

# **The Unconventional Missionary—Lillian R. Dickson's Post-war Medical Service and Assistance to the Disadvantaged in Taiwan**

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## **Summary**

This research focuses on Missionary Lillian R. Dickson (1901-1983), examining how she used the Christian Mustard Seed Association that was established after World War II to provide medical services and assistance to the disadvantaged throughout Taiwan, as well as the significance and impact it had during that period. The results found that Lillian utilized her role as a "missionary wife" and "social worker mother" to provide medical care, relief, and education services through the Mustard Seed Association; a stark difference from the majority of missionaries who had come to Taiwan.

Regarding her role as a "missionary wife", Lillian saw the many tasks that laid ahead of Taiwan after World War II, making her reluctant to accept being simply the wife of James Dickson— a missionary's wife. Thus, she chose to become a "missionary wife" instead, actively providing medical assistance to those in need. She assisted leprosy patients in the Lesheng Nursing Home for 30 years, established a Blackfoot disease clinic in Beimen Township, Tainan; set up 5 pulmonary sanatoriums across Taiwan during the tuberculosis pandemic; and set up maternity homes and clinics for different tribes. These actions not only provided much needed relief for Taiwan, which was severely lacking in medical resources, but also allowed her to preach biblical stories and build churches during her services, successfully combining medical care with evangelism.

As for her role as a "social worker mother", Lillian believed that identifying poverty and illness, listening to suffering, as well as providing assistance and support to those who need it, were all responsibilities mothers were physically capable of. She used her role as a mother to promote relief and education efforts for the disadvantaged. She established nearly 20 kindergartens, homes for unmarried mothers, and the Institute for the Blind of Taiwan. In

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addition, though lacking formal education in the professional field of social work, she nonetheless embodied the spirit and concept of social work, such as designing various scenarios, animal-assisted therapy, occupational therapy and countless methods to serve people in need.

Lillian's role as a "missionary wife" and "social worker mother" allowed her to break free of her traditional gender role, allowing her to utilize different resources to provide a wide variety of services. Before her death in 1983, the Christian Mustard Seed Association helped more than 900,000 disadvantaged children, patients, women and indigenous people. Consequently, she has been honored as the "mother of leprosy patients", "mother of indigenous people", "mother of the blind" and "mother of the orphans".

**Keywords:** Lillian, missionary wife, medical treatment, assistance to the disadvantaged, education

## 1. Preface

In 1925, the Canadian Presbyterian Church was split in order to unite with the Methodist and Congregational Churches. The majority of the new factions in favor of the establishment of the "Canada United Church(United Church of Canada)", a few opposed old schools continue to use "Canadian Presbyterian Church(Presbyterian Church of Canada)"The name. In Taiwan at that time, most foreign missionaries also supported the new faction. However, because northern Taiwan was classified as the original Presbyterian church, this also caused the missionaries from northern Taiwan to leave one after another, and only together were left. Ruinexpensive(Dr. George William Mackay,1882-1963)Husband and wife, pastor Ming Youde (Rev.HughMacmillan,1892-1970) Couple and Dr. Dai Renshou(Dr. George Gushue Taylor,1883-1954). At a time of extreme shortage of manpower, the Canadian Presbyterian Church urgently recruited more missionaries, Lillian (Lillian R. Dickson , 1901 – 1983)With James Dickson ( James Dickson, 1900-1967 ) It was in this background of time and space that I came to Taiwan.<sup>5</sup>

When Lillian arrived in Taiwan in 1927, as James Dickson's wife, sheIt is no different from a normal missionary wife, including receiving guests at home, assisting her husband in missionary work, and raising two children.(RonneyDickson, 1930-1983)With Marion(Marian Dickson, 1932-)Grow up and wait. During World War II, due to the deterioration of US-Japanese relations, Lillian's family was forced to leave Taiwan and transferred to Guyana in South America for missions.

