chinese as a language without verb forms, possessives, prepositions, pronoun forms, genders, or alphabet. All words are one syllable, and each word can have four sounds or tones, with a different meaning for each tone. Every character and word of the language has to be learned or memorized.

## CHINESE RELIGIONS

In some of his lectures in this country Jack mentioned some of the religions of China. He says Confucianism is not a religion, and that the temples of this following are more shrines than houses of worship. The followers of Confucius do follow certain customs. If a father dies, the son is to mourn for three years, during which time he is not to wear gaudy or flashy clothes. The wife is likewise to mourn for her deceased husband. Taoism is the true Chinese religion, for it is the religion of The Way. Buddhism is a religion imported from India. Buddhists devote themselves to overcoming three enemies: sickness, old age, and death. Many of them, like the statue of Buddha, sitting with arms and legs crossed, imitate him by sitting and doing nothing. They have eighteen hells, according to their religion, after which a person is reborn in either human or animal form. Buddhists are vegetarians, for they fear that eating animals would be the eating of their ancestors. Because of the Japanese influence over a period of fifty years, the native Taiwanese are mostly ancestral worshippers. "Most of the youth worship nothing, thus leaving a spiritual vacuum which invites atheism. The fields are 'white already to harvest,'" she wrote home in February of 1954, and in 1958 she said:

"Now let us look deeper into the religious life of the Chinese here. Buddhism has been the outstanding religion of China for many generations, with a bit of ancestral worship combined. However, now the trend is toward atheism, especially among the refugees from the Mainland. The Taiwanese still hold tenaciously to Buddhism, and the temples are numerous and beautiful. Each one is elaborately decorated with carvings and idols painted with gold and beautiful colors. The general construction of the temple resembles the Jewish temple with an outer court, inner court, holy place, and holy of holies where the main idol of Buddha sits. In other aspects Buddhism resembles Catholicism in that candles are burned, prayers are said for the dead, beads are counted for prayer, there are nuns and priests, idols or statues are in the sanctuary, penance is done for sins, both believe in 'purgatory' and the soul is judged according to their works on earth. Fear is the cord that binds believers in both religions."

## CHAPTER THREE

### ADJUSTMENT TO A NEW ENVIRONMENT

"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law of God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak' I am made all things to all men, that I might by all means save some," I Corinthians 9:20-22.

#### TIME TO SETTLE DOWN

On their plane stops on the way to their mission field the plane of Vice-president Nixon had preceded theirs by only a few hours. While in Hong Kong Jack had the opportunity of visiting and having a few words with Mr. Nixon. From Taipei, Formosa on November 8, 1953 LaTrell wrote, "Boy, do we feel honored! Yesterday we preceded Vice-president Nixon and his party by a few minutes. As we drove to our hotel there were soldiers ever so often on the side of the road, and Chinese flags on every shop, and everything in its Sunday best. Here we are in Taipei. I don't know yet what I think of the place. Charles' uncle met us, and by the time we were through customs, Charles and Henry arrived. There's no way to express how wonderful it was to see them—like seeing part of the family." Charles and Henry were two of the Chinese pilots stationed at Reese Air Force Base in Texas in 1952.

Another contact they had in Formosa was through Dun, a Chinese student in Wayland College. Two of his friends met them and went with them to see Dun's parents. LaTrell thought his parents were very nice. Also, through some friends of other Chinese students at Wayland, a room was reserved for the Batemans in the Grand Hotel, a hotel in Taipei which caters to foreigners and will serve American food. LaTrell described it: "Our hotel is way out of our reach in price. It is lovely in that it is an old Shinto temple. The price is \$115.00 (\$7.42 American) a day. The exchange is \$15.5 to one. Supper cost \$74.00. But the rooms remind me very much of Collins Hall rooms of Jacksonville Baptist College. The rest rooms are down the hall. It has a lavatory in the room with warm and cold water. The grounds around are beautiful. It is on the side of a hill. There is a swimming pool and a tennis court between the hotel and the big beautiful gate."

Although the hotel was an expensive place to stay, they found it a wonderful place to relax, and the food was not bad. LaTrell

said, "They even play American records—'Old Mill Stream,' 'Empty Saddles,' 'I'm an Old Cowhand' — not very good medicine for homesick Westerners and Texans." One of Dun's friends spent an entire day looking for a house for them, and LaTrell reacted by saying, "It makes me feel bad for people to be so very nice and do so much for us." She was always appreciative of every kindness shown her, and she did not want to be a burden to anyone.

When they first went to Formosa LaTrell felt that they were the most useless people on earth. She said, "Language is one of the difficult problems for the missionary. There are many dialects. Jack was fortunately born in Tientsin, where Mandarin, the national language, was spoken, and he knew it as his native tongue." On November 11, 1953 she wrote: "Jack Bateman has been worth one hundred times his weight in gold because he can speak Chinese, also speak English to me and understand how I feel about things; because he is a man, and the Orient is strictly a man's world; and best of all because he is a Christian. Here you feel like hugging every Christian's neck, for they are the nearest relatives you have. Jack has about decided he stayed in the States too long. He is having to put forth as much effort as I to adjust. But I cannot praise the Lord enough for those two years in Wayland, the Chinese students and food, for I am already used to the food—still like it better than American food.

"I am most sincere when I say the shock of adjusting to a new environment is tremendous, and it seems the Lord has softened the blow for us in a thousand ways—by Jack's knowledge of Mandarin, the few words I learned in the States, this extremely luxurious (oriantally speaking) house with flush toilets and running hot and cold water, and a thousand other ways. We have been here almost three weeks and I feel I have about adjusted to my new environment and like it very well now that the adjustment period is letting up some and I am getting used to things. But the way of life for twenty-two years has had to be changed, and it is not easy, but it has not been hard for me either, since the Lord has made so many rough places smooth. Praise be to Him!"

### THEIR FIRST HOME

Most of the houses in Formosa are built in the Japanese style, with low doors, causing many bumps on the head for tall people. The kitchen in them is the blackest and dirtiest room in the house. With the help of friends and the grace of God, the Batemans found a decent house in which to live. LaTrell wrote her parents a detailed description of their new home: "The Lord has done so many wonderful things for us that we cannot begin to praise Him enough. After being here only a few days we found this lovely Japanese-style house, completely furnished even to linens and with modern conveniences. Because of the line of red tape, our things we shipped are still at the port of entry, so all we have is that which is carried in our five suitcases. However, it has been sufficient.

"We have just moved into our house, and now you can write to us—I can hardly wait to get a letter. The Lord still works miracles,

or at least He did for us in getting this house. Dun's friend helped us find it yesterday. It is Japanese style, with all the modern conveniences too. The owner, Miss Stell Chen, is the superintendent of nurses at the University Hospital and left today noon for the States—to Boston, where she will get another degree. So she left it completely furnished!!!! The best of all—the rent only amounts to \$85.00 U. S., which is extremely reasonable here in Taipei.

"Most people wanted the equivalent of \$100 to \$120 for just a house—completely Japanese style—which meant the kitchen is an outhouse, and the toilet is a porcelain thing on the floor that drains into a bucket with no water connections. BUT OUR HOUSE has an American style commode and lavatory with hot and cold water, a Japanese style tub, which is better—it is a tile square built-in affair and deep. There is a small room she calls the pantry, but I call it a kitchen, for it has hot and cold water. There is a cabinet top-like affair, made of cement or something similar, with white tile fencing off a sink-like affair with a drain.

"There is a small screened cabinet, a two burner hotplate, also a one burner hotplate, but only one plug, so only one can be used at a time, but the electricity is insufficient to cook with. There is a kerosene refrigerator with a small deep freeze unit in the dining room. The sitting room used to be two rooms, but the sliding door walls were taken out. Everywhere there are sliding doors, so you can almost remove a wall by sliding back a big door made of heavy cardboard over a wooden frame (I think) and papered with a heavy cream colored wrinkled paper. The sitting room floor is completely covered with a finely woven smooth straw mat that really is a sort of mattress, for it is about three inches thick, with straw on the inside. The other floors are highly varnished dark oak color. We have to take our shoes off at the door and put on house slippers.

"The house is enclosed by a high wall and has a tiny garden or yard. She has planted and cared for each plant herself, and some are rare. She has a lovely wide walk of red tile. The furniture is of bamboo. There are almost walls of windows in the front bed room, sitting room, and dining room. I really am proud of our house. It is plenty big, or rather too big for us—and much too high class. Missionaries are supposed to live sacrificially, I thought. Maybe the Lord is gradually letting us adjust to things, for which I am more than grateful."

"Our bed room is small. I do not know how we will get three beds in it. Miss Stella had single beds in the bed room and in the guest room. Our things (our big bed from Hong Kong) should be here tomorrow. We bought the cutest baby bed, of ratan. Japanese houses are not made to heat. We can put a charcoal burner in the bathroom if we need it. The hot water tank is heated by kerosene. We bought a kerosene heater that really makes our room cozy, except for fumes and soot!"

Jack and LaTrell later had to give up this nice home and move into one made out of bamboo and mud, where they lived for four years. This was their own, and remodeled to their own design with an American kitchen, also a yard, but the materials were poor. It was close to the church. When they returned to the States on furlough

in 1960, this house was full of termites and much in need of repairs or of being replaced by a new one. Although LaTrell called an inside room of the house rented from Miss Chen a kitchen, the actual cooking was done in the outside kitchen on a charcoal burner. One always takes his shoes off in the vestibule of a Japanese house, and grass slippers are worn, but to step down into the outside kitchen, the grass slippers must be exchanged for thick wooden slippers. This ritual is a nuisance, but the outside kitchen floor is often wet. They had electricity, but it was too slow for cooking.

LaTrell tells of how the houses were heated. "The houses are not heated by anything, for it is much too pleasant (ha!). When it is cloudy, it is cool, but if the sun ever shines it is very warm. One day we were cold, so we brought in the small charcoal burner (it looks like a flower pot with a hole in the side where you can cut down the heat by sticking in a wet rag). We baked a sweet potato and boiled tea water while we were studying around the stove. But it hasn't been that cool since."

One of LaTrell's greatest aids to learning the language came when they employed a young Taiwanese girl who spoke Mandarin to help with the chores around the house. This forced LaTrell to speak the language. Jack was really her teacher, but this girl also helped with learning Mandarin. LaTrell says, "Before when people came who did not speak English, I just sat back and looked dumb and let Jack do all the talking, but now it is sink or swim, so I have learned more Chinese in the past twenty-four hours than ever before."

"May, the girl, I do hope does not wear out, for there is so much to do. I wore her down this morning shopping in the market. Then it is a real ordeal to clean and wash everything (food), soaking it all in a disinfectant solution, rinsing and putting it away. May's girl friend, who has worked for Americans, spent the night with her, so the three of us went shopping for groceries."

"This afternoon May is doing all the wash by hand. I have washed only a very few things since being in Taipei, so everything is dirty. I am so thankful for her, for I had spent all my time cleaning house, cooking, boiling water, cleaning woodwork, washing a few things, chasing John, and was so heavy on my feet then. Now I hope to write a few letters (overdue) and study the language and the Bible." On January 14, 1954 LaTrell wrote—

"WE GOT OUR THINGS, except the Jeep. It has been like Christmas unpacking everything. It is all there and in good order. We are so glad to get everything. I can't tell what we are most proud to see. May has really enjoyed it all. A lot of things she had never seen before. The Sears catalogue was especially fascinating. She thought the hats were rather silly and ugly (women don't wear hats here). She had never seen an electric sewing machine. Now it is harder than ever to convince her that we were poor there. She cannot believe I did all my work and went to school, and that we could not afford to eat just anything we wanted. Not that we are rich here, but she has been raised in such poverty that anything seems big to her. And also you never realize the social standings of the poor there, until you travel and compare them with the poor elsewhere."

In comparison we were millionaires—a refrigerator, car, good clothes, food and a million things you take for granted."

On January 15 they got the Jeep, and Johnny immediately said he wanted to ride in the Jeep to see Marshal. This was Hal Marshal, LaTrell's brother, who was all the way across the ocean at Lubbock, Texas. Jack and LaTrell got a laugh out of Johnny's request, but it gave them a lonesome feeling and hurt a little inside. At the same time they received a refrigerator, a gift from the Y. W. A. girls of Central Baptist Church in Lubbock, Texas. They were glad to unpack and use it instead of the kerosene one belonging to Miss Chen. A missionary couple was leaving Formosa and advertised a few things for sale. The Batemans decided to buy a Spindryer washing machine and an ice cream freezer from them. While in Hong Kong they had purchased a large bed, a baby bed, and a four octave pump organ. LaTrell enjoyed shopping in Hong Kong. She said of it in comparison to Taipei—

"There are worlds of difference between Hong Kong and Taipei. I like Hong Kong, for I had about learned how to get around, and it is a marvelous shopping place, but it is spiritually cold because of the rush, rush to make money. Taipei is quiet. Beggars and people carrying wares at the end of bamboo poles were as thick as could be in Hong Kong, but I have not seen a beggar here, and only one or two carrying loads, and I am sure they were not venders. Also, there were rickshaws in Hong Kong with half-starved men pulling them. Here the pedicab (bicycle cart) boys are healthy looking. There are a lot of people here, but they are not so crowded. We seem to have gotten here at the beginning of the rainy season, for it has been mostly cloudy since we left Japan. The sun rarely shines during the rainy season. This means no picture taking."

### TIME OUT FOR WORSHIP

One of their first religious experiences in Formosa was that of listening to the radio broadcasts of Billy Graham and Charles Fuller. This helped their thirst for the Word some, but it did not suffice, for it could not give them Christian fellowship. During their first week in Formosa, Dun Lue's folks took them by the Southern Baptist Seminary to see Rev. Culpepper, but he was in a meeting, and they did not have time to wait. They did get to meet another preacher, Max E. Pettit, from Abernathy, Texas. They went to the American consulate and registered. On Sunday morning, November 22 they visited the largest Southern Baptist church in Taiwan, which was in the southern part of the city. LaTrell wrote about this, saying, "I was made very homesick for its architecture is a duplicate of Central's but about one-half or two-thirds the size. Max Pettit from Abernathy preached. I don't know when I was ever in a more spiritual meeting."

On Sunday evening they attended another Southern Baptist church. LaTrell said of the services there: "They pray with burdened hearts, and they say 'amens' during the prayers. The building was open on both sides, sort of a semi-arch building. After a short sermon, they took the Lord's Supper, then had a business meeting—so much like home, except when they were voting on the letters they had received,

they voted on each one separately. The women sit on the left side of the building and the men on the right."

It was good to visit the other person's church, but Jack and LaTrell wanted a work of their own as soon as possible. Their first plan for such a work was to start an English Bible class. They knew that some of the natives would be interested in studying English, and in this way they could use the Bible for a text and teach them the Word of God at the same time they learned English. Two of Dun's friends had come to see them almost every day, seemed to be interested in a class, and thought they could get several of their friends to enroll. The main problem was that of getting sufficient inexpensive Bibles in modern English, for that is what the students would want to learn. There was a bookstore at the Southern Baptist Seminary, and the American Bible Society office had Bibles on order which could be bought when they arrived. This proposed class had to be postponed for another day, because they had no Bibles. LaTrell said, "Jack bought a Chinese Bible that has the pronunciation beside each word. He is learning to read from it. I am learning the pronunciation symbols, for they are the key to the dictionary."

### CHINESE FRIENDS IN AMERICA

Jack and LaTrell knew that for their work to be effective they had to be accepted by the people of Formosa. They worked at the job of making friends. "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother," Proverbs 18:24. Without friends to help them they would have found it difficult to begin a work for the Lord in Formosa. Their first help came through contacts they had made in the States.

In her letters LaTrell often mentioned "The Boys," which was in reference to some of the ten Chinese boys who were stationed at Reese Air Force Base from May through December of 1952. Jack had met these boys, and through his influence, and help from many of the members of the Central Baptist Church in Lubbock, they attended services at Central and were entertained in many homes of the church members. Due to their language handicap they preferred individual and private study. Several of the church people helped teach them the Bible, with Vera Johnson, LaTrell's aunt, as leader in this work. Others, especially the Buck Chessers, who lived near the Base, were a great help in giving them transportation. As a result of this interest seven of the ten were eventually won to the Lord.

Charles Chao was the first to understand, believe and accept the Lord Jesus Christ as his Saviour. While on a mission over Communist China in February of 1958 his plane burned and he failed to return home. Bill Chu was the second to be saved. He was a very close friend of Charles. LaTrell gave him the name of "a good missionary." Then there were Peter Yew and Don Wan, who also accepted the Lord as their Saviour. Henry Wan held out a long time, saying he did not need God to help him fly the plane. But one day while in the air, he realized his own weakness, came in humble repentance and was gloriously saved. James Yew was the last one to be saved at

Central. After returning to Formosa he married a non-Christian Chinese girl on October 9, 1954. His wife Jade was a burden on the hearts of Jack and La'Trell.

Paul Tsai was the only one of the seven Christians not baptized at Central Baptist Church. He was saved and baptized in another Lubbock church, but the Batemans were thankful that he had found the Lord as his Saviour. Three of the ten—John, Lee and Frank—accepted very few invitations to things in town, and therefore did not listen to the Gospel very often. Frank was the only native Taiwanese of the ten and appeared to be more distant in nature. He was later killed in a plane crash. The other nine were all from mainland China. Don and Henry came from near Jack's home of Tientsin. Lee lost his life in the sea in September of 1953. John was the one who refused to come in to hear the Gospel. Lee and Frank followed his leadership and stayed with him. After Lee and Frank lost their lives John repented and wrote Vera Johnson that he had trusted the Lord.

When the Batemans attended school at Wayland College, they became acquainted with several students from China. One of those foreign students was Don Lue, a son of one of the officials in the Chinese (Formosan) government. His parents and friends, though not interested in the Gospel, were a great help to the Batemans in Formosa. When a Chinese is befriended, he, his relatives and his friends are indebted to the one befriending for the rest of his life. Don Lue came to Wayland in January, 1953, and spent much of his first semester in the Bateman home, since his language barrier prevented him from doing much school work. Don Lue is his real name. Most of the Chinese have such difficult names for Americans to pronounce that the first thing they do when coming to this country is to adopt an American first name.

Stephen Liu came to Wayland about January, 1952. He originally came from the center of mainland China. Since his parents were very wealthy, he had little hope of their being alive. In a round about way he had received word of their torture and death by the Communists. Stephen received a degree from Wayland, another from the University of Texas, and on to obtain his doctor's degree. Charles Liu was a student in Wayland until he transferred to an engineering school in Urbana, Illinois. His brother and sister escaped Red China and made their home with an aunt and uncle in Taipei. Daniel Lee was another boy who stayed in Wayland for one year, then went to a school near Chicago. Another acquaintance of the Batemans at Wayland was Mr. M. P. Lee, a middle-aged man from Hong Kong, where he was principal of a Baptist school for boys. While in the States on a leave of absence he received one degree from Wayland and another from Baylor University, both in less than four years.

### NEW FRIENDS IN FORMOSA

Some of the longest days for Americans abroad are American national holidays with nowhere to go and nothing to do. La'Trell had little to say about their first Thanksgiving abroad, which came the same month they arrived in Formosa in November of 1953. However,

she does give an interesting account of the 1954 Thanksgiving Day, which they enjoyed in the company of others. She wrote—

"Thursday morning we went to the American Thanksgiving service for the MAAGs (Military Assistance Advisory Group) and missionary personnel at the Southern Baptist Church, a lovely new building. Lee Homer is the chaplain for the MAAGs there. The preacher who spoke preached on the ten lepers, and I have never heard a better sermon for Thanksgiving. He put the Gospel in it too. It was wonderful, and we were so starved for a good gospel message in English, which made it all extra wonderful. After services Jack got to talk to one of the elderly missionaries there, a Rev. Larson, and found out that he had been in Shan Dong where Jack stayed with John Blalock and went to school. He knew Blalock, and Jack told him he was in Japan now, was married and had two boys. Bro. Larson said, 'Well, I thought he adopted two Chinese children.' Jack said, 'That's me.' Well, they had a good time visiting then.