However, after returning to Taiwan in 1947, Lillian turned into the role of "a missionary's wife" (a missionary's wife), and entered the aboriginal tribes and fun as "a missionary wife" and "mother social worker". Sanatorium, established in 1952The first in TaiwanSocial welfare agency—The Christian Mustard Seed Association, through the Mustard Seed Association, carries out more diversified medical treatment, relief and education for the disadvantaged.

In order to find the resources needed for all work, Lillian alwaysAWrite fundraising letters to overseas countries without interruption every month. Her writing is fluent, conveys real emotions and is easy to read. She not only records the needs of Taiwan, but also writes down the social changes in Taiwan. From nearly fifty letters a month in the early period, to every later periodAWith 5,000 airmails and 20,000 ordinary letters a month, Lillian uses the influence of words to prevent the rescue work of the Mustard Seed Association from "breaking the food", and also connects many small and ordinary forces at home and abroad to jointly prop up the land of Taiwan. Demand.

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<sup>5</sup> Deng Huiien, 〈 The aroma of mustard seeds: revisiting the "Newcomer Movement" of the Northern Presbyterian Church 〉 , "Taiwan Literature" 63.4(2012.12):page75-76.

In general, In the early days of Taiwan's male-dominated social atmosphere, although many female missionaries still came to Taiwan to leave their beautiful footprint,<sup>6</sup> But in terms of the wide range of work, the strong fundraising ability, and the wide range of influence, few people can surpass Lillian.<sup>7</sup> For such a female missionary who occupies an important position in the history of the church in Taiwan, academic circles are gradually discussing articles.<sup>8</sup>

However, in the existing research of Lillian, it is still generally focused on the medical services she performed after the war, such as entering the Lesheng Nursing Home to rescue Hansheng patients, or setting up the "Mate of Compassion" in Tainan North Gate to treat black feet patients; but for Lillian's experience in Taiwan before the war, as well as post-war relief (such as the establishment of a loving kindergarten) and education work (such as the establishment of art workshops and volunteer schools) are less discussed. Therefore, this article will not only refer to the academic literature about Lillian, but also use Lillian's letters, reports, biographies, etc., such as monthly fundraising letters written abroad, and books based on his own experience in entering the mountainous area and Lesheng Sanatorium. , A personal biography written for her by her daughter Marion's mother and friend Dr. Wilson, etc.

Through these data, this article will review how Lillian's early life in the United States and Taiwan's experience during the Japanese rule influenced her decision to become a "wife missionary" and a "mother social worker" after the war; and her post-war missions The work is divided into three areas: medical care, vulnerable assistance, and education. A How the blocks are individually carried out and connected to each other, as well as the significance and influence of the times. Hope through this These narratives present Lillian's unique feet in Taiwan trace.

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<sup>6</sup> For example, the Xile Nursery School was founded in Changhua Erlin, known as "Erlin Mazupo" from the United States. MaJoy Missionary (Joyce Macmillan); Physician Ji Ouhui of Norwegian nationality (Alfhild J. Gislefoss) in Poji has been serving for many years, and Mr. Xu Binnuo was Called Puli's "Ahma" And "Grandpa"; Bai Baozhu, an American nurse who is known as "White Girl" (Marjorie Injection Stay), In Taiwan and Penghu for many years to serve patients with Han disease and their families. Also like Eliza, the first female missionary in Taiwan (Eliza \C. Cooke), The first woman medical Elizabeth Blackburn Ferguson (Elizabeth Blackburn Ferguson), etc., are also very interested in Taiwan Bring a profound impact.

<sup>7</sup> Li Zhende, "From Mother to Daughter-in-law: Sun Lillian's Medical Missionary Experience in Postwar Taiwan", "New History" 16.2(2005):150.

<sup>8</sup> Related academic articles about Sun Lillian or Mustard Seed Association such as Li Zhende, 〈From mother to female proclaimer—Sun Lillian's medical treatment in Taiwan after the war Preaching experience〉, "New History" 16.2(2005): 95-156; Li Zhende, 〈Disease, medical treatment and culture in missionary films—To "Taking advantage of the day: Sun Lillian's Taiwan" As an example〉, "Ancient and Modern Lunheng" 23 (2011.12): 144-172; Liu Huihua, "Sun Riren (Lillian R. Dickson) Christian Mustard Seed Association (The Mustard Seed, Inc. 1954-)" (Hsinchu: Tsinghua University Master's thesis of the Institute of History, June 1997), Pages 1-78; clock Constant Min, "Sun Lillian's social practice of whole-person care—Seed with mustard Podiatric Medical Center" (Tainan: Institute of Taiwan Culture, Tainan University, 2015.7), Pages 1-151.