"We had a big dinner with two turkeys, pumpkin pie and all the trimmings. The children had a good time too. It took exactly five hours to return by car, including three short stops."

The Batemans made friends among the MAAG workers. LaTrell mentions a few of them, saying, "We have become acquainted with Dr. and Mrs. Bean with MAAG, and who are going home the last of the week. We met them when we bought our kerosene cook stove from them, and have since bought the kids a plastic swimming pool, a travel ice box, and cooking pots from them. They are the kind that you feel you have known a lifetime when you talk to them a minute. We invited them here for supper one evening, and I have gone shopping two afternoons with her, to translate for her in buying a set of dishes for serving Chinese food. It was real work, for it is almost impossible to get everything in the same pattern, so it was a matter of going from tiny shop to tiny shop, seeing what pieces they had in what pattern. I went through the same thing for myself a few weeks ago. She finally got almost a complete set.

"Well, one day she took me with her into the PX and Commissary. It was my first time, and my eyes were popping. Just like being home. I had hesitated to go in before, knowing that I am not permitted to buy and must infringe on someone else's privilege should I get a craving for something. But I realized then how good it is to be here away from the American way of 'We just MUST have this,' that keeps the United States families payment poor. Here you can't get, so you don't want. And eating off the local market is so much cheaper than living out of the can. The difference is that here you have servants to cook, and there you open the can or eat out of the deepfreeze, which equals each other."

The Batemans saw a need for more Christianity among the MAAG on Formosa and mentioned it in some of their letters. They met a few fine Christians among them. One was Sgt. Thompson, an American Negro, stationed with the Air Force on Formosa. LaTrell gives a brief account of their acquaintance with him—

"Sgt. Thompson has been a real inspiration. He is truly born-again and loves the Lord. He donated a nice love gift to Mr. and Mrs. Kao who are in real need. We help them each month, but they need



Leroy Barton, Ann, and Jack Bateman. In the background is a place where gold colored paper money is burned in order to send it into the spirit world for the use of deceased loved ones.



This is an idol of Kan Ying or the goddess of mercy who is one of the main patron goddesses of Taiwan.



This lady is in front of a temple selling incense and a kind of paper money. In front of her are rice cakes used for offerings. The money is burned.



These ladies are asking good fortune from their gods. The worshipper first offers a prayer then chooses a stick. The number on the stick is then found on a piece of paper on which their fortune has been written.



is a picture of a very usual scene in the East where Buddha  
Died. Shown is food that has been brought and offered to



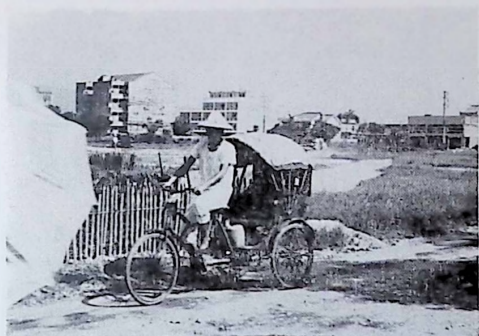
A worshipper at a Buddhist altar.



Truth is being taught to these children. The surroundings  
as decorative as some of the heathen altars, but the Word  
being offered them is worth more than all the world. Mission  
to point these and others to the Lamb of God.



In many sections of the world the ox is still the beast of burden. Water buffalo are used in other countries. This is a typical scene in Formosa.



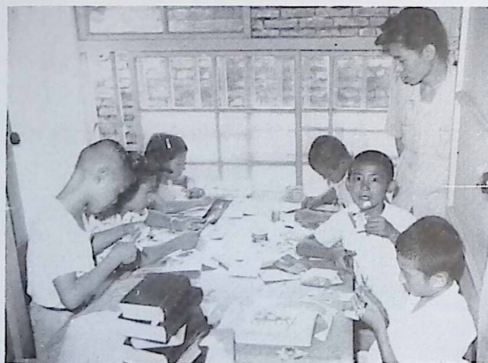
The pedicab is used extensively in Formosa. These are replacing the rickshaws in many cities of the East.



A guest in the Bateman home. The hostess does no work when visitors come to see her.



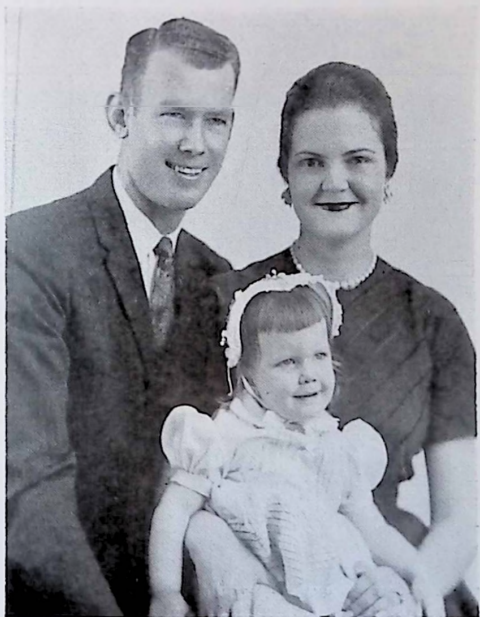
Junior choir singing at a Christmas service. Below Bateman boys (3) are the group on the floor. This picture was taken during the New Year's watch service. Over seventy were present for this service.



A class in Vacation Bible School doing handwork.



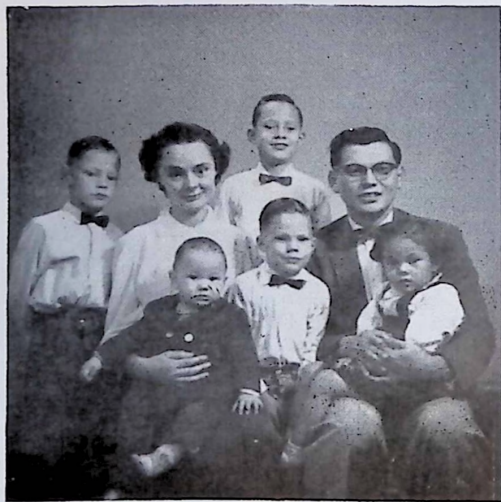
Dale and Ethel Breedens and Family. The Breedens work with the Emmanuel Baptist Church.



Dale and Barbara Thornton and daughter. The Thorntons join the other missionary families.



It is always a pleasure to have friends from "home" visit the mission fields. Julian Anders of Tennessee stops in the Bateman home. He and Jack went to Tokyo, Japan to organize a church in that city.



It is no longer "Two for God" but now "Seven for God." Bro. Jack stated they were "growing" their own missionaries. The entire family helps in the work. The boys give out tracts in the vicinity of the church and urge passers-by to come inside for services where they may hear the Gospel.

more. He has given a lot to a local orphanage. He gave his testimony one night, and Jack translated for him. People really stare at him, because there aren't many Negroes here. Jack met him on the street one day (Thompson was interested in the monkey Jack carried on his shoulder) and invited him home. He is such a radiant Christian that we have invited him to visit us when in town."

The Batemans made their home a place of hospitality, and many people took advantage of their offered friendship. During their first few days in Formosa, they went out to visit Dun's parents. Upon their return, two friends of Daniel, Mr. Maw and his daughter, were waiting to offer them their services. Mr. Maw taught a Bible correspondence course over the radio each day to about a thousand students. His daughter Maria worked at the bank and had been so busy that she did not get to visit the Batemans often. LaTrell said, "Mrs. Maw is a typical Chinese Christian saint. They have six or seven children. I want to be able to speak Chinese with her so badly, for she has a lot of good advice and counsel, if I could only converse with her."

LaTrell received great inspiration when she was invited one Wednesday morning to join Mrs. Harris and Mrs. Footland in their Bible study and prayers together. The Harrises, independent Baptist missionaries, had a family of six children. They had been in Formosa long enough to be experienced in mission work there and so were a great help to the Batemans. Everyone who visited in the Bateman home contributed something to their mission knowledge and know-how. In one of her letters LaTrell wrote—

"The Pull missionaries, two single girls, have been with us this week getting their car and accordion out of customs. Dr. Harris has made our home a retreat and often drops in for meals. I think it is a real compliment when people seem to enjoy coming to our house. I have learned to keep the refrigerator stocked, for we are more likely to have an unexpected guest than not. An American boy who is a student in the political college outside Taipei was our guest over the week-end. Also, Captain Lee, a Chinese Air Force man, often comes in for the week-end when he can get off. Charles Chao came by for a brief minute, but I was gone and did not get to see him. Micky (Mrs. Johnson) compliments my Chinese cooking by having lunch here several days a week. Rod, her husband, is not home for lunch. I am thankful the Lord has given us a nice big house in which to entertain.

"This week the Kirkpatricks from Taichung have been here to welcome a couple of their mission coming from Canada. They have two precious little girls the age of John and Paul. The youngest got sick with the 'flu' Monday night after arriving (we are now in extreme epidemic here), and the mother got it the next day and has been sick all week with high fever. She was some better and went home with the rest this morning. Three others of the mission came yesterday. Ruth Duncan had to come to Taipei on special business and arrived Thursday night. Counting us, we had fourteen to sleep here last night. Two of the girls brought their own air mattresses and bedding. Praise the Lord for a big house and lots of beds! Another blessing—the girl who was supposed to be cook, had such an awful attitude, grumbled

at everything we asked her to do, was off Thursday and did not come back until this morning to quit. I was so glad not to have her under foot to make me mad."

More of the Batemans' hospitality was revealed in a letter written as early as June of 1954. LaTrell said, "We celebrated our anniversary Saturday because Sunday, June 27 was so busy. Jack gave me an electric mixer! He got it from a returning MAAG family. We made mayonnaise the first thing, and it was so easy and so nice—the last batch I tried, I made a mess. Then, after attending the wedding of Doug and Lela Sparks, and the reception, I was treated to a surprise supper at the Grand Hotel, with the Logans as our guests. The hotel is on the side of a mountain, in lovely surroundings, no other buildings close by, only trees around the mountain. They cook delicious, fancy American food.

"I had a letterhead printed on stationery for Jack. Sunday, when the Bible class boys came, they brought us a lovely cake with '4th Happy Anniversary' on it. We invited the whole congregation (14 of them) to stay for lunch. I had bought the whole leg (ham) of a hog and baked it all day Saturday. Then we made sandwiches of it for Sunday, with fried potatoes, and banana ice cream (our own bananas!). We often have most of the congregation for lunch, so I am trying to think of a big dinner that can be cooked on Saturday.

"We have enjoyed fellowship with the Logans. They are the Bible Baptist missionaries here (branch of the Fundamental Baptists). They have a house that looks like something off the cover of *Better Homes and Gardens* magazine. I wrote you a long time ago that the mountain moved, upset their foundation, and moved the house; so they tore it down and rebuilt it. It is lovely all over, and she sees to it that the housekeeper keeps it that way—literally spotless. She did have three girls: one to cook, one to wash, and one to clean house and look after their year old baby. The wash lady began taking things, so they fired her, and she is doing the wash herself. They have tried to find a washing machine like ours and could not, so we have all agreed on a plan. They are to keep our machine and do our wash and theirs. She was really thrilled."

While Jack and LaTrell were proving themselves to be friendly in Formosa, their friends back in the United States had not forgotten them. LaTrell revealed this in some of her letters back home:

"We appreciate deeply the church's desire to help us and send us things. Surely with the list I am sending, and the old list, there should be enough needed articles for all interested to have a part. Unneeded things cost too much to send, and I have listed everything I could possibly think of we could use, especially if we are to go home in a year or two. Other than the listed baby needs, I have enough for an orphanage, and it is difficult to give things to the Chinese without stirring up jealousy. I have so many things which I would love to give them if I just knew how to do it wisely."

On June 18, 1957, she wrote about some of the gifts which arrived from Central Baptist Church in Lubbock: "One of the packages of things from the church arrived last Friday!! WOW, were we ever excited! It is the box containing the communion set, quilt cover, and boys' clothing. The boys had only two vitamin pills left Friday, and

the box came just in time for them to continue their vitamins Saturday! I have not figured out what is so much about taking vitamins, but they beg and cry for them." Her humility and gratitude was also expressed in a letter written on July 3, 1957: "The second box arrived Monday morning (the gifts from Central and friends). I have never seen so many nice things!! The church friends and you have been too good to us! I do not know why the Lord is pampering us so; we surely do not deserve it."

## CHAPTER FOUR

# HOW CHINA LIVES

"And into whatsoever city ye enter, and they receive you, eat such things as are set before you," Luke 10:8.

### TOPSY-TURVY WORLD

The Orient is the part of the world where many things are done backwards from the way they are done elsewhere. The Old World, especially Japan and China, is the world of the aged more than that of youth. Jack says, "Age is respected, because age is wisdom." In this upside down world people read from the right side of the page to the left. They begin with what we would call the back of a book and finish with what we would call the front.

Japan has automobiles, bicycles, and motorcycle cars for transportation. Rickshaws and small cars are found in Hong Kong. The pedicab, a bicycle taxi, is more common in Taipei. In giving an account of a taxi ride in a 1946 Chevrolet in Tokyo, from the airport to the hotel where they had reservations made for them, LaTrell says, "The ride to the hotel was an experience! He drove fast, honking the horn almost constantly. Bicycles and motorcycle cars were thick. They drive on the left side of the street. The hotel room was nice and in the American style, except that kimonos were furnished." She found that taxi rides in Hong Kong and Formosa were sometimes similar. Fast driving and honking of horns seem to be a custom of both Orientals and Latin-Americans. Those who have traveled in Mexico or South America know this to be true of those places.

China is the land of negatives. The "Ten Commandments" are expressed in oriental style. The sayings of the three monkeys are oriental: "See no evil, hear no evil, speak no evil." Direction markers read, "Don't turn left," instead of, "Turn right." Carpenters saw or plane wood mostly by pulling their tools toward them instead of pushing from them. In one of her letters from Hong Kong, LaTrell referred to a Chinese meal and other things of interest: "We were entertained by Mrs. M. P. Lee (Mr. Lee was in Wayland at this time) and by Mr. and Mrs. Lum, principal of the Pul Jin school, at noon with a real feast (seven course meal). Then we went to the school to watch a track meet. Afterwards, with other missionaries and friends, they took us on a fifty-six mile tour around the 'new territory,' where we were only two miles from the Communists. The farm areas were the most interesting—beautiful tiny farms tilled with the most exacting care—little villages and markets, consisting of about three blocks of open stores—flocks of ducks—beautiful mountains—

laborers carrying their two loads balanced at the end of bamboo poles—British soldiers and armored cars which, with the many army posts, made us feel that the area was fairly well protected."

In the United States of America most housewives do all their own work around the house. To have servants is an exception. But in the Orient, it is an exception not to have servants. Servant girls in Hong Kong were called amas. Jack's mother had one such girl which LaTrell describes by saying, "A sweet round-faced girl is Ama. She looks to be sixteen, but they say she is thirty-two. She cooks, washes in the bathroom each morning everything worn yesterday, irons and cleans house. I'll never get used to the idea of amas. A popular style among working women is trousers and shirt worn on the outside. Babies are carried on the back. The Englishmen are comical looking in their short breeches and high socks. American styles are popular with the rich. I really like the part of Hong Kong that I have seen. Every inch is used, but it is much cleaner than I had expected. There are a lot of poor coolies. Here in Hong Kong the water supply is very limited; so there is running water only four hours each day; therefore, they keep the bathtub full. Electricity is used for cooking." When the Batemans arrived in Formosa, they learned that most homes there are built in the Japanese style, and found people living a simple way of life, even more so than in Tokyo or Hong Kong. LaTrell said, "We learned to enjoy the simple way of life, for joy is of the heart."

### GOING TO MARKET

The simple Chinese life, where very few people have refrigerators, required LaTrell to go to the markets every day to purchase fresh vegetables and meat for cooking. She gave an interesting account:

"This morning was my first shopping trip to the market. It is a custom, or perhaps customary in the Orient, for someone to be in the house at all times; so I have had to stay constantly at home, except when I went to the doctor, then Jack stayed. I'll never like the idea of having a girl to help with the work, but I am thoroughly persuaded of the necessity of having someone here in the Orient. May was born here in Taiwan, therefore speaks Taiwanese, which is a help, for she can get better prices at the market sometimes. Some vendors have prices for Taiwanese and higher prices for foreigners (mainlanders and real foreigners).

"I'll tell you of my trip to the market—a real experience! May, her girl friend and I went shopping for groceries. Chung Shan Road—the wide main thoroughfare from north to south, in the northern part of Taipei—is about one block from here. Chung Shan Road is lined on each side with shops, that are rather booths in the wall. Some office buildings are there too. We went about five blocks from home to a small, muddy alley with vendors of fruits, vegetables, and meat on each side. This alley led to a large building which reminds me very much of the fairgrounds buildings in Lubbock. Here the vendors had booths similar to those at the fair, and each displayed his wares. Hunks of pork lay on board counters, and some hung from strings. There were stacks and stacks of fish of all kinds, shrimp,

and other sea foods, in big pans. I don't wonder that the Chinese students get provoked at Piggly-Wiggly and Furrs' supermarkets, for here there are big piles of every vegetable and fruit.

"When you buy meat or something that needs a sack or wrapping, they put it in an elephant ear leaf or water lily-like leaf, and tie it with a strip of leaf, rice straw, or something; however, it is very strong. Fruit is put in straw baskets, and each person takes his own big basket in which to carry his purchases home.

"Being a Texan, I am really embarrassed that the grapefruit and pamelocs (the parent of the grapefruit) are bigger and sweeter than I have ever seen. One-fourth of a grapefruit's pulp fills an average size soup bowl to overflowing. The pameloc's flavor is sweeter than any orange.

"Most foods can be bought here, and those in season are very cheap. Jack bought a bunch of bananas figured at about three cents per pound. However, things like milk and bread are high. Whole powdered milk runs about 96¢ a pound, and a section of bread about 6¢ for three-fourths of a pound, which really is not too expensive. Meat averages about \$9.00 N. T., or 36¢ per pound."

LaTrell said, "You can get the cut of meat you want if you go early enough. Prices are haggled over. Vegetables have to be washed and lettuce soaked before eating." In another letter a few years later she gave this splendid description of going to market: "I find the market a most interesting place. In a large barn-like building the vendors each have their stall where some display fresh vegetables, some sell fruits, meats, or sundry articles. The fish mongers have a most interesting variety of fresh fish, shrimp, oysters, crabs, and squid. The pork and beef is carved on the spot and displayed on an open counter for the inspection of the customers. There are baskets of live chickens, ducks, and geese, and displays of freshly killed and dressed ones hanging by their feet. There is very little canned goods, for most food is sold fresh each morning. The market is a collection of private enterprises, with each merchant specializing in only one classification of food. It lacks the spotlessness of an American supermarket but has the enchantment of the Eastern way of life.

"There are two excellent shoe shops here that make shoes to order; they are expensive, but they are also the best quality. Shoes bought in the regular stores here are not made right, nor large enough.

"As for kerosene, we buy it in five gallon lots. It used to cost \$27.5 N. T. each time, but now it has jumped overnight to \$40. N. T. The idea is to cut out the importing of crude oil by making it too expensive to afford, and thus eliminate the government's need for American money.

"We are thinking of buying a car here instead of repairing the old one, which would be about the same price. Cars here are getting cheaper, but licenses more expensive. We can sell our license for \$500.00 U. S., but we can also transfer our license to another car, thus we can buy a car without license much cheaper." (This situation changed in 1959 and 1960.)

In marketing or in hiring work done it is so easy for the foreigner to get cheated. Jack said, "You don't trust anyone you don't know." You haggle for better prices, and even then you may come out the

loser. LaTrell told of a lesson she learned: "We had a man to paint the front door and surrounding woodwork six days ago, and it is still not dry. I paid him way too much for paint, and yet he used a cheap kind. You can't keep from getting cheated here if you depend on the honesty of others—just a part of the Orient."

### SOMETHING TO EAT

A person had to make a close inspection of the container to know whether he was buying the genuine or an imitation American product. LaTrell had some trying experiences at cooking without the tested products she was used to in the States. She said, "We really like our girl. She thinks the way we do is the funniest she has ever seen, and I suspect that we are a three-ring circus to her. My attempts at cooking American food have been especially hilarious. I tried to make hotcakes, and they turned out to be fried glue. I discovered that I had mixed the package of flour and one of starch, thinking it was flour also. Then, I put fresh pineapple in a pudding, and it turned so bitter it gave us 'goose bumps' to taste it—so I quit. Chinese food is good—if we don't turn to rice! May is a good cook, if left to herself. We eat lots of fruit; it is cheap, and the stand is near by.

"May and I cooked supper together tonight. She usually does it all. We had fried duck, creamed potatoes, white gravy, Chinese style green beans, and cauliflower. On Thanksgiving evening I tried to cook an American dinner, and it was a fair substitute. We had southern fried chicken, Chinese style green beans, fruit salad, candied sweet potatoes, creamed potatoes and gravy, sliced tomatoes, and banana pudding. I borrowed my neighbor's cook book, so it was a success for time. I got so hungry for sweets and wheat products that I tried to make donuts, and I used duck eggs which are bigger than hen eggs. I could not get it stiff enough to cut, so fried it anyway; they are fairly good.

"There are bakery shops where we buy bread and pastries real often. Their cookies are good, but not as sweet as there in the States. Jack bought my birthday cake from Kissiling, a bakery and restaurant man from Tientsin, who really makes good things. He bought bologna there once. Every store and restaurant has above their sign the province the owner comes from.

"A family from Hawaii gave us a stack of old *Readers Digest*, and the article "Made in U S A," in the November 1953 issue, is every word true. I thought I could buy Wrigley's Spearmint gum until I looked real close and saw that the name (Wriggles) was not quite the same, although the color and design of the wrapping are exact duplicates. There is an endless list of such articles on the market here that are changed only enough for an American to tell that it is not a genuine American product.

"We can get 'pop' here—a highly carbonated orange and something kin to 7-Up. Bean candy is good. To make it, big kidney or red beans are boiled in sugar and the required amount of salt, drained, then rolled in powdered sugar. The Fine sisters brought some to John, but he does not like them, because he says it is 'dirty.' Jack's

people bought baby food for us in Hong Kong, and it cost 20% for customs, out of Keelung. Some friends paid 120% customs for some chocolates which their family in Hawaii sent to them."

For breakfast they would sometimes eat eggs and toast, or soy bean milk, called 'doo fu chiang.' Bacon was cooked only for company. Their lunch was usually a Chinese meal, and their supper an American meal. LaTrell wrote, "We eat Chinese food except for breakfast. It is good in both taste and nutrition, and much less expensive. Since this is a semi-tropical island, fruits, vegetables and sea food are plentiful and cheap. The Chinese eat a lot of doo fu (a curd made from the milk of ground soy beans), which is delicious, inexpensive and high in calcium, protein and fat. We cook almost altogether with peanut oil. We have not bought any peanut butter yet, but it can be bought. I am trying to teach May to make cookies, but it is so hard to find time for such small matters.

"May had to go home yesterday to renew her identification card; I have been cook and housekeeper on top of my regular work, and I have accomplished exactly nothing. Cooking takes forever, for each time we descend into the kitchen we must first go through the ceremony of taking off our slippers, or bakias (Japanese shoes made of a carved slab of wood, with a strap over the top). This is because the cement kitchen floor is wet and dirty, and shoes are not to be worn inside Japanese houses.

"Another custom that takes a lot of time is that of running to the gate to open it every time someone comes. Each yard has a gate at the street entrance. There is a button on this gate that rings a bell in the house. The gate is locked from the inside; therefore, someone from the inside must open the gate for the peddler, visitor, neighbor children, or even family members who are out. This can, and does take a lot of time at the Batemans'. It was something our little boys later learned and liked to do."

### CHINESE CELEBRATIONS

China has no holidays, but they do have political celebrations which have been established through the centuries. The Chinese have four thousand years of written history, plus one thousand years of legend. Everything in China is based on apprenticeship, even for some professional workers, with the apprentice beginning without pay, except for room and board. If a machine part becomes broken, the part is not ordered from the factory but is hand made. Labor is cheap. A person can get a haircut, shampoo and shave for only fifteen cents. People work all the year without a holiday. They may have a few days off during their most important celebration, that of the Chinese New Year, which follows the lunar calendar. Jack said:

"It is a great occasion, with new clothes, fire crackers and money for the children, and rice cake and countless delicacies for all. Everyone adds a year to his age. Arrangements are made for all debts, and employees are hired or fired. All friends and relatives are to be visited and greeted with 'Have happiness (or congratulations) and get rich.' The mouths of the kitchen gods are stuffed with sticky rice so they cannot say much when giving their report to the main god, or stuffed with sugar so their report will be sweet words."

As to this celebration LaTrell also had something to say: "The Chinese really celebrate on their New Year. On New Year's Day, February 3, we had the Dr. Youngs, the tourist couple from Hawaii, over for the day, then went driving for a few minutes in the afternoon. Everything was locked hard and fast—an odd scene here. Most businesses stay closed several days, but the employees work all year without taking a day off until now. The custom is to visit all your friends and relatives and wish them 'happiness and get rich.' When guests come, you are supposed to serve them 'sticky cake' and other knic-knacks. 'Sticky cake' is made of a glutinous rice boiled with sugar, ground, and then cooled. There are lots of variations, such as white, brown, pink, or the tan color of lye soap. You slice it into wedges, dip in an egg batter, and fry in deep fat. It is delicious, fattening, and also causes many a stomach ache. We have been given about five of these nien gow (year cakes). We'll never eat it all. I have never seen so many delicious confections as can be bought now. Jack bought a confection that looks and tastes like it was powdered sugar, but is really made out of the inside of beans. It is so good! The most popular kind of candy is candied fruit like tiny plums. On New Year you are supposed to give the servants and children red envelopes containing money. The kids received about sixty dollars, and Jack and I each received an envelope from Jack's mother with one Hong Kong dollar—for good luck!"

#### ORIENTAL WEDDINGS

One of LaTrell's most descriptive letters was the account of an oriental wedding, written in May of 1954. She wrote: "Last Saturday we attended a Chinese wedding. The oldest Fine sister got married. They have not been in Bible class for a long time. Her sister came and gave us the invitation—a red card engraved in gold, with a red envelope. Bill went with us. It was held in a MAAG recreation hall. The front was elaborately decorated with large pieces of red cloth, with big gold characters of 'double happiness' and inscriptions that read, 'This was the act of God that these two from so great distance should come together.' As we went in we wrote our name on a piece of red cloth with a brush, then gave a gift of money wrapped in red paper with our names on it (already prepared at home). There were round tables along both walls, and a big empty spot down the middle of the large room. Here the people milled around talking to each other. The speaker's stand was on the platform at the front of the room, which was also covered in red cloth and had two red candles on each side. There were flowers before it. As we sat down at the table we were offered candy for the children and cigarettes (refused of course). We talked, and the brass band played until the bride and groom came. They played 'Rose, Rose, I Love You' (a Chinese song, really) and 'Sue City Sue.' The noise was terrible, with everyone talking and the band playing. The sisters introduced us to their parents. Their father is the professor of philosophy at the university.

"After about thirty minutes or more of waiting, there was suddenly a great banging of firecrackers, which announced the arrival of the bride. She stepped into a little room at the entrance, then two

people who were the 'introducers' and four others who were witnesses. The introducers are supposed to be people who introduced the couple to each other (or the cupids). Red is the color for happiness. These six people went to the platform and stood in a row. As the band played the wedding march, the groom came forward (a little too quickly), then a little boy carrying the seal (signature) of the bride and groom, and immediately behind him was a little girl scattering flower petals. Last of all, the bride on the arm of her tall, handsome brother slowly came down the center of the room. The guests were standing on both sides trying to see over each other. As the bride and her brother reached the groom, the brother left. The groom lifted the bride's veil, and they bowed to each other, then faced the front. The bride's dress was like ours in the United States. It had a long train that dragged on the dirty floor. Each of the six people made a speech. There was one woman introducer who said the groom was now making an unconditional surrender and must follow his wife around as her devoted servant. After the introducers spoke, the bride's father made a speech. It was all in the spirit of joking (as far as I could understand). It was so noisy that only those who had pushed to the front could understand. During the ceremony the introducers each stamped their seal on some documents. As the bride and groom left, they were showered with many colors of confetti.

"As soon as the bride and groom had left the room, tables were put up in the middle of the room. The bride changed clothes at least twice during the evening. We found seats at a table. On each table were placed two bottles of rice wine. We were most fortunate in that at the table where we sat no one drank. We were served about ten dishes, one at a time. First there were cold cuts, pickles and potato salad (you often see western ideas). There were lots of seafood courses, a steamed duck, sweet rice, soup, shark's fins, etc. I think they had specially appointed one of their friends who speaks English to sit at our table to entertain us, for I didn't understand Chinese too well then. I counted fifteen tables. The bride and groom had eaten previously. They went from table to table toasting the guests. Someone went with them carrying a tray with a lovely tea pot filled with tea, soda pop, or something resembling wine, that the bride and groom drank while toasting the guests. Some of the guests got roudy with their teasing and insisted that they drink the wine instead. The bride's brother drank so much that he was a little silly. We decided that was the last unChristian wedding that we were going to attend, now that we had seen what they were like. It was all very gay and festive, but left us with a feeling of emptiness and insincerity, for it lacked the holiness and sacredness that we cherish as the essential part of a wedding. But that cannot be for those who have no knowledge of the Holy One. I am so glad that we were not married under this custom.

"Last Saturday afternoon we attended the wedding of a missionary couple. Doug Sparks with Youth for Christ mission met Lela while in the States, but never had a date with her. They corresponded and decided the Lord had willed that they get married, so she came over about a month ago to marry him. She has also been working for the Youth for Christ Crusade. She is lovely and intelligent, and

reminds me so much of Dell. Their wedding was so lovely. They said the vows themselves, and did not repeat them. The reception was on the lawn behind the Grand Hotel. The Chinese weddings have a big feast, so when some of the Chinese were going through the line for refreshments, they heaped their plates high, which made the refreshments run out too quickly.

"James, one of the seven boys at Reese Air Force Base (May through December of 1952) was married to Jade on October 9, 1954. Their wedding was very nice, Chinese style, with a short ceremony of introducers, with a few short speeches, then a banquet feast. It was very nice, but far from sacred.

"May was married on July 10, 1955 to a young man from Shanghai. They have been friends a long while. He works in the little shirt factory. She moved away after training one of her friends for a week to take over her place here with us. Ying began on June 2nd. She is very industrious, but she does not speak Mandarin very well. I know she thinks we are brutes. I refused to let her hold Paul (then 18 months old), for she wanted to carry him around all the time; and we also spank boys. She tried to stop me the first time, but I set her straight right then. The Chinese custom is to carry a child until they are several years old. A family of any means at all has enough servants to carry the children, or else an older sister carries them on her back. A lot do not learn to walk until they are three years old, and I heard of one normal boy who walked at five years. And you should NEVER spank a boy! However, I have seen Wang Shru Fu give his a slap, and they are well-behaved."

### ORIENTAL FUNERALS

Oriental funerals are about as noisy as their weddings, and they are strange indeed to people who are accustomed to the more serious Christian funeral. LaTrell said, "Our children are horrified at the sound of pagan funeral music, and you would be too! The weird, mournful wails of the flute and beating of the gongs is truly an expression of the hopelessness of the soul. Funerals are elaborate and expensive. The wealthy hire bands like you hear at a football game, as well as the traditional flute and gongs. Priests chant prayers, incense is burned, and a big feast is held. There is a long parade of bands, casket, mourners, flower wreaths, priests, colorful banners, and a sedan chair carried by two men for the soul of the dead, and sometimes shrines or gods. Mourners are really dressed in course sack cloth and weep and wail in heart rending desperation. Such a contrast to the Christian service where there is hope and comfort and the promise of meeting again in a perfect place those with whom we have to part! I tell you this, because the test of religion lies in what it can offer its followers in death."

## CHAPTER FIVE

# THROUGH OPEN DOORS

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work," John 9:4. "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name," Revelation 3:8.

### GETTING NEEDED EXPERIENCE

Not only must one learn the language of a foreign country, but he must also learn the customs of the land, and the best way of approach to the people. New missionaries can profit by the experiences of those already on the field. Although missionaries may not represent the same church groups in the United States, on the foreign field they can learn from each other. This does not mean that they have to compromise doctrinal beliefs, but that they may use the same methods in their work. About two months after they arrived on the field in Formosa, LaTrell wrote, "Please pray for us that the Lord will show us HOW to start a work. We have never felt so stupid and helpless! We are the youngest missionaries here. Most are oldtimers (not so much in age, but experience) who have come from the mainland."

Soon after their arrival both of them began a study of the language. Jack had been gone from China so long that even he had to relearn much of it before he could preach in Chinese. Ten days after they landed in Taipei Jack purchased a Chinese Bible which had the pronunciation beside each word. This helped LaTrell to learn the pronunciation symbols. Miss Maria Ma, a friend of one of the Wayland Chinese students, became LaTrell's teacher, and Jack employed a young Christian as his language teacher. One of the things they hungered for most was Christian fellowship. LaTrell tells of how they sought for it:

"Sunday Jack attended morning and evening services at the seminary. He said there were a good number attending morning services, but that before the evening services, the Christians stood on the street with tracts and persuaded people to come in. He said the preacher really preached good sermons. The thing I miss so much is Christian fellowship and attending church. This morning we heard 'Back to the Bible' broadcast. At noon we got some religious songs over the radio. It was so wonderful to hear these.

"Margie Bly came to see me Sunday evening. She is an American missionary. She is such a wonderful and sweet person. I wish I knew her better. John and I went with Mrs. Solvick and her little girl,

John's age, to an English Sunday school on Saturday morning. His class of fifteen American children are all alike, in what you can tell they have no one to play with, and sit and sulk.

"Saturday afternoon Jack, David Wong, a Chinese Christian worker, and I went to Peh Toe to the Wego Orphanage to teach a Bible class. I taught 'Daniel in the Lion's Den' on flannelgraph, and David translated."

One of their new friends in the Orient was a Dr. Harris, who seems to have been a great help to the Batemans, by affording them opportunities to learn their way around in mission work. LaTrell told of some of Jack's experiences in preaching for Dr. Harris: "This morning Jack is preaching for Dr. Harris to some of the old head-hunting tribesmen, in Chinese, and a translator is putting it into their language. He has really worked on that sermon, for he is scared to death when it comes to preaching in Chinese. All he needs is self-confidence. Jack has been teaching some Christian doctrine classes for Dr. Harris, who teaches his workers every day. I think his method is best—that of teaching the Chinese workers and having them do the real mission work rather than try to do it ourselves. He has a miniature seminary for them. Once a month he has a Bible conference for the tribal people, and has them studying and listening to preaching from early in the morning until late at night during the days they are there. Yesterday morning Jack preached in the service at one of their little chapels. It needs leadership, and the workers need training, so Jack is helping. Dr. Harris has about forty paid native workers. This is all training for Jack. He should have had some training in the states doing mission work, so we are glad for Dr. Harris to give him the opportunity to get some experience. This is the best place to get experience, for the method of approach is much different with the Chinese who have never heard to that with indifferent Americans who have heard many times."

Actually, Dr. Harris has asked Jack to preach in the small bamboo chapel to keep that particular mission from folding up. That was Jack's first effort to preach in Chinese, and it proved to be the push and encouragement he needed to start holding services in his own home. He preached there for several weeks, then in May, after he and LaTrell had been in Formosa for six months, they had their first Sunday service in their own home. Of the services in their home LaTrell said, "The congregations were never the same. Usually the young men from the political college came. Some of my English students, two girls who lived next door, our postman, and Lt. Kenneth Shren and Captain Lee, and May's friends came occasionally. We almost always had a large percent of the congregation for Sunday dinner, especially the students and military men, but we enjoyed the fellowship very much."

LaTrell could never get over being amazed that so many people had never heard about Jesus. She said, "So many times I have been shocked by the testimony of people who tell me they have never been in a church before, and have never once heard the Gospel." This was a constant burden upon their hearts, and a challenge to them to tell everyone they met about the Lord's salvation for all.

... The burden for the lost was increased when LaTrell attended

a meeting of all the missionaries in Formosa and heard about the many problems on the mission field. She tells of that meeting: "I went to the weekly missionaries' meeting last night. It is composed of every denomination, and many countries were represented. It was a spiritual meeting, and I thoroughly enjoyed it. It was my first time to be in an English speaking service since I heard Jack preach a brief sermonette in Hawaii. I did not before realize the problems of the work here. We need prayer of the I Timothy 2:2 kind, sincere and earnest."

Mrs. Warren Johnson, LaTrell's mother, wrote her about the wonderful women's auxiliary meetings at her church in the States, and LaTrell replied, "You make me so homesick telling about the wonderful and spiritual ladies' meetings. Mrs. Logan invited me to speak to their ladies' meeting yesterday. It rained and only a few were there, but it looked like a crowd to me, for I only teach one or two at a time now. Of course, it had to be interpreted. That is a terrible way to speak, for it is so hard to get any feeling or meaning into a message. It really did me good to go. The ladies gave their testimonies. I did not understand half of what was said, but what I did was a spiritual uplift. I am beginning to be able to understand Jack's preaching enough to follow his story or outline and to know what subject he is talking on at the moment.

"Jack just came in, saying that there were three saved tonight at the Young Life party. I'll explain what that is. It is a group of missionary teenagers, MAAG teenagers, and a few Americanized Chinese kids. So many of the MAAG kids come from pretty ungodly homes. Jack has acted as assistant sponsor of the group. Every other Saturday night they have a party, ending with a testimonial, or a sermonette. About three were saved before tonight. Praise the Lord!"

Some good experience for LaTrell was that of helping in the Daily Vacation Bible School for the American children in the morning for two weeks in July. She writes that she really enjoyed her class of twenty-three to thirty-three third-graders each day: "It has been good to work with American children, for I had begun to feel a little foreign around Americans. They live in such a different world from that of the missionaries and Chinese. The lessons have really been evangelistic, and one girl indicated that she wanted to trust the Lord. Some of these poor children have such ungodly parents, and we have found most of them believing that if they are good they will be saved.

"Incidentally, the committee Jack was on, to do something for the spiritual lives of the U. S. boys here, found a Presbyterian church building on Shan Shan Road, which is near the MAAG headquarters, where the services can be held one night a week for them, followed by a fellowship period with light refreshments, and so that the missionaries can get personally acquainted with them. The chaplain of the Air Force said it worked in Korea. Efforts and prayers are still being made to find a service center for them. If you feel led, that surely is a needful thing for prayer. Our own American boys need your prayers.

"If the consecrated of Central Baptist were united in prayer for some definite thing, it would be a force that the devil and all his angels could not overpower, and something would be accomplished here in

the salvation of souls. The main things to pray for now are: (1) the salvation of May; (2) the interest of Chi and Lee in their souls; (3) that we may be definitely led by the Lord to the place where He wants us to locate permanently. The baby is five weeks old now, and we do not have to stay near a hospital, so we are anxious to be starting a permanent work. It seems here in Taipei that so many people want to learn English. It is good in that there are a lot of contacts, but bad in that their motive is only English."

### PERSONAL WITNESSING

While in California the Batemans had tried to witness to Jack's brother and wife, but they felt that their efforts had been feeble and unsuccessful. In Taipei they witnessed to the servants in their home. La'Trell was very interested in May Chang, their servant girl, and took her to a city-wide revival one night. The revival was held under a shed seating three thousand people. The first two weeks were translated into Chinese and the next two into Taiwanese. Later at home La'Trell tried to witness to May, writing of the incident, "May and I have long semi-intelligent conversations now. I tried my best to witness to her, but only confused her more, so gave up, since I could not explain. Charles Chao, the first of the Chinese Air Force boys to be saved, had taught me some terms such as 'sin,' 'judgment,' etc. May was all ears, so he preached to her, and such a sermon! I was so proud of him. I understand much of it—enough to know that it was simple, logical and pure Gospel. She and I and Jack are about in the same category when it comes to reading and writing Chinese, only they are much higher than I; but we are all illiterate.