## 2. The road to a missionary

### (1) Young years in the United States

Lillian was born in Lake Pile, Minnesota, USA (Prior Lake) A small town on the shore, at McAllister College (Macalester College) When she was in school, she met her lifelong partner and work partner, Missionary James Dickson (1900-1967). In 1927, the two married in New Jersey and received the Canadian elders in the same year. Will be sent Taiwan mission.

Compared with the work after coming to Taiwan, Lillian's growth in the United States is less discussed. However, from the two incidents, Lillian's strengths and personality traits can be clearly seen.

The first is the "Gymnasium Incident" that occurred during Lillian's study at McAllister College. At that time, the relationship between the school board and the students was not Harmony For students, the board of directors has long ignored their demands for sports venues; for the board of directors, the hostility of students makes them unwilling to spend more money on construction. Seeing that the two sides are about to reach a deadlock, Lillian proposed to hold a "Thanksgiving Dinner" for the board of directors to ease the tension on both sides. She said: "We won't mention wanting a gymnasium or anything else. We just thank them for their past contributions to the college. Students will be dressed up and the directors will be encouraged, which is good for both parties."<sup>9</sup>

Because of The school's directors were greatly encouraged by the unprecedented thanksgiving dinner, and the plan to build a gymnasium was launched a few days later. School Professor Lun•Clark (Glenn Clark) described Lillian a few years later:

*One day a little girl in the second grade came to my writing class. She used her own way Regarding things, when she came, she also brought us the gymnasium. Lillian is her name, she'S soul is like a lily pure, Humility and selflessness.<sup>10</sup>*

From the gymnasium incident, Lillian showed her selfless personality and talent for resolving conflicts, which can be seen often in the rescue work of the Mustard Seed Association in the future.<sup>11</sup>

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<sup>9</sup> (nice) Wilson (Kenneth L. Wilson), Translated by Guo Weibo and others, "Angels Beside Her" (Taipei: Heber Lun, 2018), Page 31.

<sup>10</sup> Marilyn Dickson Tank, *A Daughter Looks Back* (Taiwan: The Mustard Seed Mission, 2004), pp. 14.

<sup>11</sup> When Sun Lillian served in the Lesheng Nursing Home after the war, the inmates were once due to the dean's greed. Sewage Corrupt and want to fight. However, Sun Lillian Knowing that under the atmosphere of martial law at that time, the struggle Note She must fail, so she begged the inmates to cancel the resistance in a gentle manner, and let her She connected the resources of the church and brought supplies and medical care into the Lesheng Nursing Home. See (US) Sun Lillian,

Second The incident was received by Canadian elders by her and James Dickson Will be announced station. For Lillian, missions are her husband's wishes, not her original plan.<sup>12</sup> But soon Geographical lotus will accept Status, and went to the New York Bible School for two years of training, working hard to prepare for missions. When James Dickson wrote to her that the Canadian Presbyterian Church wanted them to go to Taiwan, where the needs are more urgent, she firmly responded to her fiancé: "Let us go where we are most needed, because there is only once in life."<sup>13</sup>

For the "unknown" Formosa, Lillian once again demonstrated her selfless character, putting "where we are most needed" first. At the same time, he never planned to be a missionary; to strive to become a missionary; and finally decided to stay away from home and serve on the other side of the unfamiliar Pacific Ocean. Lillian constantly broke through the framework of her own belief in her faith, and laid the groundwork for the work of the mustard seed association in the future.

## (2) The tempering of Guyana and the era of Japanese rule

Lillian, who has just arrived in Taiwan, mainly assists James Dickson in his missionary work in the role of "a missionary's wife". In addition, Because of James Dickson Taipei Theological School (Predecessor of Taiwan Theological Seminary) of The principal, this also makes there are always visiting guests in the home who need to receive, so that Lillian often laughs at herself as "the wife of the owner of the homestay."<sup>14</sup>

In the process of assisting missions, Lillian also gradually came into contact with disadvantaged ethnic groups in all corners of Taiwan. In particular, there are many unforgettable frustration experiences in her, and it is these unique experiences that made her understand the needs of the lower-class people in Taiwan and provide medical services and assistance to the disadvantaged after World War II more firmly.

As in First in Taiwan On Christmas Day, Lillian was accepted by Dr. Dai Renshou<sup>15</sup> Invited, went to the church to have dinner with Han Sheng's patient. Lillian, who had never seen Han Sheng's patient, was shocked by the scene before her eyes: "Christmas day, The

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Mustard seeds will compile small Group translation, "Love in Lesheng" (Taipei: Cosmic Light, 2016), Pages 41-42.

<sup>12</sup> Sun Lilianzeng Self exposure When Jacob first asked her if she wanted to be a missionary, she only felt "upset" in her heart. See Note 9, Page 32.

<sup>13</sup> with Note 9, Pages 33-34.

<sup>14</sup> Marilyn Dickson Tank, *Chuckle behind the door* (Taiwan: The Mustard Seed Mission), pp.41.

<sup>15</sup> Dai Renshou came to Taiwan in 1911 as a missionary physician and served as the director of Tainan Xinlou Hospital and Taipei Mackay Hospital.

In 1927, Dai Renshou opened a "Leprosy is special Outpatient", for the whole Taiwan The first Han got sick Clinic and later Xinbei Pali established the "Leshan Park" for autonomy and self-support of Hansheng patients, and the Japanese government established the "Leshan Park" in Xinzhuang Back to Long set up "Lesheng Rehabilitation "Institute" is very different. Dai Renshou is also known as the "Father of Taiwanese Han Sickness."

church was packed. Holding food Missionaries on the tray Shuttle between patients. This disease greatly damages the patient's five senses, Someone's nose has been eroded and broken, Someone lacks hands and fingers. Some people are blind, The white eyes that are wide open but can't see anything move with the sound. . . . . That's an experience I will never forget!  
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Also like in 1934, Lillian followed the Ami pastor Xu Nanbin<sup>17</sup> In the footsteps of the aboriginal tribe, she visited the newly established Sunday school, but because too many people wanted to see this visiting "white woman" with their own eyes, she was terrified: "They lined up quickly, I I took pictures for them, but my hands were shaking, the camera was shaking, and my knees were shaking too!"<sup>18</sup>

However, her faith allowed Lillian to overcome her fear and believed that God wanted to spread the Christian gospel among the aborigines through her. In the end, she also succeeded in speaking among the tribes, and this experience was also an important turning point for her. "Since that time, God has used me many times to accomplish missions, and I also found that I must pay attention He'S command, And absolutely obey."<sup>19</sup> Experience during the Japanese Occupation, for Lillian's participation after World War II Mennonite Touring medical care in the mountains and entering the Lesheng Nursing Home to take care of Hansheng's patients are of great help.

After the outbreak of World War II, the Lillian family was also forced to 1940 year 11 He left Taiwan and transferred to British Guiana in South America the following year for missions. Compared with Taiwan, Guyana's manpower and resources are obviously insufficient. Lillian must participate more often in work other than housework. So she led women in Guyana to form a "Happy Task Force" to serve the community, conduct outdoor evangelism, teach children Sunday school, etc.<sup>20</sup> These missions and education work hosted by her made her very happy, and also made her in 1947 After returning to Taiwan this year, I hope to "continue these tasks."<sup>21</sup>

From the appearance of his personality in the United States as a teenager, to contact with the disadvantaged groups in Taiwan during the Japanese rule, to the leading part of mission

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<sup>16</sup> with Note 9, Page 42.