"Last Sunday night we got Dr. Fuller and Billy Graham on the radio. Sunday morning two of the boys (who used to be at Reese Air Force Base), Jack and I went to the services at the Baptist seminary. The Chinese preacher dramatizes his sermons, but holds attention. Outside there was a market, and it was very noisy. Sunday night Jack stayed home (someone must stay with the house) and listened to the radio. May and I went to services. She had never heard the Gospel before and could not figure out what he was talking about. From his gestures the subject seemed to have been 'burdens.' So when we got home Jack had a wonderful opportunity to preach to her, for she was full of questions. We often talk to her evenings after supper, when there is no place to go; and we are hoping now to witness to her more—now that her curiosity is aroused. She really thought it strange that we would not let her go to market, wash or iron on Sunday. Praise God for Jack's knowledge of the language when it comes to explaining! Do pray every moment for Jack, but most of all for the lost souls."

May's first time to hear a Gospel sermon was at the city-wide revival, her second at the Baptist seminary, and her third at a revival conducted by a Jimmy Graham, to which La'Trell took her one night. Other opportunities to witness to her came at home. La'Trell mentioned another: "Jack had an opportunity last Sunday night really to preach the Gospel to May, and she seemed to be under con-

viction. Perhaps, we are hoping to reap too soon, but pray that our next letter will have news of her salvation. Pray for Lee and Chi, that there will be an opportunity to witness to them. You asked if Jack needed an interpreter. Yes, Lee has gone with him each time to get things out of customs, where Jack does not preach in Chinese, but my! does he have fun listening to them talk about him! Lee and Jack have almost lived together, but he is a difficult person to witness to. Pray for us, too, that we may have the spiritual strength to do our job. How badly we need prayers! (1) For God's leadership to His definite field (the town or community); (2) for continuance of good health; (3) for ability to learn the language; (4) that we will walk close to Him."

Prayers were answered, and three months later LaTrell wrote to say, "May admitted to us last night that she believed in Jesus shortly before the Chinese New Year, but was too timid to tell us. We had suspected it, because of her anxiousness to listen when anyone was talking about the Bible, her changed expression, and her grief that her folks did not believe when she told them New Years, and also because we had lost the burden to pray for her. How I wanted really to talk to her a lot and to instruct her in the many Bible truths which each Christian should know. She cannot read, which also makes teaching her slow."

A short while after this LaTrell wrote of other prayers being answered: "Miss Lie, the girl I am teaching, who is to go to New York with her mother very soon, accepted the Lord as her Savior this Thursday. She will attend school in Virginia with her sister. I believe she was really sincere."

The Chinese converts make fine personal workers, and they witness to their friends and acquaintances everywhere. Lt. Kenneth Shren of Formosa was at one time in the services along with the ten who came to this country for training at Reese Air Force Base near Lubbock, Texas. However, when he became sick, it was discovered that he had tuberculosis. Since the Chinese military had no facilities for caring for him, he was dismissed from the services. Outside of the services, Lt. Shren had no family and very few friends on the Island. Bill Chu divided his salary with him, so that he might be able to purchase a little food. The service man's salary was 30 N. T. per month (roughly a dollar in U. S. money). This help was continued even while Bill was in the States. When Bill was saved, he immediately wrote to Lt. Shren, witnessing to him, asking him to get himself a Bible and to attend church. The next letter Bill received from the Lieutenant, he had been saved. This young man regained his health, and was back with the air force as a radio technician. He has been a frequent visitor in the Bateman home, and the Batemans refer to him as being a stronger Christian than some of the seven who were saved in Lubbock, and they have been thankful for his help in explaining in Chinese some of their English lessons. Lt. Shren brought a friend, Captain Lee, to the second meeting of their new English class. Later, this same Captain Lee, now Major Lee, was saved and baptized, had a church wedding, and proved himself to be a fine Christian. Only the Lord knows how many others will be reached for the Lord by the few who have already found Him.

## BEGINNING WITH BIBLE CLASSES

As a means of contacting the people, and since there seemed to be an interest among the people to learn English, the Batemans started teaching some English Bible classes. In January after their arrival in November they wrote about their first class: "We thank God for the opportunity we have in our small English Bible Class composed of three sisters and a young man. Pray that our class may increase and that we might have wisdom from God to teach His Word. We need patience too, for establishing a work is so slow. This is indeed an unusual mission field."

"We are half way through the Gospel of John in the English Bible Class, which is composed of young ladies. The Spirit is slowly directing the Word to these hearts, and we have seen conviction. Praise God for the fact that when seeds are planted some will surely come up. We are so thankful for each opportunity to witness to the saving power of our Lord. Sometimes they come and sometimes they don't. Dr. Lee brought her associate, Dr. Yow, an obstetrician, with her last time. She is Presbyterian and has been a Christian for ten years, so knows as much Bible and English as I." However, some of their work did not seem to be profitable enough to warrant the effort, so after eighteen months of the English Bible Class, it was given up as a waste of time.

The Lord continued to open doors for them, and Jack was able to begin a class with students from the political college. They had asked him to teach the the Bible. LaTrell joyfully wrote about it: "Jack now has a class on Thursday afternoons with the students at the political college (the Bible class in Chinese). On Sunday mornings for the past two Sundays he has taken them to church at the Logan's church and brought them home for lunch. There were five last Sunday. They are all the type of boys as were the ten at Reese Air Force Base—very intelligent and interested in learning. Their English is very good, for most of them are from Hong Kong. Pray for them. Pray that the Lord not only will save them, but also call them.

"The Lord has specially blessed us the past few days. We enjoyed the fellowship with Brother Homer, who spent two nights with us, one before and one after his trip to Hong Kong. He talked Jack into making a trip to see the other towns, so Jack is going the last of this week. He has been a great spiritual help to us. We had been in a big spiritual pit and terribly discouraged.

"Until Friday the English Bible class had not met in over a week. Then Friday everyone came. One of them said, 'God must have sent us.' She meant that it was so unusual that they should all come back on the same day. Well, you know how uncertain (and therefore upset) we have been over where the Lord would have us locate permanently. It struck me before all the class came, to pray that if it were His will for us to stay in Taipei, there would be some sign of conviction in the class. I didn't really know at the time if there would be a class. Well, all three Fine sisters came, Dr. Lee (the woman pediatrician), and Lee and Chi, who are never here for class, but were accidentally in class. The Holy Spirit was there in great force, and Lee was evidently under conviction. I wonder if he did not really trust the Lord then, for he said something about believing God, and his expression

changed, then he brought up the subject of baptism. Lt. Shren was also here; he is Bill's convert and a real help to us. We are still praying to be certain of the Lord's location for us. We really are anxious to get things going, with Sunday services."

During their first year in Formosa, Jack and LaTrell were able to organize several Bible classes. In planning ahead for other work, LaTrell wrote: "You may start collecting old Christmas cards and sending them to us. Right now we have no children's work, but when we do, we could use a lot of cards. I also think old Sunday school cards would be nice, or even better. Santa Claus is not Biblical. I can see why the Brazilian pastor does not like pictures, and he is right in not permitting them there. People here are not so apprehensive about pictures, I have learned. At first I was afraid to show our large poster pictures, but found out they served to arouse curiosity and to make a good opening into an opportunity to preach. People here are mostly ancestor worshippers.

"We were just dying to find out what May told her folks about Christianity. She said she told them about it, and her father asked another relative about it, and the relative said, 'If you believe Jesus, they will come and take your ancestors away.' Jack told her that you would want to do the taking away yourself when you believed. I gathered that her folks had never before heard of Jesus. The Taiwanese are ancestor worshippers (a Japanese influence), and the mainlanders (Mandarin speaking people) are Buddhist, Taoist, or mostly nothing. May had been told the simple steps and facts of salvation, and we pray that she passed on the information. Jack has decided not to make a trip around the island, since most of the Mandarin speaking people are here, and we need to have a headquarters work here."

More doors were opened to LaTrell, and she soon found her time being taken up with teaching several classes. People would come and ask her to teach them. Of one such incident she wrote: "A few evenings ago a Mrs. Lie and a Miss Chen came and asked me to teach them English. I agreed to do it, provided the Bible could be used as a text book. They did not relish the idea, but nevertheless agreed. So now for three mornings a week I teach Mrs. Lie, whose husband is with the United Nations, and on Saturday evenings I teach Miss Chen, who is a member of the Formosa legislature. Mrs. Lie is soon to join her husband in New York. Please pray for them. I am so inadequate for the responsibility. This leaves me almost no spare time, but this is what I have prayed for—to be busy. Also, there is a class composed of the personnel of the University Hospital, which I may teach, for they are all women."

LaTrell did take the class at the hospital, and the Lord blessed it under her teaching. She wrote, "We had a good class at the hospital today. The Lord's presence was there, and I really believe one of the nurses was saved, and a young interne was under conviction. When I asked him, he said, 'Somewhat.' I told him that that was not enough. Pray for this class. Some are already Christians. The class meets from 5:30 p. m. to 6:30 p. m. on Friday. Pray without ceasing now, 'for the night cometh when no man can work.' The Fine sisters came yesterday, and we had a class, but they would not give me a definite time when they would come back."

LaTrell wrote of how the Lord blessed Jack with further opportunities: "It seems that the Lord has opened some more doors for us today in an unusual way. This morning Jack went to see Stony, who lives at the Political College—the young convert. Just before he arrived a boy at the college lost his mind and slashed the side of another boy's face with a razor. Jack was on hand to take the injured boy to the hospital, and in the excitement he made friends with the executives of the college and with more of the other students. When he returned the injured boy with his stitches and in pretty good condition, it was noon time, and they invited him to lunch. Before he left, they invited him to come back the next week. While he was at the hospital waiting for the boy to be sewed up, he struck up a conversation with one of the staff and received an invitation to visit the patients each Friday. His new student friends promised to attend Jack's Bible class there and to come here for church. I am praying that it will all go through as promised, and trust that it will. We are grateful to the point of tears for the way the Lord has interceded for us."

It was a task to keep the classes going. Students would come for a time and then quit. They would have to start with a new group. LaTrell told of the second meeting of a new class: "Last night (Tuesday) we had the second meeting of a new English class, but with so many new students that I repeated the first lesson. First of all there was a couple from Keelung. The man, who works for customs in Keelung, wanted to study English. We announced the class last week, so there were eight students in all last night. I am teaching the Gospel of John from the Williams' translation."

This new class had been organized in the summer, but LaTrell found it difficult to hold the students through the summer months. She wrote, "My English class dismissed itself last night for the summer. I did not intend to let them stop. The churches in town stop their classes during the summer, because people do not come very well; it is so hot, and they are tired. For the past few weeks this class has been down to about three students. Last night, when it seemed that only one boy was to be here, I asked him if he thought we should stop for the summer. He spread the word to the others, and they voted to stop. I am discouraged at it, but it seems a worthless effort so far as winning the lost is concerned."

In the fall months she was more successful with attendance at her classes, especially the class of nurses, of which she wrote: "The class of nurses at the hospital has increased a lot. The fall semester of classes has started, so now some third-year nursing students have joined the few graduate nurses who have stayed with the class. The class numbered eleven one day, but was down to five yesterday. These girls know very little or nothing about the Bible or the Lord Jesus Christ. Jack is trying to start two more classes among the political college students. We have started a young Christian's instruction class on Thursday night, with a few attending."

## CHAPTER SIX

# INTO THE HARVEST

**"Lift up your eyes, and look on the fields; for they are white already to harvest," John 4:35.**

### THEIR OWN MISSION AT LAST

The Batemans lived in the house belonging to Miss Stella for about a year. All that time they were looking for another house which they could buy, or for land to build upon. They wanted very much to buy a piece of land across from a temple, on a main highway and near a large college, but for several reasons were not able to get it. They prayed much for God to lead them to the right locality, and they requested their friends in America to pray for this. They found another place which was fairly cheap, but it was out of town on a dirt road. However, it was across the street from a swanky Red Cross building, with a military camp near by. LaTrell wrote, "We are praying that the Lord will open the doors He wants us to go through and close the ones we should not enter, for we do not know how to judge."

Jack thought he had found a piece of ground that was purchasable. Mr. Lu, whom he was teaching one hour for five times a week, an influential man, planned to help him get it. Jack was willing to sell their car to buy it. He wrote, "I was thinking of selling the car a while back and may do it yet, so we can have money with which to build a church. The land costs about \$9.00 U. S. a ping, which is 6 feet by 6 feet. We need 200 pings for a church and a house, but we may just buy 100 pings for a church. We need the church worse than a house."

In the meantime, while waiting to buy land and build a house, the Batemans decided to begin a mission in the house where they lived. For some time now they had been turning the thoughts of their friends and Bible class members toward the idea of a religious service at their house on Sunday. LaTrell wrote, "We are going to have services here at the house tomorrow. For the past six weeks or so we have all (May and Paul too) been going to the 'Little South Gate' bamboo chapel that belongs to Harris. Jack has been preaching in the mornings, and one of his workers has preached at night. We thought for a while we might buy the place, since Dr. Harris wanted to sell it; but after prayer and meditation about it, we decided to concentrate on one spot, and the spot on our heart lies in the south-east part of town. It probably will take six months to complete a deal of buying land, since that seems to be the way business is car-

ried on here. One of the boys in Jack's class is going to lead the singing for us tomorrow. Jack is out now inviting people to come."

Their mission was started on the last Sunday in May of 1954. Attendance in the morning services was eight or nine for a few Sundays. Before the summer months attendance had increased to about fourteen. Two girls who lived next door, Taiwanese girls who also spoke Chinese and Japanese, were regular in attendance. Of the summer slump LaTrell wrote, "When the students in Jack's class scatter for the summer, we shall be without a congregation—unless we can round up a new one." She referred to her plans for the summer, saying, "We are starting a Children's Bible School for the summer months for the MAAG children. Of all the need for evangelism on this island, the U. S. MAAG people need it worse, for it seems they are the most wicked. I am to teach the songs and flannelgraph lessons.

"May is going home next Saturday morning. It is some sort of a holiday, and of course her family will go to bai-bai (worship). She will really be under strong temptations and, perhaps, rebuffs from her folk, for the people sometimes make it really hard on those of their family who believe in Jesus. She asked Jack to teach her friend the other night, and the girl said she believed. The only proof is in a changed life, which only time can reveal. Pray for her that she will be strong and will be able to win her folk.

"We are grateful for your prayers for the work here. The Lord has blessed with the salvation of two young people recently, which makes a total of five saved in the services in our home. All of these are young people: one a young mother; a college student; our neighbor girl; May, who works for us; and one of her friends whom she invited to the services. We shall tell you a little more about May. She was born to a large, poor, Taiwanese family, who sold her to another family when she was a child. This practice is common among the Taiwanese, because of their disregard for the girl babies. Her new parents made her work hard to make money for them, but they sent their own children to school. When she came to our home, she listened very attentively as we told her of the Lord Jesus whom she had never heard of before. After she gave her heart to the Lord, she unhesitatingly gave the message of salvation to all her friends. Once when she returned home to give her salary to her parents, some relatives asked her what her employer's business was, and she explained to them the Gospel which we came to preach. Her father asked another relative who Jesus is. The other replied that when you believe in Jesus, they (the Christians) come and take your ancestors away (the ancestral shrines). Since then her father has forbidden her to speak of the Lord Jesus at home."

Now that they had their own mission and people were being saved, Jack and LaTrell were much happier in the work. One of the students at the political college dropped into Jack's Bible class one day; a few weeks later, upon hearing the Gospel, he was saved. This caused more rejoicing in their hearts. The young man was Stony, who was their first songleader. He afterwards left Formosa and went to Hawaii. James Tsai also was a convert from that class,

was baptized in the first group to be baptized when their church was organized, and was the first treasurer. He had a Christian wedding, and later moved to Hong Kong. Jack and LaTrell continued to keep in touch with the young men of that class, for they had meant much to their ministry. With the salvation of souls, there was the added responsibility of teaching the new converts. They started teaching May a few minutes after lunch every day. LaTrell said, "She has a good memory and is eager to learn."

Their services in the mission soon reached a peak of nineteen. LaTrell told of that happy occasion: "Sunday there were nineteen for the morning service, which is the most there have ever been. Henry and Don, two of the ten, were here, so Jack asked Henry to speak. He spoke on the word 'God.' It was a very good message, directed especially to Chinese ears in a way that only a real Chinese would understand. He used the old classics to prove the Bible and our God to be real. There is a proverb that says, 'The truth does not fear the fire.'"

On July 19, 1954 LaTrell wrote, "Our Sunday services have been very encouraging. Last night after services, May took her friend to the kitchen with her. After a while she came out almost shouting that her friend had believed. Maria Ma was present, so she immediately went to talk with the girl. She seemed to be sincere about her faith, although there is a lot about the Gospel which she does not yet know. She had come about twice before this."

On July 25, the next Sunday, she wrote, "We had fourteen for services this morning. Mr. Suen, who used to work for the Harris mission, preached this morning. Mrs. Chuen held up her hand for prayer. Mr. Suen talked with her after the services—but we want to talk to her ourselves, when there are not so many people around. Mr. and Mrs. Chuen are Stephen's friends. He lived with them while here. Mr. Chuen works for CAT (Chinese Airlines). He is not a Christian, but she told us she was (we did not know what kind). They have been coming regularly. They live so far that Jack goes after them every Sunday morning."

Later in the summer the expected slump began. LaTrell wrote, "We were really disappointed when only four, besides the three of us, showed up for services yesterday morning, but two of the four were saved people, the youngest Su sister, who lives next door, and Stony, our song leader, who is one of the political college students. There were around thirteen of us for the evening service. I could understand almost everything Jack said Sunday morning, because I had previously read it in English. He taught the ninth chapter of John for me to the hospital class—a wonderful sermon!"

In a letter to her Aunt Vera Johnson on August 8, 1954 LaTrell said, "We had twenty in church this morning! A record attendance! Our prayer list includes: Mr. Chuen, whose wife was saved two Sundays ago; they are Stephen's friends; the Su sisters, from next door; Captain Lee, Lt. Shren's friend; Mr. Chu. In the congregation this morning fourteen of us were saved (including three visitors, Jack and me) and six were lost. All the sermons thus far have been on the plan of salvation. Jack and I were discussing the services, and he decided that one sermon should be to 'feed the sheep' and one to

the lost. He always ends with the plan of salvation in his 'feed sermons.' Lt. Shren was transferred to Cha-Ye this week, and we were thinking of what we had and had not 'fed' him. Jack talked to him alone about some things for Christian growth, but we did not give him enough. There are some Taiwanese churches in Cha-Ye, but Shren only speaks Chinese—there's a big difference. We surely will miss him, for he was the most loyal friend and worker."

Having received word from home that people were praying for them, LaTrell replied, "It surely makes us feel humble and stronger to know so many are praying. Tell them how we appreciate it. There are some almost to the point of surrender to the Lord Jesus, so now is the time to 'sow in tears.' Pray that we may be more burdened and will put forth a greater effort to win them. Captain Lee, a very wonderful person, we feel, is just almost ready. He is about like one of the seven to us. I think we get impatient too soon, for it takes seed some time to germinate, especially if they are planted deep."

An interesting story of a conversion was that of Mr. Kao, who was saved in the fall of 1954, and as related by LaTrell in her letter of November 2, 1954: "We have not told you of the last one to be saved, Mr. Kao (pronounced Gao). He is an elderly gentleman from the mainland, who is a scholar of the Chinese classics and Buddhist philosophy. He has come several times with his wife, who is a Christian. They dress like the pictures we have seen of old China. He wears the short black jacket, black cotton trousers, a black skull cap, and black cloth shoes. His fingernails are extremely long, his hair comes nearly to his shoulders, and he has a goatee.

"He told us that ten years ago (he had already heard the Gospel) that he had a dream (God seems to use dreams a lot in speaking to the Chinese). He dreamed that he heard Jesus speaking to him and saying if he did not believe then, his life would be more bitter. He did not trust then, and he has had to flee the mainland, leaving his five married daughters to the horrors of Communism, his money, his home, his job. And now ill health (vitamin deficiency) has bent him almost double. He is better now, still retains his pride, but is not able to teach, which is his only means of livelihood—except a little help from one son here, who receives a low salary.

"About two weeks ago he came here one day and told us he had a few days before trusted the Lord at home, and now he has peace in his heart. He said he took his idols to the temple and gave them to the priests, for he would not need them any more. It will be difficult for one who had Buddhism in him so long to completely get away from it very fast, so please pray for him and his family."

Both Jack and LaTrell learned that it was more difficult to speak to a congregation than to an individual. One Sunday morning when Jack was gone on a trip, LaTrell had to speak to the congregation, with Stony interpreting. David Wong spoke that evening to the Batemans and one boy who came with him. She later wrote, "It is altogether one thing to preach and teach in a church and another to witness to individuals. It takes something extra, more strength, nerve or something. We feel that we were utter failures with Jimmy and Flo. She did not want the subject discussed, but I think maybe Jimmy would have been a little more receptive, if we had pushed

the matter more. Well, I feel helpless and unprepared. The task calls for so much tact, and so much is at stake that we cannot make a mistake. So pray."

They were very anxious to establish a church, but they wanted a sound work. After one Sunday LaTrell wrote of their desire: "Yesterday after the morning sermon, when Jack asked for a raise of hands of those who wanted to be saved, several held up their hands. Some of these (Whang Shru Fu, his wife, and another Whang) had made a profession or held up their hands before. He took this group, five in all, to the bedroom and talked with them. We feel it is time to baptize, for there are several to be baptized; but we are hesitant about baptizing, for that means organizing a church, and we want a membership that is really born-again. We have discussed having a study course each Sunday morning before preaching, and those desiring to be baptized being required to attend a certain percent of the lessons, and then be questioned before being baptized. Too many here get the idea that baptism makes one a Christian or saves them. There are a few who rarely attend, but profess to be Christians. When it comes time to baptize, they will surely want to be in on it, and we had rather not baptize those whose sincerity is doubtful."

As they had discussed and planned, they were able to begin one Sunday morning before services with a teaching service or an indoctrination service for those who were waiting to be baptized. They felt that it would be profitable if all the candidates would attend only a part of the time. They had a fear of starting a church with people who knew so very little about the cardinal doctrines.

One of LaTrell's happiest moments was when she began to speak publicly in Chinese. In January of 1955 she wrote, "I gave my testimony in Chinese a week ago yesterday in the evening service. Jack says I did very well, and that I do not have much of an accent. I try to parrot talk after him. I am learning to write with Mrs. Chen. I have times when, if I am speaking to a Chinese, I have to concentrate in order to speak English again, and other times when I cannot speak Chinese at all. The writing is easier to forget than to learn."

The Batemans tried to reach all ages with the influence of the Gospel. Early in their mission efforts they had started a class with a group of Junior High School students. This class met on Sunday afternoon. David Wong, who taught English to them in school, succeeded in getting the group to come to the Bateman home two or three times. In their first meeting LaTrell used the story of Jesus calming the storm and gave them all leaflets. She made it an English lesson also, by reading to them in English, and then having them to read the words aloud to her. In the summer they planned Vacation Bible Schools for the children. They also had a young people's fellowship on Saturday night. After their third fellowship meeting LaTrell wrote: "It is doing nicely. Twenty-three were here last Saturday night, and there is always someone new. They really have a good time, although they are not as roudy as American youth. A group of student nurses have come for the past two Saturday nights." LaTrell also taught a class of fifth and sixth grade American boys at the Y. M. C. A. Sunday school which met on Saturday. She says, "Some-

times there are nine present. It is impossible to get a word over to them. They make a tornado look mild. They are never still."

### A MISSION TRIP

Although there was plenty to do in Taipei with the teaching responsibility that Jack had and his work with the mission every Sunday, Jack felt the need of carrying the Gospel to some who had never heard it. First, let LaTrell give her version of it: "Much of the trip will be by foot over mountain trails where one mis-step leads one to the rocks thousands of feet below, and on suspension bridges so rickety that many have already been killed on them. This will be a real experience for Jack. I also expect it to be one of the most inspiring and glorious experiences of his life, for these tribes were head hunters only a few years ago. The Japanese tried to civilize them. He is going to some places where it is doubtful that a white man has ever been before, and where the Gospel has never been heard!"

During this dangerous trip made by Jack into the interior of Formosa, LaTrell stayed at home, hoping for his safe return. It must have been a trying experience for her, for at this time they had been in Formosa only about six months. Now, let us hear from Jack:

"I had the unusual privilege of going into the mountains to preach to the aboriginal people. Less than fifty years ago they were head hunters. The older men and women still have the aboriginal tattoos. The men have a vertical tattoo on their forehead and chin. The women wear a V-shaped tattoo of about an inch in width that runs from the corner of their mouths to their ears.

"The men's dress is simple, being composed of shorts, shirt, a cloth over the head, and a piece of cloth used for a cape. In some villages every man carries a knife about eighteen inches long. Their homes are also simple. The older types are partly dugouts. To get in, one has to go down steps for about three feet. The walls are made of split logs sandwiched between bamboo poles. The roofs are of slabs of rock. The main diet of the people is sweet potatoes and roots of the 'elephant ears' plant. Other food is scarce. A few people farm, but most of them hunt for the few remaining wild animals. The tribesmen still use bows and arrows. The police in these villages have some old single shot rifles that they lend out. Because of their diet, the general health of the people is poor. Their customs and language (only a spoken language) are similar to those of the mountain people of the Philippines. It is believed that these people are Malayan.

"The condition of these villages is filthy. All the animals run in and out of the houses, including pigs, which are very few. The children's faces are coated with dirt. It was a pitiful sight, yet each one is precious in the sight of God. While in the mountains, we stayed in their homes and ate with them. For our Lord's sake, we overlooked some of the filth. In several of these villages we were the first to enter to bring them the Gospel. In others I was the first preacher, other than a missionary medical team which did not preach but ministered to the sick.

"We reached our first preaching stop, the little mountain village of Tso Sway (Dirty Water) after two days of riding by train, bus, and logging train. The police here were very courteous and asked us to preach in a new school auditorium. About one hundred thirty or more attended, which was the largest crowd we had on the trip. I preached in Chinese, and my interpreter, James, interpreted into Japanese. Just at the climax of the message the lights went out, and the people gradually departed, so we did not have any results that night.

"We slept on the wooden floor with a quilt as a mattress. Since the covers were not sufficient, we slept in our clothes; and, because of the unexpected cold weather, remained in them without changing for six days. After preaching in several other villages, we had a seven hour walk back to town on the river bottom. I carried a knapsack with a suit case on my back, which all weighed about thirty pounds. After a half day rest we proceeded to another section.

"We started off on the second part of the trip with a two hour bus ride over a cliff road overlooking the Pacific Ocean. It was very beautiful, but frightening because the highway was narrow and crooked. We were invited to preach in the first village. Three languages were used: Chinese, Japanese, and then into the aboriginal language.

"The next destination took eight hours of steep climbing over slippery paths. We crossed six hanging bridges suspended by many strands of wire. Of these six, only two were in good condition. The boards on the others were rotten and very easy to step right through. There was one that was especially bad. One of the cables had broken, and it was hanging by one side. We had to scoot over it part of the way on just a couple of strands of wire. Previously, two aborigines had fallen to their death here. It was very hair raising to look down to the rocky gorge with the rushing of the white foamy water dashing against the rocks. Three other places made us feel that we ought to go back, but Christ gave us strength and courage. In two places landslides had covered up the treacherous mountain trail. To walk over them made our knees shake, for one false step or a loose rock would mean a drop of hundreds of feet. On another dangerous mountain path we found a place where the path had fallen away, so we had to climb over it on a narrow ledge about five inches wide—just wide enough for my feet. This place was a straight drop. I did not see the bottom, because I just took a glance and did not care to give a second look. The twenty-third Psalm kept coming to mind for reassurance.

"The trip was well worth its many risks, for during the fourteen days about twenty souls were saved and contacts were maintained through representatives of the villages. One day, while in the process of taking our socks and shoes off to cross a creek, my interpreter remarked, 'Just look what we are doing for Christ.' Then I thought of what He had done for me, by suffering humiliation, agony, and then death for me. The little hardships we went through to bring the Gospel to these people who had not heard seemed to disappear."

That same summer Jack had another trying experience in a trip to the east coast. LaTrell told about it: "Jack left Monday for E-Lau (four and one-half hours by Jeep) for a week (August 9-14) of evan-

gelistic meetings and street services. E-Lan is a fairly large city on the east coast. Mr. Deale, who plays an accordian, and a native worker went along. They came home Saturday night. They had a good time, preached to lots of people, but there were no visible results. Jack came home with a cold. He slept on a board bed without any covers, so did not rest very well during the week. By Sunday afternoon he had a high fever, so I put him to bed before we started evening services. Mr. Suen, who used to work for Dr. Harris, was here and preached for us. Sunday's services were low in attendance. Monday Dr. Dale (an English doctor) came over and checked him. He had the flu, and the doctor heard a little rattle in his left lung. The doctor gave him medicine and told him to stay in bed. By Wednesday his fever was down, and by Thursday it was normal."

## CHAPTER SEVEN

### WHEN FAITH IS TRIED

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ," I Peter 1:7.

#### HEALTH AND MEDICAL CARE

The Batemans had left the United States on October 24, 1953. Their first child, John West Bateman, was born in the States on July 10, 1951. All the other children were born in Formosa. Six weeks to the day after their arrival in Taipei on November 9, 1953, their second child, Paul Michael Bateman, was born. This was on December 20, 1953. Mark Steven Bateman was born on December 31, 1955; Ann Dalene Bateman, the only girl, was born on July 15, 1957. About nine months before their return on a furlough to the States, their fifth child, Bruce Warren Bateman, was born on June 2, 1959. All of these births, especially that of Paul, were trials of faith for LaTrell. They were in a foreign land and knew very little about the hospitals or doctors.

Upon arriving in Taipei, MacKay Hospital was recommended to LaTrell. The MacKay Memorial Hospital is owned and operated by the Canadian Presbyterian Church. She had gone to church, and a Mrs. Culpepper told her that there was an American doctor at that hospital, but she wrote, "We stopped by McKay Hospital, but they told us that all their obstetricians were Chinese, so we decided to try to find an American O. B. somewhere else some other day. It is a terrible, frightening feeling to think there are no English speaking doctors to whom I can go."

The next day LaTrell wrote: "But I really had my spirits boosted high today. Yesterday we went house shopping and found nothing. We went to the hospital where the nurse said they had no foreign obstetricians, and the crowd in the lobby looked like a mob of people. We were so tired from bumping over cobblestone streets in a baby Austin station wagon that we had them to bring us back to the hotel and forget it all. But this morning Jack, John and I went back to the hospital, and upstairs where it said 'Foreign Doctors,' to my great happiness, I found three other American women. One had a baby nine days old, and another will have hers the same time I do. Their doctor is Dr. Footland of Norway, so I asked for him too, and really do like him. These ladies also were missionaries. The third lady is from Texarkana—and there is no music so sweet as the English

language spoken by a Texan.

"There is no feeling on earth quite so helpless as not being able to ask for what you want or explain yourself to anyone. A few words of Taiwanese would be profitable too, for we went half a mile today in the wrong direction, because we could not stop the pedicab driver and make him turn around. Most of them speak Chinese, but not this one.

"Dr. Footland lives only a very short way from our house, and has dropped by several times. He brought his wife by one evening as they were on their way somewhere. They are really wonderful people. All missionaries are supposed to be a little crazy to go to a new country, but a missionary doctor is 'real gone' (in teen-age language) to give up all the money and social position at home.

"Dr. Footland is a medical missionary from Norway. The head nurse in the MacKay Hospital is from Europe and speaks English very well. The supervisor nurse is from Peiping and speaks enough English. What the hospital lacks in equipment, they make up for it in spirituality. After Paul Michael's birth at 3:20 p. m. Formosa time (1:20 a. m. Lubbock time), and before leaving the delivery room. Dr. Footland led us in a prayer of dedication of the baby and thanksgiving, which was most touching and appropriate. The hospital is only about two good blocks from our house."

It was only natural that there should be some minor sickness in the Bateman family, but minor sickness can seem major when you are uncertain about medical attention in a foreign land. Paul was fretful when cutting his upper teeth and had occasional colds. He also had a series of shots to take. All of them had to take shots every year. La'Trell said, "A week ago we all went to the MAAG clinic and received small pox vaccinations. Paul's vaccination is big and ugly now. John and I had chest X-rays, and they were all right. Jack will take his later. The calls, including X-rays, were \$1.75 (U. S.) each, and the shots, \$1.00 each! We are thankful beyond words for the privilege of getting this medical attention. I weighed 107 pounds on the MAAG scales. I will have to wait until the weather cools and next week when Jack is home to have a good appetite and add a few pounds. I feel good and do not suffer from the heat like the others do. My most strenuous work is thinking up menus."

The weather had been so hot and damp that La'Trell's right hand broke out with a rash. John was sick one week with a cold and had fever two nights. He developed an occasional cough, but La'Trell let him go to school (Chinese Kindergarten) after his fever left him. She wrote, "Paul is so bright and alert. I think I am more thankful for the boys' mental health than for their physical health—and I am thankful beyond words for that."

Jack had his ills too. The climate in Formosa, where it rains for weeks at a time, was damp, and it affected Jack's sinus, so that he was bothered at night with drainage and a cough. This caused La'Trell to be worried about him until his cough stopped. She was afraid of a reoccurrence of his old trouble. During Thanksgiving week Jack was in Cha-Ye, where the climate is warmer and drier, and he felt better there. It rains in Taipei almost every day from October to June. Jack also had an asthmatic condition, of which La'Trell wrote:

"Last Saturday Jack came down with an attack of asthma and could not breathe very well for about three days. It wore him out just trying to breathe. Dr. Dale came and gave him a shot of adrenalin and left some for me to give, and some pills for his breathing and to make him rest. He had a cough for over a week before the asthma attack. He has had a bad case of hay fever since we have been here. It is usually worse at night, so we are going to have foam rubber pillows made here—to see if it will help. Jack says he had an attack of asthma in the Philippines, but he did not know the word for asthma, and when he told the nurse he could not breathe, she thought he was trying to be funny and turned him out of the dispensary. He has been in bed today (Thursday), and is now just sitting around."

Paul later had another spell of sickness, which the doctor was never able to diagnose. However, he got over it all right. John enrolled in the Taipei American School, and Paul was attending kindergarten, so there was the possibility that they would get some of the children's diseases such as measles or mumps, an epidemic of which would break out occasionally. LaTrell wrote of how their third son, Mark, scared them: "Since I wrote last, Markle has scared us with a high fever of 104 several times. It turned out to be some jaw teeth he is cutting. One jaw tooth is half through. The fever stopped and he returned to normal, then Jack noticed that his jaw was enlarged. The doctor diagnosed it as mumps; but we would never have known that he had them, if Jack had not noticed his neck, for he played as hard as ever, ate like a pig, and had no fever at all."

### TROUBLE WITH CUSTOMS

It took the Batemans three months to get all their things out of customs. Papers had to be signed by thirty different people before examiners or notaries. On December 1, LaTrell wrote that their things were in port and that they might get them in about ten days. On December 11, she wrote, "Jack did not get the things yesterday, but has to go back again and maybe again. Our organ and new beds are to be our Christmas gifts. These, too, are at the port of entry—Jack bought them while in Hong Kong. On December 16, the comment was, "Still no things for baby," and on December 20, "Baby arrives, Paul Michael."

They were very fortunate to have carried five suit cases of things with them, and again in that they were able to rent a furnished house. On December 26, the day after Christmas, she must have been greatly disappointed when she had to write, "Jack is going to work again next week on the 'red tape.' The car is all that is left to be cleared before everything can be brought home. It is the only thing costing any customs." She expressed another delay on December 30, when she said, "If you hear a shout that shakes the earth, it will be that we have gotten our things out of Keelung. 'Hope deferred maketh the heart sick,' and it is likely to make a missionary couple a little angry, if they do not stop adding on to the red tape." Another delay was revealed in her letter of January 9, 1954: "Jack just found

out that there are two more papers to be had before we can get the things from Keelung. It is always 'tomorrow' or 'next week' or 'another paper.' He is going to Keelung Monday to see if the other things can be gotten without the car. It is holding everything up. I need the baby things, but can do without. Paul said that patience works experience and experience, hope, Romans 5:4."

There were other problems in connection with getting their car out of customs. LaTrell wrote: "We are so discouraged. We are not accomplishing a thing. It took us so long to get the things and the car, and now it is taking forever to get such minor things as the license and the driver's license. They have to be had, for it is a criminal offense not to have them. Jack is going to tour the island, when he can leave here, to find a permanent location. Ruth told us of a town without any Chinese (Mandarin) work at all of any kind, but he can't go until the car is licensed. He will not take it with him, but he can't leave until it is done, for I might land in jail, so here we sit."

### PROBLEMS OF FORMOSAN LIFE

Before she learned the language, LaTrell felt very helpless and useless. They started the English Bible classes, but the students knew such little English that the explanations had to be in Chinese. In writing to her Aunt Vera, she said, "My advice to a prospective missionary is to study the language, because the language MUST be learned before any work can be done. I know that they told me in the States, 'Don't worry; everyone can speak some English!' But the truth is that everyone can say 'hello' or 'OK' and very few understand any more. If only I could talk to our girl; I am sure she has never heard the Gospel. I am in such a good position to talk to her, if I only could. I have learned to say the few words such as 'hot, cold, good, bad, don't want, don't have' and a few other words I learned there in the States but did not practice saying. So my advice is, go where you will be entirely (if possible) with Mandarin speaking people, and where you will HAVE to speak Chinese. Another thing—go where you have to eat Chinese food every day. It is not that you have to learn to like it, for it is good; but it is getting your blood to turn to rice, soy sauce, and tea instead of wheat and potatoes—and I am not teasing! You must learn to like tea, for no one drinks water here."

The Batemans had their financial worries, for it cost them \$200 in tuition per semester for John and Paul to attend school. There were things which had to be bought, and rent was \$85.00 per month. LaTrell wrote, "It seems that a very vital part of a Christian's education for service is financial poverty and worries, for God wants us to 'know how to be abased' (Philippians 4:12) in the extreme sense of the word."

When Paul was born, they had no heat in the house, and it can get cool on some damp winter days in Formosa. They later bought a kerosene burner to heat the baby's room. Japanese houses are different from ours and are not so well-equipped. LaTrell wrote: "John is remembering each of you tonight, so I suppose he is trying to

remind me to write. I did not get anything written the week May was gone. She found that her grandfather, who was eighty-three, had died several weeks before. It really is good to have her back, although I enjoyed doing the work. Do you ever remember having to start a charcoal fire? Well, Jack lost patience and bought another kerosene burner for cooking. We already had one to heat the baby's room. I think it took forty-five minutes each time I lit the fires, working hard, blowing, and fanning, trying to get a blaze. How wonderful gas is! no smoke, no carrying of fuel, no spilling, no ashes, no soot! If I ever help plan a house, it will certainly be better arranged than this one. The closet is in the living room, the refrigerator is on the extreme west side of the house, and the kitchen on the extreme east side, with the buffet in the dining room and some more dishes in the kitchen. I do not mean to complain, for we are so thankful for it, but I do think I could plan better.

"We saw the sun for about two hours yesterday, and it heated the weather up enough that we could all take baths comfortably. I think the paper said that one day last week was the coldest day of the year at forty-five degrees."

Not only were there the cool days of winter, but there were the sticky, hot days of the summer in the semi-tropical climate. LaTrell wrote, "The fan which we had brought in from Hong Kong really is a life saver. Paul cannot sleep without it. John and I could get by without it, since we do not have so much blubber to keep us warm. Yet I stay sopping wet when I am away from the fan. It is too hot even to wear a watch."

Mosquitoes were also much worse in the summer months, and LaTrell told of this experience on Taiwan Island: "We finally decided to sleep under mosquito nets. The mosquitoes just ate us up. The nets have a large bamboo hoop. The long full net is gathered on to a large piece of cotton domestic. The hoop hangs a few inches from the ceiling, so that I can stand up on the bed while I am under the net. We had rather use the nets than the insect sprays, for I am afraid of what they might do to our respiratory systems."