<sup>17</sup> Xu Nanmian (Afang Dad) He is the first priest of the Ami tribe. In April 1931, Xu Nan Save Sun Jacob Missionary drum Encourage, Came with his wife and family station Beishen School (the predecessor of Taiwan Theological Seminary), became a lecture course (Similar to the current student or special Branch)s student. After graduating in 1934, Xu Nan Immunity to be proclaimed in the north Dispatched by the Taoist Association, returned to Hualien Guangfu Township to preach.

<sup>18</sup> (nice) Sun Lilian (Lillian R. Dickson), Translated by Pu Feili, "This is My Compatriot" (Taipei: Heber Lun, 2016), Page 30.

<sup>19</sup> with Note 18, page 31.

<sup>20</sup> with Note 14, page 58-62.

<sup>21</sup> with Note 9, Page 96.

and education work in Guyana, Lillian gradually moved towards the path of "wife missionary."

### **3. Ether Missionaries provide medical services**

At the beginning of the end of World War II, Taiwan's politics and economy fell into turmoil. Medical and educational resources are even poorer. Lillian, who returned to Taiwan from Guyana at this time, saw Taiwan's wastefulness, and had experience in contact with the disadvantaged and leading missionary work in the past, so she told her husband, James Dickson, "I don't just want to be a missionary wife (a missionary's wife)", I want to be a "a missionary wife".<sup>22</sup>I hope I can "do something outside" like my husband<sup>23</sup>.

in 1950 Years ago, This "wife's missionary" Mainly to visit the tribe to assist Mountain tour medical, And enter the Lesheng Nursing Home to help Help Hansheng patients. While in 1950 Years later, with The increasingly complex rescue work and the tax saving needs of donors, Sun Reason Lian first launched various services under the name of "Mustard Seed Association" in 1952 ; And officially in 1954 To non-profit organizations "The Mustard Seed, Inc." in California, U.S.A., Accept donations from the public through the headquarters in the United States.

For Lillian, the name of the organization of the Mustard Seed Association has the meaning of "Bible" and expresses confidence in God.<sup>24</sup>As for the service work she is to do, she also hopes to break through the rigid framework of general institutions and try her best to help the neglected low-level people to meet their real needs.<sup>25</sup>In medical services, In the 36 years from her return to Taiwan in 1947 to her death in 1983, Lillian used recruiting talents, writing letters and fundraising, raising funds to build hospitals, and personally investing. Mennonite The mountain tour medical team visited the tribe; entered the Lesheng Sanatorium to assist Hansheng patients; set up the "Men of Mercy" black foot clinic in Beimen Township, Tainan; and set up lung sanatoriums, maternity homes and clinics in the tribe.

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<sup>22</sup> withNote9, Page 96.

<sup>23</sup> withNote9, Page 96.

<sup>24</sup> In the "Bible", the mustard seed from the Middle East is often used as a metaphor for faith in God, which has a special meaning for faith. She continued Said: "There must be faith in it. Faith is like the germination of a small mustard seed. How can it be called "Mustard Seed"? kind? "She turned to Matthew Chapter 17 verse 20: "If you have faith, like a mustard seed, you are Say: "You are from Move here to there", it Will also be removed; And there is nothing you can't do. "

<sup>25</sup> Regarding the organization she wants to set up, Sun Lillian once explained: "This must be a flexible, flexible and capable team. When someone asks for help with unusual questions, we don't say: "This is not within the scope of our work and services. I'm sorry we Can't deal with such a problem. "The public is the object of our service, that is, those who have no one to stand up for them, no People who take care of their rights. "withNote9, Pages 183-184.