They had their problems of keeping everyone and everything clean, of keeping clothes from mildewing, and of keeping metal from rusting in the damp climate. She said, "Black soot blows in the windows and covers everything, including little Paul, so that everything and everyone is black all the time. We are getting our Jeep painted inside, outside, and underneath to keep it from rusting away; the outside is gray."

The western Pacific is the place of typhoons, and the offshore islands of Formosa are under frequent bombardment from the Communists on the mainland. LaTrell wrote, "The typhoon you heard about did not hit here, although we expected it. Last Sunday night, about 3 a. m., the whole city was awakened by the big booms of anti-aircraft guns—the first time I had ever heard such, but that was all that happened. Don't worry about us. We feel safe." Jack wrote, "We deeply appreciate your concern for us. I guess you have read of the shelling of the off shore islands after a week of cease fire. Don't believe all you read in the papers. To keep up their circulation most newspapers write sensational or alarming news. As far as we

are concerned, we are as safe here as any place in the world. If there is an actual shooting war, there will be no safe place except in the Lord." LaTrell also refers to the Communists attacks on the islands and of air raid warnings: "We had another air raid this morning. We never know if they are real or not. I suppose you know more about us here by reading the newspapers than we know about ourselves."

On a later date she wrote, "Had another raid last night. We think they are just practice. Anyway we are getting practice at being completely scared to death. Instinctive fear is almost a new experience for me, and I realize how well I have been sheltered all my life. I wonder what people without faith do at such times. Last night I was in the house teaching Miss Lie, and Lee and Shren had dropped in, so we waited in the dark together. When you hear upsetting news from this part of the world, let it be a reminder to 'pray without ceasing.' We are confident that God will take good care of us. We feel very safe here, because this is where He wants us to be. It is wonderful just to trust everything into the hands of the Lord."

Jack later wrote of a typhoon which did strike the island: "We had a big typhoon last week. It was the biggest since we came here. The lower lands flooded, and we had a couple of inches of water in our kitchen and bathroom. The wind was 105 miles per hour. It was kind of scary, but God can give us peace in any situation. Only by the grace of God and His protecting hand are we all safe and sound from all the typhoons, floods, and earthquakes. Our house, although big and comfortable, is not made of strong material. The heavy roof is held up by posts in the corners, and the walls are made of woven bamboo, mud, and plaster. We are planning to rebuild our house with brick walls when financially able. But it should be done before the next typhoon season. This bamboo is a very versatile material. It is used as building material. In fact a whole house can be built with it. Furniture such as chairs, beds, book shelves, flower vases and tables are made from it. The most interesting use is for food. Young bamboo shoots are delicious cooked with meat."

LaTrell gave her version of the typhoon as follows: "The Lord has mercifully protected us through two devastating typhoons. The first one a month ago flooded out sections of Taipei, but the one last week has been a major catastrophe for the whole country, for it hit all the fertile farmland country. There was so much water that the dams broke in several places, and water rose ten feet in less than five minutes, carrying away two small villages and killing over a thousand people. The account is not yet complete. Roads and bridges are out, leaving only air transportation for inter-island travel. Food is scarce and expensive, and we must all do without meat for over a week.

"A storm of an entirely different nature has just quieted. There were around sixty children here at the house tonight for the young people's meeting. A neighbor from two streets down brought a large group of children who do not go to church. He told a flannelgraph story. When it stopped raining, we moved the group from the stuffy house to the porch, where Mark Ma brought an evangelistic message, using the slide projector. Next Saturday we expect more children."

Chinese food is not as nourishing as American food, and they would get tired of eating the same things over and over. LaTrell said, "Recently I have taken on more of the housework (directing and doing more of it), and the cooking. I am so tired of rice that the thought of it almost nauseates me. It is more expensive to eat American style, and a lot more trouble. John ate and ate at noon, and his appetite has improved in general. I am giving both of them vitamins too. I am trying to cook baby food for Paul, which is a real job."

The Batemans wrote very little about their troubles to the papers or for *The Gleaner*. Most of the information about their problems come from personal letters which LaTrell wrote to her parents. To those who wondered why the Batemans seldom mentioned their troubles publicly, LaTrell explained that their troubles were not understandable to the American mind, and therefore not explainable to the Americans. For instance, there is the absolute necessity of servants in the home, and the untold headaches of training one to do the work as you want it done. Their ways and customs are so different from ours. One example is that of an elderly woman servant, the mother of four children, who was most difficult to teach that LaTrell would have her dishes washed with soapy water and then scalded, instead of being rinsed off with clear water and dried. LaTrell was very fortunate in getting fairly good servants, except for the one time in the spring and summer of 1956, when Markie, the third boy, was a new baby. After May, the girl who had been with them, quit to get married, they tried out four girls during the next six weeks, and most of the time were without a servant at all. LaTrell was put in the hospital for three days with a minor operation also that summer. That was a trying time for the whole household.

Of course, there was the difficulty of language barriers in getting the servants to understand. LaTrell spoke of this problem which involved their wash woman: "Well, the washings were getting so that poor May could not keep up with all the baby things and the regular wash too, although she worked at it all the time. Her hands were terribly chafed and raw, so for a New Year's gift we asked her to find someone to come and do the washing every day, for about \$4.00 American every month, which was twice the usual price! That made the total of our domestic help to come to \$16.00 per month. I don't know what I ever did without May, for my hands were tied twenty-four hours a day with the boys, and entertaining, letter-writing, sewing and such like. Our wash ama (laundry woman) is about middle-aged and only speaks Cantonese."

### ORDEAL OF BUYING CHURCH PROPERTY

From the time they landed in Taipei the Batemans were on a constant lookout for property for the future church. However, they met with many discouragements before finally finding what they felt the Lord wanted them to have. LaTrell wrote, "Things are really discouraging here. We have been here for almost seven months and have not done anything yet, and what we have taught has seemed to fall on deaf ears (or those seeking only the English language), except dear May. She seems so eager to learn and has already wit-

nessed to her friends, even though she does not know much. But we awakened recently to discover that we had not really realized that Christ is IN us, and to live and work is for Him to live and work (Philippians 1:21), and He CANNOT be defeated."

It was their desire to buy a lot, build a house for living quarters and a mission, and later to build a church beside it. They could meet in the living room for church. Taipei seemed to be the best place, for most of the Mandarin speaking people lived there. They planned to branch out from there later. Jack did go to a nearby town to see if there was an opening there, but found that almost all the population was Cantonese. They thought they had found an ideal piece of property, but were told that another Baptist church planned to build there soon. LaTrell says in one of her letters, "We thought we had a nice piece of land almost bought (not what we had in mind, but a new place, a nice place on the highway). When Jack went back to close the deal with the 'broker' (real estate dealer), the owner had learned that a foreigner wanted it, so the price immediately went up sky high. You see, foreigners are supposed to be extremely rich and twice as stupid. So, we are back where we started."

In their search for suitable church property, the Batemans continued to look and to wait upon the Lord. They finally located a building for a church, and by overseas telephone notified W. J. Burgess, Secretary of Missions for the North American Baptist Association, asking him to arrange for a loan of \$3,000 to buy the property, to be paid back by a monthly deduction out of their salary. W. J. Burgess presented the matter to the Missionary Committee, and the members of the committee voted to pay for the property instead of making a loan. They had done this on other mission fields. In a letter to the Secretary of Missions Jack tells of how they obtained the property:

"The place I mentioned on the telephone is the most suitable place I have found for church services, and a real answer to prayer. It is located on one of the heaviest traveled boulevards of the city, called 'Righteousness Road' and is only a short distance from a large marketing district and near a bus terminal. Schools are all along the street. The Lord placed this district in our hearts for a long time, because it is so densely populated and residential. It is more than we dared hope for to be able to find a place directly on this main road, but the Lord has proven all things possible with Him.

"It is a one floor store building, newly painted on the inside and out, an attractive building of perhaps thirty feet by sixty feet dimensions. An equivalent of \$3,125.00 (U. S.) is being asked for it, but according to usual custom, we expect the owner to lower his price to perhaps as low as \$2,500.00 (U. S.). There will be a high transfer tax and lawyer fee above the price. I have not closed the deal yet, because it is necessary to have the money in hand; also, according to Chinese custom, if the purchaser seems too anxious to buy, the seller will not come down in price at all.

"We are hoping it would be possible to get a loan from the Association for three thousand dollars which, if the price does come down will cover tax, lawyer fee, pews, and other items. It is our desire that \$75.00 (seventy-five) dollars be deducted each month from our salary and applied to the loan until paid.

"We feel even more that this is the hand of the Lord, because at the same time the store building was located, a nice residence was also found only a five minutes walk from the store. Both had been seemingly impossible to find previously. The house, of course, will be our problem, and we shall be paying for it instead of paying rent.

"We feel that the churches will be proud to own this property here in the capital city, and the location is such as to insure a good price should it be desirable in the future to sell."

### MOVING TO A NEW LOCATION

Moving to a new place is always a problem. The house which Jack and LaTrell purchased for their home had to be remodeled before they moved in. This meant a long wait. In the meantime they heard from their landlady, Miss Stella Chen, that she expected to be home by July 4 and would want to move back into her house. It was a nice place, and they had paid her \$85.00 per month for a year. The problem was to find a place to move to until their house was finished. Through the invitation of Mrs. Harris, the Batemans moved into their home and looked after their two children, while Mrs. Harris joined her husband in Hong Kong for a needed vacation and rest. In this way they had a place to which they could move, and Miss Stella could have her home. However, by the time the Harris family came home, the Bateman's house was not completed. On August 22 Jack and LaTrell moved their things to the storage room (built for the servant) at their new location, and with enough clothing in a suit case went to stay at the Hotel on Grass Mountain. The workers in building must be constantly supervised, so Jack drove back and forth to oversee the work on their house.

Throughout most of this summer LaTrell was bothered with a kidney infection, Taipei was having extremely hot and sweltering weather, and her general health kept her tired and worn out all summer. During her illness, LaTrell also was extremely homesick. Staying at the hotel in the mountains, about ten miles from Taipei, seems to have helped her regain her healthy good feelings, for it was cool and nice at the hotel. On September 1, 1955 the house at 168-1 Chin Hua Street was completed enough that they could move into it.

### SAD NEWS FROM HOME

It is a trial for Americans to be in a foreign country away from their homeland, and especially when they have to leave loved ones behind. It was even a greater trial for LaTrell, for while she was in Formosa, news came of the sickness and death of her younger sister Naomi. LaTrell could not be with her during her illness, nor could she return for the funeral. It seemed that just when the members of Central Baptist Church of Lubbock, Texas, were learning to appreciate Naomi Johnson more than ever, because of her zeal toward God, her consecrated life, and her willing use of her musical talent, she was stricken with polio. She entered the Methodist Memorial Hospital of Lubbock on December 7, 1955. For sixty-five days she lay

in an iron lung, almost totally paralyzed, yet she was always ready to smile for her pastor and others who visited her. She was a brave and patient girl, like LaTrell and her parents, and she was an example of faith to all. Both friends and relatives hoped for her recovery, but they did not know God's plan for her life. If she had lived and regained her strength, she would have been welcomed back to the place of church organist, which the church had reserved for her; but she was, according to the will and wisdom of God, promoted to a higher and nobler service, which was far better. It seemed hard to everyone that one so talented, so useful, and so ready to serve her God, her church, her family, and her friends, should so early in life have to quit the work and company she loved so well; but it was not hard for Naomi, because she had fully committed her body, soul and mind to the Lord she loved, and Whose will she wanted done above all else. LaTrell, like Naomi, is also a person of great faith and patience, and one who wants the Lord's will done in her life.

LaTrell's faith and patience are exemplified by an incident which happened one Sunday in Taipei. Let her tell the story: "The Lord really revealed Himself to us Sunday night. Jack went to Cha-ye to preach for Stan, and of course, while he was away, the car had to have a flat in front of the church. I wanted to pump it up with the spark plug pump and just get home. The boy who plays the organ worked and worked to get the spark plug out, but we did not find the proper tools until late, which made it too late for him to catch the last bus back to MuSan (way out in the country); so Micky Johnson offered to take him, if I would go too. Well, we were uneasy about going so far out in the country on such narrow roads, and when we got out there, Micky's car would not start. It only went 'clink, clink' when she stepped on the starter. She said the last time that happened for Rod, her husband, he had to get the CAT garage to tow him in. It was almost midnight, with no telephone or anyone who knew about cars. We were panicky, and she kept trying to start it. Then we decided there was nothing to do but pray. When we finished our prayer, she tried again to start the car, and it purred right off as if nothing were wrong! Our faith surely was boosted! I was glad for Micky's sake, for she had not been saved long."

## CHAPTER EIGHT

### WHEN HEARTS ARE HEAVY

"When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few," Matthew 9:36-37.

#### BURDENED FOR SOULS EVERYWHERE

While in the United States, Jack and LaTrell Bateman proved that they had a burden for lost souls everywhere. Even as they made plans and preparation to go to Formosa, they were busy at soulwinning, especially among the Chinese pilots at Reese Air Force Base. On their trip westward, they revealed a burden for the Indians of New Mexico. LaTrell wrote from California, "Los Angeles is enough to tear your heart in pieces and condemn us Baptists for neglect. You would never know this is Sunday. We should have no less than five hundred churches in Los Angeles alone." From Hawaii she wrote, "The Convention Baptists have several churches and schools in Honolulu and at least one church on each of the other islands, which still does not even scratch the surface of the lost multitudes." From Japan she wrote, "I am about to think that Z. T. Rankin needs a psychiatrist, for he was in Japan during the war, before he surrendered to preach—then he wanted to come back. He HAD to be God-called. Everywhere is a slum district, or at least in the few miles we have seen of the city. People are thick."

When the Batemans arrived in Formosa, their burden for the people there was increased. LaTrell said, "People are like sheep without a shepherd, longing for something to which to hold, something secure, something firm. Many have turned to athelism, because of seeking something." Jack wrote to his brother-in-law, Charles Yates, "Seeing these people in their lost condition, my heart goes out to them. You can see men pulling a small cart with big logs on it, straining every muscle, almost bent double, with clothes damp with sweat as the cart moves slowly on; yet each and every one are bent double with the load of sin which only Christ can lift. Many women and children are in the same condition. Women carry heavy loads on their shoulders with bamboo poles, and with a little baby strapped on their back. Many young boys, who ought to be in school, are either carrying or helping to push big, heavy loads. Where is the future of these people, except in our Saviour and Lord? Being here this short time, I have learned that I was not really prepared for such a great task. How inadequate I feel and helpless.

But we have a great consolation in that we serve a mighty Lord Who will help us in time of need, and Who is able to do all things when human strength fails."

In another letter the Batemans wrote, "Our Lord becomes more precious to us each day. It is so good to stop and realize that He is closer than our breath and loves and cares for us so tenderly. But why should we know such joy, when the masses around us have never heard the life-giving message?" They were burdened for the Americans in Formosa. LaTrell said, "I have decided after being around the American personnel a very little, that if they are representatives of the U. S. population, then you in America are on the real heathen mission field instead of us! Some of these people have never really heard the Gospel before. They travel around from camp to camp, which kills any religious inclination they might ever have had. The type of recreation provided for them (here and there) does not help much either. There surely is a need for more spiritual help for them and a real effort to reach them. The Sunday (on Tuesday) school that I am helping Mrs. Harris with among the MAAG children has been good, but too few are coming. In the winter there is a Saturday Bible school for Americans, but those in charge think there should be a vacation in the summer—it would be all right if the devil would take a vacation too."

In one of her letters LaTrell wrote, "One of our greatest needs is for someone to come over and help us. There are many, many villages and towns with no gospel message at all, and countless others of large populations that need the gospel message. Most of the people have no knowledge at all of the way of salvation and peace; instead, superstition and fear guide their lives from the cradle to the grave." Not only was Jack concerned about the people of Formosa, but he was concerned about his brother Jimmy and his family, who were lost, and about his other relatives. He wrote, "We plan to go to Hong Kong soon and we will visit my mother while there. She is not saved. Please pray for her and my step-father that they might trust the Lord." In almost every letter which they wrote to their friends or relatives in the States, the Batemans requested special prayer for lost people in Formosa, whom they named. Souls were constantly on their hearts.

### VISIT TO A LEPROSARIUM

LaTrell's heart burden was increased for people in Formosa by her visit to a government leprosarium. She gave an interesting account of her visit: "Mrs. Irene Deale, Mrs. Footland and I went to the government leprosarium outside Taipei last Saturday. It was a real experience. The lepers are such nice people. Some have only a little of the disease, and you have to look close to see that they are sick. The grounds are spacious and situated on a mountainside. The people live in little villages. Each village is a U-shaped building. I noticed two small provisions stores run by the sick. Lots of banana trees are on the grounds. Some of them farm, and the women do hand-work. As we went from village to village we were met with the greeting 'Peace'; so we in turn greeted them with 'Ping an.' The lighter cases

are unnoticeable, some do not have eyebrows, some have withered hands, and others have deformed noses. The deformities take various forms.

"We walked through the building with the sickest, and that was a painful sight. I was surprised at the cleanliness and the good spirits of the people. I think they were happy to see outsiders. It made our hearts bleed to think such wonderful people are doomed, social outcasts. Praise the Lord, there is a little hope for some of them, if they take their medicine; but it is doubtful that their families would ever receive them back. They were so careful not to touch us. Mrs. Dickson, the director, has been instrumental in cleaning up the leprosarium (spiritually and physically). There is a new baby orphanage for children of leprosy parents, who would otherwise be thrown away or doomed to contract the disease of their parents. Across the highway from the leprosarium there is a new boys' orphanage for boys released from the reformatory. They must stay the rest of their lives, if they have no guardian or sponsor to take them out of the reformatory."

### VISIT TO A BUDDHIST TEMPLE

One of LaTrell's heart-rending experiences was a visit to a Buddhist temple. She gave the following account of her visit: "Yesterday, Mrs. Deale and I went to a temple to see what it was like. It was a Buddhist temple, and they were having a special ceremony, because it is a special season or day. They had two altars—the real one, and an additional one for the occasion. They would not let us take pictures of the real, but of the other. The one I took a picture of is a highly decorated thing that resembles a little stage. Behind the tables there were gods encased in glass, and candles burning. The table was loaded with all kinds of fruit and bowls of food.

"When we went in, some young girls were practicing on cymbals and an odd looking red drum or gong. We tried to ask them if we could take a picture, they indicated that it was not good to take one of the real altar. The real altar had a gold Buddha, with vases of lovely flowers on both sides, and a candle in front of him. So I tried to take a picture of the other end of the temple where the other altar was. As soon as the priest saw us, he gathered up a handful of incense and went before the altar arrayed with food and bowed and bowed. I think I got a picture of him bowing.

"While we were there, several old ladies came to worship. There was one old lady and a young woman, who both appeared either sick or undernourished. They first got a handful of incense sticks which were lighted, and they stood half way between the two altars (which were about one hundred feet apart, facing each other). They faced the real altar with the gold Buddha and bowed and bowed and moved their lips as in prayer. Then they placed the incense in an enormous 'flower-pot-looking' container with sand in it and which stood before them. Then they rolled the two good luck charms which are made of wood and moon-shaped—one side is round, and the other is flat. If certain sides are up, it means that their prayer is granted. They dropped these several times on the floor to find their good luck. Then they walked over to the other side and returned with

something that looked like gold and silver sheets of paper. The young woman took these to a furnace, where she struck matches until she had the paper aflame; and thus is burned up, sending the gods, ancestors, or someone in the spirit world some money. Of course, it was a special kind of money, made for the purpose of sending it into the spirit world—and very inexpensive, I am told.

"While we were there watching and trying to take pictures, the girls gathered close to us, and a man joined in their conversation. Finally he came over close to Irene and me and measured our height to himself (she is about as tall as I), then he returned to the girls who awaited his description of us. We really were giants compared to them, but I had forgotten the fact. They disappeared into a side stage room and reappeared in white robes and marched in a line to the front of the altar, where they stood in a long line. On both sides of this stage were seated two male musicians, who now began weird music (noise), while the line of robed girls, with their hands folded as in prayer, bowed from the waist several times and then bowed to the floor several times before the gold Buddha, which was only about two feet high. Then each girl picked up a stick, or whatever her instrument was, and very slowly began to chant, which was accented beforehand with the solemn beat once or twice on a large misshapen red drum. The chant gradually grew faster and faster. I could see that they had large sheets of paper before them, as if it were a text or scripture. We were told that they were chanting their religious literature. While they were chanting, several people came to go through a ceremony similar to that of the old lady and her young relative.