Of course, Lillian's ability to successfully switch roles and engage in diversified services is not only related to her character that constantly breaks through the framework, but also to the environment of the great age. In the era of Japanese rule, not only did she and her husband Sun Yage not receive courtesy because of being Americans, they were even forced to leave Taiwan after the outbreak of World War II. However, after the Republic of China government moved to Taiwan after the war, on the one hand, they were politically, economically, and militarily. Relying on US funding, the Suns were treated with courtesy; on the one hand, they were both Christians. Chiang Song Meiling was also friendly to the missionaries, making Lillian feel "religious freedom that was not available when the Japanese ruled."<sup>26</sup>

Holistic view, Lillian The initial stage of medical missionary work was mainly Medical assistance and health promotion, Later supplemented by Education and training, especially those that attracted the attention of American faithful and received a large amount of donations, were mountain medical tours, rescue of Hansheng patients, and Established the "Gate of Mercy" Blackfoot Clinic And other services.<sup>27</sup> The following introduces Lillian's main medical assistance work, as well as the significance and influence of the times.

#### (1) Mountain roving medical care (1948-1982) and Puli Christian Hospital

The Suns who returned to Taiwan after World War II first noticed that the aboriginal church that was persecuted at the end of the Japanese Occupation not only did not disappear, but was more prosperous;<sup>28</sup> At the same time, due to the transfer of power, the ban on missionaries from entering the mountains was lifted, which allowed the Suns to return to the tribe and continue the missionary work of the aborigines.

After entering the mountain, the Sun family saw that the tribe was extremely lack of medical and health resources, so James Ira Dickson went to Shanghai, China in 1947, and invited Mennonite Central Committee (MCC for short) sent a medical team to Taiwan to serve the aborigines in the east. The MCC also dispatched seven doctors, nurses and others the following year. Mennonite Mountain The roving medical team came to Taiwan to carry out mountain medical treatment.<sup>29</sup>

Lillian also participated in Mennonite Mountain Itinerant medical team, jointly conduct medical and missionary work. When traveling with the medical team for the first time, she had this description:

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<sup>26</sup> with Note 9, Page 96.

<sup>27</sup> with Note 7, page 110.

<sup>28</sup> After Japan surrendered, Mountain missions have made breakthrough growth. in Sun Jacob Couple and Luo Xiachun, Hu Wenchi and other pastors worked hard, A total of 385 aboriginal churches have been established, which are called in the history of missions in Taiwan "The God of the Twentieth Century trace".

<sup>29</sup> Zhou Tianhong, "The Pioneer of All-round Gospel and Social Service Ministries-Pastor Gao Ganlin", "The New Messenger" 41(1997.8):25-29.

*For the next three days, I was in pain. I had never seen so much naked misery before.  
scene. The aborigines are crowded, about 500 people every day, alls going very  
farThe way it came. Onepersonal  
His heart will feel tearing grief because of extreme sympathy for them. The wounds  
that are greatly exposed, deep  
Deep abscesses, unattended wounds, bronchitis, pneumonia, tuberculosis,  
scabies-every human  
The tragic things we know are presented here in the most serious way.<sup>30</sup>*

For Lillian, who fainted during nursing training,<sup>31</sup>Nursing is not her specialty, but she still wears a nurse's uniform, relying on "spiritual willpower"<sup>32</sup> Assist in distributing drugs, applying scabies ointment, and bandaging ulcers, infections, burns, cuts and other traumas. In addition to assisting in nursing work, Lillian also plays the accordion wherever she goes, announcing the arrival of the mountain tour medical team. After the crowd gathers, she will use flannel teaching materials to vividly tell biblical stories, and sing Christian poetry with the patients and their families.

ThroughMennoniteMountain tour medical team, Lillian not only and the missionary Gao Ganlin(Glen Daniel Graber , 1920-2009)<sup>33</sup> Familiar with Dr. Xie Wei<sup>34</sup> With Pastor Lu

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<sup>30</sup> withNote18,page91.

<sup>31</sup> Sun Lilian's daughter, Marian, described her mother as being trained as a nurse in the United States, but when she saw it in the operating roomThe patient is full ofblood

When she passed out, she was carried out by other nurses. SeeNote7, page15.

<sup>32</sup> withNote14, Page 12.