"I forgot to tell you that when the worshipper would first get the incense in hand and begin bowing and praying or chanting, the priest would hit the gong a few times (to awaken the gods I suppose). Before we left, some children stepped up to this middle area and bowed before the Buddha several times. I could hardly stand that. These stage-like altars were in the center of a sort of patio formed by the temple. The rooms of the temple are living quarters for people. Mrs. Deale knows a Christian lady who lives in one of these rooms, because housing is so scarce and high that there is no other place for her and her family. She came out and talked to us, and my heart went out to her for having to live right in the midst of all that paganism.

"The thing that is outstanding about their worship is the beautifully embroidered curtains that are like stage curtains, the intricate figures and carvings under the eaves of the temple and all over the place, and the bright beautiful colors that have been used in the decoration by highly skilled artisans. It is so painful to see people seeking peace and happiness or 'luck' as they call it, and not knowing the way."

LaTrell learned more about this worship of Buddha, when she visited a larger temple at a later date. She wrote, "After lunch we went to the large temple. I had never been there before. It is many times more colorful and fascinating than the pictures tell. Much of it is still not finished. Everything is decorated with intricate carvings or figures of some kind of china or porcelain. All the walls have

a border running around the top with these beautifully painted china figures or gods, and characters out of history and legend. Inside the temple at the back is an enormous sitting idol of Buddha, with two ladies (statues) standing on each side of him holding fans. Then on both sides there is a long glass showcase with other gods sitting in a row. Before the big idol there is an altar. A priest (we think maybe it was a nun, because nuns and priests both have their heads shaved and wear about the same clothes) was kneeling and saying her prayers. At the entrance of the main temple there was a smaller Buddha encased in glass and sitting on a table. There were the small red wooden things neatly stacked to the idol's right, and sticks resembling chop sticks or maybe our sparkler sticks were placed in a vase-like container to his left. These are the fortune telling instruments. To the right of this large room there is a small room where on the walls were shelves holding urns with the ashes of the ancestors."

When LaTrell took her mother for a visit to one of these temples and saw the people who came to worship, she said to her mother, "I wished so much to know what one lady was praying for. Her face was filled with so much anxiety. Oh, if we could see their hearts! Such fear and hopelessness! Our laundry girl is a fine Christian, but her family and neighbors are all Buddhists. She told me how they were afraid of everything. They are afraid to get out of bed at night for fear of devils. Their neighbors said that one night the dishes which they had stacked away were heard rattling, and the next morning were found arranged on the table. Another time they reported awakening to find their bed moved to a new position in the room. So to these people the devils are real, and they never find peace or release from the bondage of fear and superstition."

### HOMESICKNESS

LaTrell wrote of instances during their days of adjustment to oriental life, particularly during the first six months, when she was lonely and homesick. She said little Johnny (then two and one half years old) constantly reminded them of the ones back home in America, by talking of Debbie, his cousin of his own age and his former playmate, of Uncle Hal, who was then twelve years old, and whom Johnny referred to as 'Hal choo train,' (for Hal had an electric train before they left home) and of many others.

On January 1, 1954 LaTrell wrote, "Johnny has been talking about you all this morning. He told and told how he was going to ride a 'hoeplane' (airplane). He had his jacket in his hand and kept saying, 'By-by, see you morrow'; he was going to see Hal choo train, Debbie, Grandpa-tractor, Grandma; he was going to ride a 'hoeplane,' boat, and walk (all demonstrated). Poor little fellow got us all homesick, so Jack took him riding in a pedi-cab, which really thrilled him."

On April 26, 1954 she told of how the family and some friends went for an outing. On the way home they stopped by a river that runs outside the city. Jack took John row boating: "Well, John threw a big fit every time Jack headed for shore. He wanted to go see

Grandma." She wrote her parents of the adjustment for the children, saying, "But children, like young plants, get over the transplanting—in time. Don't worry about us getting homesick. We usually don't have time, or else won't let ourselves think about it. I do miss the getting off to church on Sunday morning."

When Sunday came, either Jack or LaTrell would hunt up some church to attend. This was before they had a church of their own in Taipei. They missed the fellowship of God's people. LaTrell wrote of this experience: "I really enjoyed the church papers. Oh how we miss the associational meetings and just the joy of being in God's house and being with His people! This is the longest I have gone in my life without hearing a sermon (or one that I could understand). The Bible is a lot more meaningful to both of us now. I think the fact that we are in an oriental atmosphere is one of the reasons, for it is more like Bible times."

Sunday mornings home with baby Paul were filled with homesickness. LaTrell described it: "During his first month I would close my eyes and pretend I was sitting in a service at Central. Imagination was quite vivid. Brother Jack Medley was leading the songs—and I would sing along. There was even a good message from Brother Welch, a revived sermon which I had heard him preach before. But those pangs of homesickness, which usually struck worse on Sunday morning, vanished away when we started having services in our own home."

They were homesick for anything American. LaTrell said, "It was months before we saw Americans, which was an exciting experience. The church papers you sent have really been a blessing to us. I never dreamed that I could get so hungry for letters from you." They did receive a nice shower of letters and Christmas cards on their first Christmas in Formosa. Mail is very important to missionaries, or to anyone away from home for a long time. LaTrell would write and let her parents know how anxious they were to receive more letters, pictures, and news of those back home. She commented, "We have about worn the latch off the mail box, looking inside. We get deliveries as high as three times a day, including Sundays. We have to sign at the gate for registered letters. Our mail box is on the inside of the gate. There is an outside slot which the postman puts them through, and it has a big door on the inside."

When the North American Baptist Association met in Amarillo, Texas in March of 1954, LaTrell wrote, "Oh! how we would love to be there." This hunger for Christian fellowship was always with them, but it was more satisfied when they had their own church in Formosa. Before that they were helped by reading letters from the States, looking at pictures of folks back home, and going over religious papers, *The Gleaner*, literature, and books sent them from the United States. Soon after they arrived she said, "Johnny's favorite books now are the little books of snapshots that we have of scenes around there (home) and of you all. He goes through them one by one, pointing out each one."

#### LESSONS LEARNED

It seems that with every bitterness LaTrell could find a sweet;

and with every trial, a comfort. She gave her advice to Americans who have to pay their income tax: "Don't fuss about the sum you gave Uncle Sam (income tax). You are getting your money's worth and more. (I know you don't believe me, but just take my word!)"

The Batemans learned how to do without many things which they might have had in America, but LaTrell had no regrets. She wrote: "A MAAG family is soon to be sent home, so they are selling a lot of their things. Jack and Johnny went there one day last week and brought back a dozen children's records and an electric toaster. We are in high class! We had got so spoiled to Miss Chen's toaster that we were dreading moving out.

"Well, earthly possessions are nice, but I keep remembering the scripture, 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.' Out of fire, flood, typhoons, thieves, mold, weather, and such, it is foolish to place a high value on anything. I pray that I might not count anything as indispensable, for that is idolatry, but also a hard lesson to learn. While we ate supper Saturday at the Harrises a thief got into their servants' quarters and took an heirloom quilt belonging to Mrs. Harris' mother, also took a silk quilted jacket. I see now why everything is kept locked hard and fast. The foreign police are very efficient and usually catch the thief."

When Jack went on a preaching trip to villages in the mountains, LaTrell wrote: "There has been much persecution of this work. This is an experience for me too, for I must learn to be independent and not be afraid here by myself. I have become about as dependent on Jack for everything as Paul is on me. Well, the moral of this story is to 'pray without ceasing' in the literal sense of the word. Remember us in prayer—please. Everything, I mean EVERYTHING, depends on the Lord—and I am not as close to Him as I should be. There is so much more which could be done if I were closer. Since coming here, I have felt like the lost, stupid child that I really am, stumbling around in the darkness of inexperience for the right way of doing things, learning by trial and error, which is an expensive education. Ever hear of the University of Experience? a good school! I am taking a few courses. Brother Homer phoned for Jack last night to ask him to take his application for mountain entry permit (already in the mail to Jack) to the local authorities to be processed. Well, since no one else was available, I applied for the permit myself. Only a miracle of the Lord will get it OKed, but I am expecting just that."

LaTrell's faith was not disappointed, and the permit was granted. She had to tend to this matter, for Jack was away then on a trip. In writing about this she said, "Jack is still on his mountain trip. It is terrible to have to do without him, but that is a lesson I must learn. I have had to learn to depend on the Lord instead of Jack, and try to forget my loneliness. The mountain permit which I wrote you about in the last letter only took a few hours to get!"

Another lesson that the Batemans learned was that there was plenty of work in Formosa for everybody. A group of Christians in a little gold mining town invited Jack to come and preach a series of evangelistic messages. They were without a leader at that time.

Jack went and planned to stay through Saturday. Of this experience LaTrell commented. "Jack came back Thursday morning instead of Saturday. He had a good time. He said they treated him like a king. When he found that another group was working with these people, he only preached for them and came home. We feel that there are too many people here and too few missionaries to be stealing the other people's work."

They learned to put the Lord first in everything, to be patient and wait upon the Lord, and not to slacken in the work. LaTrell wrote, "I have been having a real battle with myself in trying to hold my nose to the grindstone of language study. I have been learning the spoken language from Maria Ma once a week and from Jack every day in conversation with friends, but I have neglected the reading and writing. I have decided that success in doing the Lord's work and preparation for doing His work is found in learning to master self—to be able to sit down for Bible or language study, or to speak to a lost soul, when there are a million very important things that should be done at that time—to put the Lord FIRST! We need your prayers that we might have the grace needed to meet this challenge, and that we will be faithful each day. It is so easy—and human—to become slack."

The Batemans learned that God was always bigger than every problem. They learned many lessons in the mission work, from their dealings with customs and the government, and in trying to buy property for a church. There were always the lessons to be learned from the children or in the family. LaTrell humorously said, "Psychology books say you cannot spoil an infant. They have not met Paul. I have started digging at the language, and when Paul does not demand my attention, I am writing characters. My teacher (Jack) is good when I can catch him, but now he is tied up with getting the car licensed. Red tape is as much a part of Chinese customs as chop sticks!"

## CHAPTER NINE

# REAPING THE SEED SOWN

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him,"  
Psalm 126:6.

### LAYING THE FOUNDATION

The Batemans were in Formosa twenty-two months before their church was organized. They had to study the language, make contacts with the people through the teaching of various English Bible classes, and learn how to do mission work in that country. They conducted Bible classes in their home, but found the work to be slow. In a letter to Secretary of Missions W. J. Burgess they wrote:

"Our work here is so very slow. Patience seems to be the first requirement for this field. Sunday our attendance was up to twenty. But we praise the Lord for the foothold that is gradually being made as we gain friends. The people are a little different here than the missionaries found them to be on the mainland, for they have been rooted up from their homes and customs and are gradually adopting Western ways. This has its good points in that they are much easier to get acquainted with and are not so shy; but this also has its bad points in that most of the Western ways they have accepted are from the movies, and the Hollywood ideas are a hindrance to the Gospel.

"Most of our work now (1954) is with single young people. We did not intend it that way, but it seems that is the group that has responded. Several weeks ago we started a youth fellowship meeting for them, hoping to contact more of them. The Lord has blessed through it, and there has always been someone new at each meeting. We sing choruses, someone brings a devotional, and we have refreshments. Four of the student nurses who have only been attending the Sunday services since we have had the fellowship meeting, raised their hands at the invitation three Sundays ago, signifying that they wanted to trust the Lord.

"Several weeks ago we were in Hong Kong for a visit with Jack's folks. We really enjoyed our visits with them. They are such loveable people. The Lord helped us to witness to them, but the Gospel is still a new thing to them. Please continue to pray for them.

"You might be interested in knowing that while we were there, we learned through our Christian friends that the churches behind the bamboo curtain are well attended (this was not true after 1954) in spite of the persecution. It was said that the Christians long so much for the return of the Lord that it is their main topic of con-

versation, and so in some places they have been forbidden to speak of the return of the Lord Jesus. Praise the Lord that in the midst of hopelessness those who have the Lord Jesus have a hope that cannot be taken from them! The Christians there need our prayers, and we need a faith like theirs!"

A new chapter of mission work in their lives began with the acquiring of church property, where they conducted a mission for a year before it became a church. LaTrell referred to the long first chapter by saying, "The first phase was in our rented Japanese home on Chung Shan Road, where we had services. It was rather a disappointing experience, for it was very difficult to get people to come. Many who did come were prompted by a motive to learn English. But that time also had its rejoicing with the salvation of three that have seemed to be genuine. There have been many good professions, but in these particular ones we have seen some fruits of the Spirit."

### THEIR NEW BUILDING

Their mission work was hindered much until they moved into their new church building. The Batemans were so happy and thankful for their new location. Jack wrote, "How thankful we are for this building for the mission. It is much better than the one in mind at the time the money was designated, and it is on the same busy 'Righteousness' Street, which is one of the main boulevards of the city. We have been busy trying to get it remodeled into a church, which includes reinforcing it, knocking out partitions, adding and enlarging windows, terrazo floor, a baptistry, and painting. We are doing the contractor's work ourselves, which means the buying of materials, and that is no small task in this country. We discovered that the building is at least ten years old instead of two, but that explains the reason why it is well built; for the Japanese who were here at that time had good materials, whereas many recent structures are already in decay.

"Our group has met there for the past four Sundays, in spite of the remodeling, for there was no other place to go. We had to vacate the rented house about the same time the church was bought. The family has been staying with friends, and are now in a hotel until the house we bought can be remodeled. It is a ten minute walk from the mission.

"A series of evangelistic services is being planned in two weeks, when the building should be ready. We desperately need prayer, for this is my first revival in Chinese. It will be a real test for the few Christians."

When their building was readied for occupancy, they had the revival scheduled. They wrote, "The Lord has really blessed this week. The attendance was more than doubled, except for two nights when it rained. Two have trusted the Lord so far. There are four more services to go. Most of those attending are not our regular attenders, but a few Christians in the neighborhood; the most are people who were just passing by, and we persuaded them to come in and listen.

"We are hoping to start a Sunday school the Sunday after next.

I am having a Christian lady teach me Bible verses and songs, so I can teach the children. We are praying for some Chinese Christians to help in this work, for they do a much better job than a foreigner, but at present we have no workers at all. I forgot that we do have one regular worker — Johnny, our four-year-old, standing in the front of the church passing out handbills and inviting the people to come in. He is more forward than the adults that join him in that work, and thinks it is a lot of fun."

In another letter LaTrell expressed their hope that God would call others to that field: "We are expecting a visit soon from Lt. Milton West, who is now stationed in Okinawa. Perhaps, you remember him as a boy in our Waxahachie Home. He plans to make a movie of the work here for the benefit of our churches. We are especially imploring the Lord to use it to call others to this field. This the day for winning the people of Free China to the Lord. The loss of their homes on the mainland of China has prepared them to seek for a 'sure foundation,' but each hour that passes finds them turning more to the modernistic gods that the Americans in general are presenting — a clamor for money, gadgets, a good time, and riotous living that they see pictured in the movies and magazines. But NOW most of the people are open to the Gospel. So many, many of this island have yet to hear the Gospel of love, hope, redemption for the first time."

In connection with this thought LaTrell wrote later, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Romans 10:13-15. So many times I have been shocked by the testimony of people who tell me they have never been in a church before, and have never once heard the Gospel.

"There are about four hundred fifty Protestant missionaries here on Taiwan, and the Catholics have many more than that number. Recently the Mormons and Jehovah's Witnesses have made numerous converts. The devil as a roaring lion is walking to and fro deceiving men and snatching them into eternal destruction. Where are those with the Gospel of salvation and eternal life? Even of the four hundred fifty a good number are modernists who deny the teachings of the Bible."

Upon receiving a missions magazine, **The Gleaner**, LaTrell wrote, "We just received the missions magazine, **The Gleaner**, and have enjoyed what I have had time to read. It has awakened and challenged me to the opportunities we have here. We should be reaching several hundred people, but only those who have been invited feel welcome to come to a private home, so we MUST get a meeting place immediately." This was written before they had bought the church property, but it does express that she had a vision of the greatness of the field and the need for more workers to labor with them in the harvest.

In a letter found in the November, 1955, issue of **The Gleaner**, Jack tells of the dedication of their new building and gives a description of how it looked after remodeling: "The building was completed Saturday, just in time for the dedication. It really looks nice. The walls inside are white plaster, and the ceiling and woodwork are a white-green. The pews are a little different. They can be quickly

made to face the opposite direction merely by swinging the back over to the opposite edge of the pew. This is so we can have Sunday school classes with teachers at opposite ends of the building, which will place them far enough apart not to disturb each other. It has fluorescent lighting."

The Batemans learned some more lessons at the time they were trying to buy church property and then to move into it for services. LaTrell wrote, "The Lord seems to be teaching us a rather exciting lesson—that of depending on HIM. You know how we looked for a house and church for eighteen months or so, then decided it was impossible and turned the problem completely over to the Lord to worry about; He promptly provided both, and even better than we had seen in all our searching. Lesson number two was with completing the church, getting the revival advertised, and the million and one jobs connected, before the revival started. We saw that we could not get it all done, so began to worry. Then Mrs. Ma said to leave it up to the Lord, for it is His business. We did, and He had everything completed and advertised better than if we had run around frantically seeing to everything. Lesson number three came today. With the rush of finishing the church, the money in hand was not enough, and a lot of work had to be credited, so that our debts for church and house were high. It is not good for churches or preachers to owe money, so we started worrying about it; but decided that it was the Lord's worry and not ours, so turned it over to HIM. It is rather exciting to see how the Lord works things out. Well, He arranged it so that now we can pay everyone off in a few days, plus living expenses for two months."

### FROM A MISSION TO A CHURCH

Before the church could be organized, people had to be won to the Lord, taught the doctrines, and baptized. Several had been saved through the mission efforts of Jack and LaTrell even before they had a mission. After that the work grew faster. One friend would bring another one, and that one would bring still others, so that step by step the new church was a prospect. Their real opportunity of reaching others came when a Mrs. Jin opened her home for services. Jack and LaTrell requested prayer for this work in Ta An (Great Peace) village, saying, "Mrs. Jin, whose father was a Baptist preacher, has opened her home each Tuesday for a Ladies' meeting. She has been trying hard to win her neighbors, many of whom have never heard the Gospel. Of course, we are meeting with much discouragement, but the first lady was saved this morning, and we are assured that with prayer support many others will soon be born again." LaTrell enjoyed her work in Ta An village. She and Mrs. Jin went visiting regularly and were able to influence several to attend their mission services on Sunday. She wrote, "New Christians here, as well as older ones, do not hesitate to witness."

Of her work in Mrs. Jin's home LaTrell said, "The Ladies meeting at Mrs. Jin's was very good. There were ten of us, and two had never heard before! One of these lives in the next apartment to Mrs. Jin. She laughed when we invited her and said she was the devil.

She was so restless during the message, which was really a good one on the 'Proof of God Through His Handiwork.' After the class the teacher gave a good testimony to this lady. "The devil" said she stood outside the door two weeks ago and listened; that day I remember Mrs. Kao really bringing a stirring message on salvation. So today was her second time to hear anything about the Gospel! I think it will always be hard for me to comprehend that there are actually people who do not have the slightest idea who Jesus is—it is only the name of a strange religion to them."

The mission made steady progress; however, Jack wrote, "Satan is always ready to take advantage of our weaknesses. When the church work is doing fine then Satan plants the seed of self-satisfaction or complacency, and before we know it we are right back where we started.

"Since we have been having hot weather there has been the trouble of odor at the church. Our neighbors raise hogs in their house, and it smells terrible! Now we can't open our west windows.

"We have two good prospective workers. One has served time in jail, and the other is serving time now. The latter is able to come to our services sometimes. The former was a real estate man who sold me the church building. He got into trouble and spent several months in jail. After his release he tried to find a job but could not. All seemed hopeless. Then he contemplated suicide and even went to a nearby river, but decided not to and came to our house. We had a long talk about salvation. He wanted to know how we can be so happy all the time. This question seemed strange, because we take God-given peace for granted. I guess sometimes we think God owes it to us, but comparing the hope we have in Christ with the hopelessness of one outside Christ, it is a contrast. He is now working in a newspaper office, and seems to have changed, too, since believing. The latter one is in the air force. He came to our revival, and the Spirit dealt with him. He is able to obtain permission to come out sometimes for services and seems to be a very sincere man. Do please pray for us that God will give us wisdom to lead these that the Lord may be glorified."

Not many people of Mrs. Jin's neighborhood could attend church on Sunday, for they were poor and had large families; but this did not keep them from having services in her home on Tuesday. However, there was some opposition, which LaTrell mentioned: "This Tuesday her neighbors all gathered at the home of a supposedly Christian lady to play Mah Jong (a gambling game like bridge) even though they knew it was the day for the Gospel meeting.

"Each Sunday morning we have been picking up a group of children from Mrs. Jin's neighborhood for Sunday school. The group grew to number thirty-eight to forty, so two trips were necessary. Then our Jeep station wagon broke down, needing new parts that will take months to get.

"The Sunday school grew to ninety-three children, which is more than can be taught effectively in the chapel, and there is almost no yard to the church property. I am sure that we could double the Sunday school and reach many children who have never heard of the Lord Jesus if we could find a place to put them."

Several had been saved, but Jack wanted to go slow about baptizing them. He said, "We have several now who are waiting to be baptized. However, we do not feel these are well indoctrinated enough to form a church. We do want to be cautious in this matter, because many times the Chinese respond to an invitation without really being born again. We tried having a study course on Thursday nights, but it did not work out. Now we are planning one for Sunday mornings."

In September of 1956 Jack wrote, "All praise be to Him. The first Sunday in October of last year the church building was dedicated. The time seems ripe for baptizing and the organization of a church, so we plan to baptize the first Sunday in October and maybe organize then. Last week a special Bible class on the basic doctrines was held each morning and evening to suit the convenience of those attending. A review class was held tonight. There were ten in regular attendance (twice as many as expected). A few of these have not had an experience of grace yet, but have thus manifested an interest in their souls. A close examination and consultation must yet be given these to determine as accurately as possible those who are saved and those who are not. The Lord knows, and we need prayer that we may be guided by Him.

"Tonight after a review of the week's study, questions were called for. Well, it really thrilled us to hear their questions, for it showed they had been thinking. Questions were asked on baptism (they have never seen a baptizing), the Trinity and the Christian's behaviour. It would have done your heart good to have been in the service. Please implore the churches to pray. This tiny handful of Christians represents an investment of three years by the churches, and the Lord can do great things with this small nucleus, but much prayer is needed. It is not man's strength or wisdom that wins souls, but God's Spirit."

According to plan, on October 7, 1956, the year old mission was organized into the Gospel Baptist Church of Taiwan. Jack and LaTrell had their letters from Central Baptist Church of Lubbock, Texas, Mrs. Jin joined by statement, and eleven were received for baptism.

LaTrell gives the following interesting account of some of those first members:

"The Lord led us to the Mrs. Jin with whom Jack and I joined together to organize the church by a friend of a friend who was her friend. We found that she had been saved many years before but had backslidden because her husband cared nothing for the Christian way of life. Her father had spent his life as a Baptist preacher in Canton. Mrs. Jin wanted to get back into fellowship with Christians and serve the Lord. She invited us to have services in her home each Tuesday afternoon. Her home was in a long building divided into apartments for the families of military men. A large group of neighbors gathered to hear the Gospel each week and most of them heard the Good News for the first time. Such a thrill it was to see the working of the Holy Spirit in the hearts of these women. The Mrs. Lee and Mrs. Shu who were in the first group baptized were saved in Mrs. Jin's home. Mrs. Gouh and Mrs. Yang were baptized later.

"May is the young girl who lived with us, of whom much has

already been said. On the street behind our house was the office of a shirt factory. May became acquainted with and later married a young man employed there. Chiang Shao Dee started working for the shirt factory at an early age when it was located near his home in Shanghai, China. When the Communists started taking over China, the shirt factory was moved to Formosa and young Chiang came too. Left behind was his home and all relatives. The home has for centuries been the core of Chinese society, and to be away from home and friends is to be cut off from all human mercy. But Chiang's employers were kind men who treated him well and offered the premises of the shirt factory for the wedding feast. About the time May married, the Lord provided the location of the Gospel Baptist Church. Someone trustworthy was needed to live in the small room behind the church and be the caretaker and doorkeeper for the church. So the newly weds came to live at the church. May's husband had had little opportunity in his lifetime to hear the Gospel, but it was only a short time afterward that he accepted the Lord as his Saviour and he and May were in the first group to be baptized.

"During the year that the new location was a mission, Mr. and Mrs. Guh started attending the services. They were somewhat different to the other people. The couple had married in France and Mrs. Guh spoke only French and Vietnamese and could not understand Chinese. A Bible in French was secured for them and the couple invited us to their home to explain to them more fully the Christian message. In France they had become Catholics, but they felt something was missing. Upon hearing the Bible plan of salvation they both accepted, and they were faithful to attend the indoctrination classes. Mr. Guh often had to translate the messages for his wife until she learned enough Mandarin Chinese to understand. But she learned quickly and her growth in grace and dedication to serve the Lord has been an inspiration to our lives. She is often very tired after a hard day of housework without the aid of a servant, but she comes to the services and brings her three children who are themselves good Bible students. Mrs. Guh's sister and family live in South Vietnam and have never heard the Gospel. War is now threatening that country. She wrote to her sister many times to trust in Jesus, but she felt writing was not sufficient. War or no war she felt she must go see her and tell her and her family about Jesus. She left recently for a visit to Vietnam.

"In that year before the church was organized many people dropped into the little chapel to see what was going on. Sometimes it was the music that attracted them, sometimes on Sunday morning the passersby were attracted by the masses of children emerging from Sunday school classes. And being a people not too proud to satisfy their natural curiosity, some would step inside the gate and peer in the door or window, and there would be someone there to invite them to come and listen awhile. One such person was a middle aged army man, whose rank I have forgotten, so will call him "Mr." Peng. He was a slow speaking friendly gentleman with a ready smile. Like many others he had come to Formosa with the troops. His smiles were only a camouflage to hide the bitter pangs of homesickness and the frightening fact of approaching old age with-

out home, loved one or close friend. He had heard somewhere that Christianity is good, so when the mission opened close to his barracks he made it a point to be there each time he could. How wonderful was the message of the great Friend and all present Comfortor to his heart! One evening during a revival he came forward with tears of repentance and joy. The next services he brought several other soldiers and since then he usually brings someone with him. Some of the soldiers ridicule him and laugh at him for being a Christian and reading the Bible, but some of the men he has brought have made a profession of faith.

"Another passerby who came to trust the Lord and was baptized with the group was Mrs. Sun, a small stately lady who lives near the church. Her family had lived in much wealth when they were on the mainland. She was raised a Buddhist, but she had long realized this was empty idolatry. Shortly after she started attending she trusted the Lord. Her daughters are both married, but they sometimes visit the services with her as well as her son-in-law. Her constant prayer is for the salvation of her husband, a well educated man holding a Ph. D. from an American university.

"Mrs. Shu was a very sickly lady. The horrors of war, the insecurity of being away from home and a refugee had left her highly nervous and with a weak heart. Fear caused her to have heart attacks and the heart attacks caused her to fear. She was a Buddhist and knew nothing of the true God and His loving mercy. Since a child she had been taught the horrors the soul must pass through after death and about the demons that may haunt one through life. Curiosity caused her to stop and listen one Sunday morning, for the newly opened mission was very close to her lane, and she passed it on her way home. She listened so attentively to the strange new wonderful message of the Almighty One Who gave His Son for our salvation. For many days a battle waged in her heart. Which is the true God, Jesus or the many gods of Buddhism? But she continued to come, then one day alone in her room, and sick, she could stand the conflict no longer and she placed her trust in Jesus. So great was her relief as she felt the presence and strength of the Lord Jesus! Her new faith in the Great Physician and her confidence in the Redeemer relaxed the fears that had made her sick. She brought her son to church, an exceptionally brilliant child, but her husband refused to come and chided her about her new found religion which he termed 'superstition.' When the boy reached the age of accountability he, too, accepted the Lord.

"One day a despondent, lonely young man stood on a bridge looking down into the waters below ready to end his miserable life by a leap. Lu Ping was very young when he joined the army and left home, and now on this island of Taiwan he had been discouraged and was without family or friends. Without the sound teaching he would have received at home, he got into trouble and had been confined a short time, and he felt now as he sat on the bridge that he had lost face, that life was nothing but bitterness, misery and hopelessness. Then the thoughts of his past came rushing back to him and his mind lodged on one particular incident. A few months before he had worked for the real estate company that sold a house to an American-Chinese.

He began to wonder what made the man to whom he had sold the house so radiantly happy? He felt there was something different about him but he couldn't figure out just what. Before he would end his life he must go see the man and find out to satisfy his curiosity. Jack happened to be that man, and he had the happy privilege of telling Lu Ping that Jesus is the secret of happiness and leading the young man to Christ. Therefore you see him among the first group to be baptized."

### A CHINESE CHURCH AT WORK

The Sunday School of the Gospel Baptist Church at Taiwan continued to grow. LaTrell was better acquainted with the language, and she taught in the school, led the children in choruses, worked with the newly organized Women's Missionary Auxiliary, and continued to sponsor the Saturday night youth fellowship. A Mrs. Chou taught the pre-school age children, and a Mrs. Lu taught the older children. LaTrell said, "We are praising the Lord for Mrs. Sun, who seems to have been genuinely saved recently. Her only son was killed in an airplane crash this year, which caused her to realize her need of peace and comfort, and of something sure to depend on, so she came to hear the Gospel. Now she is bringing her husband and grown daughter to hear also."

In writing for people to send old Christmas cards from the States to be used in their Sunday school work, LaTrell said, "These children memorize their scriptures faithfully, so we give out at least twenty cards each Sunday. Any kind of pretty card will do. I do not like Santa Claus, but I really cull out those glorifying Mary too much, because of the Catholic influence. Yes, I used to cut away the name and verse, using only the front and back of the card; but I don't have time for all that work, and we found the children had rather they not be cut, so I passed them out as they are. On most cards the back is usually blank, and we stamp a scripture verse there. The children get these cards for memorizing memory verses, and as attendance prizes."

LaTrell speaks of some of their activities on Wednesday evenings: "Each Wednesday night a different new church member leads or speaks. Last night Mrs. Chu (a neighbor of Mrs. Jin) led the service. She spoke on the third chapter of John, and it was really good, especially for her first time. I wish we had something like the Training Service, so that these Christians could practice more. It is a wonderful feeling to hear these new Christians speak! It is part of the glory of this kind of work. And to hear them pray in public for the first time is a greater thrill than hearing the baby try to make a word."

Jack preached to the congregations every Sunday. He performed several Christian weddings in the church, which were in great contrast to the oriental weddings. He also conducted a Christian funeral service in the church, which was very different from the oriental funerals.

During revival times, the church members were especially busy; LaTrell described it: "We surely were busy getting ready for the revival. If we only had someone to help. I got a lot of visiting done

yesterday—thanks to the Lord's miraculous help. Today there is a minimum of twenty-five ladies to visit and to go down the streets putting the revival announcements in people's mail boxes and giving them to people. Jack has a big stack of posters to paste up over town, and we have not had anyone promise to help."

The church has had some very successful revivals. There were nineteen professions of faith in their first revival. They baptized five on the second anniversary of their church. In March of 1957 Jack wrote about a glorious experience in revival: "Last evening we closed a week of evangelistic services, which had the best attendance of all previous special evangelistic series, and the best results. The church invited Dr. Hendon Harris, a Baptist missionary who is here independently, to be the evangelist. His work is among the Formosan aboriginal mountain people, where few white men or Chinese have dared risk their lives to enter because of the perilous heights and no roads. We praise the Lord that fifteen adults came forward confessing the Lord Jesus as Saviour during the week. There were also fifteen children who came. Some of these were really saved, but not the entire group. Also, a lady from another group came to join and be rebaptized. She was already saved. It is hard to convince the people here that they must be rebaptized, whether they were immersed or sprinkled. A deep-seated idea is that all churches are the same. An altar call was given one evening for the Christians to come forward and kneel at the altar to pray together for the salvation of the lost. About thirty came forward and knelt and prayed. It was wonderful to see the Spirit move among His people. It was like an occasion of old-time shouting. Please do pray for those babes in Christ. They will encounter many trials."

In giving an account of one of the revivals in their church, the Batemans wrote: "We just finished our revival, and it was wonderful to see the working of the Spirit with the lost. There were eleven who came forward. However, we hesitate to count them all conversions until they have had time to prove their faith by their works. Sometimes for the Chinese to make a move means they are interested in the Gospel, and not necessarily that they have trusted. We have been especially happy to see the enthusiasm of the Christians. They passed out handbills, invited the lost to come in to hear the Gospel, and asked the lost to accept Christ. They come early to kneel in the back rooms for prayer. Three of the ladies of the church who live in the same apartment building had a ten o'clock prayer meeting each day at their own suggestion. These and others stayed until late many evenings, practicing on special music, which is our first attempt at such. We have wished and prayed for a choir for a long time."

At another time the Batemans rejoiced over a soldier who came seeking the way of salvation one Sunday morning. In that same service two joined by letter, which were the first to be received that way since the organization. "One of those saved was a Miss Hu, in the hospital with cancer. She was a devout Buddhist, but now has found peace and joy in her Saviour, and has given a wonderful testimony to others in the hospital," Jack wrote.

While Jack was on a tour of the United States, as a member of a Chinese group called 'Five Against Communism,' to appear before

the House Committee on Un-American Activities, to appear on a nationwide TV hook-up, and to speak in several cities before civic clubs, school and other organizations, the Gospel Baptist Church had another revival. LaTrell told about it: "The church is now in a revival, and there have been twelve professions of faith so far, with three more days to go. The people are doing more themselves than ever before. They held home prayer meetings all last week on their own initiative. They have already passed out ten thousand handbills advertising the services, and have invited others to come. Some of the ladies have helped for their first time to visit the women. It is amazing what can be done through prayer."

LaTrell told of one conversion which thrilled her more than any. She wrote: "How happy we are! John, our eldest boy, trusted the Lord as his Saviour tonight! As we arose from bedtime prayers, John whispered in my ear that he wanted to go to my room to pray again. He said he wanted to trust the Lord Jesus. I found out while questioning him that several times during the past two weeks he has wanted to be saved, but felt we were too busy to be disturbed."

The Batemans conducted some successful Vacation Bible Schools in the Formosan church, enrolling almost a hundred in some of them. They discovered that a good time to have these schools was during the celebration of the Chinese New Year, for the children were out of public school one whole month for that celebration.

Some of their best crowds came during the Christmas holidays. Jack told of this happy occasion: "Christmas is just over, and it is time to wish you all a Happy New Year. We had a very good Christmas program, with a play by the adults and Sunday school children. The church was full, and people were standing all around, so the program was repeated on Christmas day with a full house again. (Wish we had a crowd like this every Sunday, but we don't.) The members worked very hard to put on the play. The church went caroling Christmas eve, with over twenty people. The Chinese Christian custom is to go caroling after midnight and sing until dawn; we did not do that, but started at 9:00 p. m. and finished about midnight.

"We were surprised when over forty people attended the watch service at our home New Year's Eve. There has been better attendance and a greater spirit of fellowship and work during this season, which we hope is the beginning of a great day for this Formosan church."

### **VISITORS AND OTHERS WHO HELPED**

During their first six years in Formosa, Jack and LaTrell had several visits from people who came from America. Some of those who came by for a visit were there on business, on vacation, or in military service. The visits which they enjoyed most were naturally those of people who made special trips to see them. One of the first such visits was that of Lt. Milton West in the fall of 1956. He was stationed in Okinawa but made a special trip to Formosa just to make a motion picture of the work and workers there, so that the picture could be used in the promotion of missions among the churches of the North American Baptist Association.

A visit which the Batemans could never forget was that of Mrs.

Warren Johnson, La'Trell's mother, in the summer of 1957. Mrs. Johnson came from Lubbock, Texas, and stayed with them during the months of July and August. While she was there, their fourth child was born. This was their only daughter, Ann Dalene.

Julian Anders, Pastor of Knoxville, Tennessee, went to the Orient to help in the organization of a new church in Tokyo, Japan. He also visited the Batemans in Formosa. Jack went with him to Tokyo for the church organization. Of his visit Jack wrote: "We enjoyed Brother Anders' visit very much. It reminded us of home and its wonderful Christian fellowship we used to enjoy. (He is the first preacher of our kind we have seen in about five years.) We were sorry he did not stay longer. Surely hope he liked our country and comes back to see us again. It was a privilege to be in Japan and to visit our work there. I enjoyed meeting both Brother Noshiro and Brother Oyama. They are both fine young men worthy of our Association's support. Both have wonderful help mates, which is a blessing."

At last Jack found him a helper whom he could train in the work. He wrote, "I have decided not to attend missionary language school this next semester. There is a young man whom I am considering hiring as helper, and I want to use my time in training him, and he will help me with the language. Mr. Mark Ma has been song leader in our church for some time and has been helpful in many ways. He has surrendered for Christian service. He is a firm Baptist and from a Baptist family. Let me explain that it is a rare thing to find a person who is a Baptist and knows why. In spite of constant indoctrination the Chinese have little conviction about the differences between Baptist and Protestant churches. So we are fortunate to find such a young man. We ask your prayers for Mark Ma."

The Batemans also found other helpers in the Dale Breedens, who with their church came into the work of the North American Baptist Association. This new church in Formosa is the Immanuel Baptist Church. This made two churches. Also, they were able to start a mission at Ta-Tz (pronounced Dah Jur). With these helpers to relieve Jack and La'Trell in their work, they could plan to return to the United States for a much needed rest. After six years of enduring the trials of the mission field, Jack, La'Trell and their children came back to the States on their furlough. While in the States, they were kept busy visiting the churches, but they could hardly wait until they started on their long trip back to Formosa. Their hearts were heavy for the needy of that distant land.

(Another fine couple, Dale and Barbara Thornton, had surrendered to foreign mission work, and with their little daughter had made plans to go to Formosa with the Batemans.) Jack and La'Trell had hesitated to leave on their furlough and would not leave until their congregation could be safely entrusted to the care of Baptist leadership that was sound in the faith, for otherwise they were afraid that the members of the Gospel Baptist Church of Taiwan might become prey to all sorts of false doctrines. Their heart's concern for this little flock is plainly expressed in one of Jack's letters, in which he wrote:

"Our fervent desire is that these dear ones may not only know the Lord as Saviour, but also be well-grounded in every truth, be real

Associational Baptists, and know why. But how can you train someone to enter the Olympics, when that person has just learned to crawl? These people have just learned the difference between Buddhism and Christianity. They have not had the privilege of living in a Christian society. Their whole world and way of thinking has been influenced by pagan idolatry. Their society has not so much as given them the concept of an all-powerful, ever-present, all-knowing God. Even a Westerner reared in an unChristian home has heard of such. The characteristics of their deities are scarcely above that of sinful man.

"Yet these Christians have now accepted the true God and His salvation. The faith of the older ones has been tried with many trials and temptations. The 'new man' can be seen in their lives. But some deeper truths of God's Word they are not spiritually mature enough to grasp."

The influence of these two lives for God will live on and on. Their work in far-off Formosa will never be finished. Not only did they give their hearts to the cause of foreign missions, but they gave their very lives on the field itself. They have been the means of reaching many for Christ, and only time will tell and eternity will reveal how many people will eventually be saved as a result of their witnessing to the few who in turn witnessed to others. Jack and LaTrell Bateman, we count you as two of the greatest missionaries that God ever willed to preach and teach the unsearchable riches of Christ Jesus in a land where millions had never heard of Him. Because Christ lived in you, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined," Isaiah 9:2.