<sup>33</sup> Missionary Gao Ganlin in 1950Joined inMennonite will be inHualien Mountain Touring Medical Team, served in 1952Mennonite CenterAppoint Members(MCC)The person in charge of the Taiwan Ministry, in the same year, opened a second itinerant medical team in the mountainous areas of western Taiwan. Except for the mountainsmedical Gao Ganlin puts a lot of emphasis on the work of orphans, and is known as the "Father of Orphans in Taiwan." In addition, Gao Ganlin had a personal relationship with Sun Lilian Du, the leader assisted in the rescue work of the Mustard Seed Association. The name of the "Christian Mustard Seed Association" was also the opportunity they thought of during the conversation. Organization name, see Note 9, pages 183-184.

<sup>34</sup> Hsieh Wei(1916-1970) Born in Nantou, after studying at the seminary, went to Japan to study during World War IImedical. After returning to Taiwan

Engaged in medical missionary work. In addition to operating Datong Hospital, one day each week is arranged to run in three places: Puli(mustard Choi Chung Hui Lung Disease Nursing Home and Puli Christian Hospital)Beimen Township, Tainan County(Christian Mustard Seed Association North Gate Free Clinic Right WorkDiagnosis and surgery) Erlin Township, Changhua County(Voluntary visits and surgery for patients in Erlin Christian Hospital). June 17, 1970

On Japan, he wanted to drive from Nantou to Erlin to perform surgery on an emergency patient. However, due to excessive fatigue, he died in a car accident on the way.

Xie Wei Because of his humane spirit and selfless dedication to medical care, he was honored as "Taiwan Shi Huai-zhe" by later generations.

Chunchang<sup>35</sup>In addition to participating in mountain medical care, Gao Ganlin also worked with Lillian in the work of sheltering orphans; and Dr. Xie Wei, when Lillian set up the "Gate of Mercy" free blackfoot clinic in the future, Every week from Changhua Erlin South and North Gate Free Clinic Black Feet Patient.

During the medical tour in the mountains, Lillian also began to raise funds to set up clinics so that more aboriginal patients in need could receive immediate care, especially when tuberculosis was pandemic in many tribes at that time.<sup>36</sup>The most famous of these is the "Christian Mountain Center Clinic" built in Puli, Nantou in 1955. It was also the predecessor of Puli Christian Hospital.

Puli is an important town in Central Taiwan. According to Lillian's estimation, if an organization is established there, it can serve about 20,000 aborigines nearby.<sup>37</sup>After the establishment of the clinic, Lillian invited Dr. Xie Wei to serve as the first dean. Gislefoss, 1923-)<sup>38</sup>Wait for several medical staff to assist in the treatment. And for To provide isolation treatment for tuberculosis patients, and to avoid traveling back and forth with relatives and friends, Lillian also built a nursing home and dormitory for tuberculosis.<sup>39</sup>

Regarding the high cost of the ward, food, medicine and other expenses of the Christian Mountain Center Clinic, Lillian also linked up with her friend Bob•Dr. Pierce (Robert Pierce, 1914-1978)<sup>40</sup>, The operating expenses of the clinic are sponsored by the World Vision. Pierce even signed a blank cheque to Lillian in 1957, allowing her to buy the 6,500 square meters of land at the current site of Puli Christian Hospital and start building the first modern hospital in Nantou County.<sup>41</sup>

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<sup>35</sup> Pastor Chunchang Lu (1914-2010) After the war, he went to the mountainous area to engage in medical education, and joined Gao Ganlin with Sun Lillian, Xie Wei and others.

The touring medical team in the western mountainous area started by the missionaries in 1952. Founded in 1954 with Gao Ganlin Mennonite will be in Number one in Taiwan.

Inter-church—Linsen Road Church, Taichung. From 1964 to 1994, he served as a pastor at Zhongxiao Road Church in Taichung.

<sup>36</sup> with Note 18, Pages 210-213.

<sup>37</sup> with Note 18, Page 218.

<sup>38</sup> Xu Binnuo and Sun Lillian set up "Juvenile Halfway Home" and "Puli Christian Mountain Center Clinic" (Puli Christianity medical Predecessor), "Puli Christian Orphanage", "Maria Maternity Home"..... Wait, and assist Sun Lillian to take care of in the Lesheng Nursing Home Hansen patient, Served as the second director of Puli Christian Hospital Wait, With wife Ji Ouhui (1918-2010) Called by people in Puli For "Grandpa" and "Ahma", deeply appreciated by the locals.

<sup>39</sup> with Note 18, pages 221-227.

<sup>40</sup> Bob•Pierce is the founder of the World Vision. He has a personal relationship with Sun Lillian and also vigorously assisted Sun Lillian in the rescue in Taiwan. jobs, From black feet Health clinics, aboriginal maternity homes, volunteer schools, youth homes, love nurseries and other institutions, to every major Rescue activities after natural disasters all have the shadow of World Vision.

<sup>41</sup> 1962 Puli Christian Mountain Hospital Dedication to the hospital Worship also symbolizes Pu Ji You The clinic enters the whole modern hospital New milestone.

In 1958, Lillian raised funds to set up the Puli Nursing Training Class. On the one hand, it provided technical and vocational training for aboriginal girls, and on the other hand, it also supplemented the human resources of the clinic.<sup>42</sup>

From medical tours in the mountains to the establishment of clinics, Lillian accompanied the medical staff to the tribe, Preach christianity Gospel, then apply medicine and dress up and improve environmental sanitation, then to build clinics, nursing homes and other medical infrastructures, and finally set up School and church, Became Lillian's series of work models that combine medical care, education and missions.<sup>43</sup> According to the internal statistics of the Mustard Seed Association, Lillian has patrolled and helped aboriginal patients in mountainous areas over the years. There are about 250,000 people who have provided medical care, education, rescue, and missionary work in the mountainous areas. She is also honored by her. "Mother of the Mountain".<sup>44</sup>

In addition, Lillian's unwillingness to accept the organizational framework of general institutions is also shown in the work of mountain medical care. When someone criticized her for inadequate medical standards, she responded: "Do you want to let the patients wait for death in vain? Just to build a modern hospital and organize a foreign medical team?"<sup>45</sup> For Lillian, the medical needs in the mountainous areas are so urgent that they cannot wait until all resources and equipment are in place to start rescue, and this is just as she is setting up a mustard seed meeting, hoping to target the real needs of the people at the bottom.

## (2) Entering the Lesheng Sanatorium (1949-1983)

At the church in 1927 Having a Christmas dinner with Han Sheng's patients became Lillian's "unforgettable experience." In the future, she visited the "Leshan Garden" established by Dr. Dai Renshou in Bali, New Taipei City many times. However, in the early post-war period, Lillian was mainly engaged in touring medical care and missionary work in the mountainous areas. Therefore, in 1949, he was in the "Provincial Lesheng Sanatorium". Pastoral Before Cai Xin Shengsheng came to ask for help from Lillian, the help of Han Sheng's patient was not in her regulation In the painting, there is even some resistance.<sup>46</sup>

However, in the process of actual assistance, Lillian discovered that due to the greed of the Dean of the Lesheng Nursing Home Sewage Corruption, leading to "lack of food, lack of

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<sup>42</sup> Xie Dali, "Xie Wei and His Time" (Tainan: Renguang Publishing House, 2001), Pages 111-115.

<sup>43</sup> with Note 7, Page 111.

<sup>44</sup> "Mother of the Mountain" is called "United Daily News", 1965 2nd edition on March 3rd.

<sup>45</sup> with Note 14, Pages 219-220

<sup>46</sup> with Note 9, pages 123-124.

clothing, Lack of drugs, Lack of physicians, lack of nurses..... Everything is missing"<sup>47</sup>, So she decided to help the Han Sheng patient "through a Christian channel." First, she lobbied Dr. Bai Xinde who was in Mackay Hospital (Dr. Signe Berg)<sup>48</sup> Go to Lesheng together and set up a temporary clinic in the hospital. On the one hand, Lillian acted as Bai Xinde's translator and explained the condition to the patients; on the other hand, she assisted in dealing with "small symptoms that a mother can take care of," applying medication to patients with headaches, stomach pains, or mild symptoms.<sup>49</sup>

After Bai Xinde, Lillian continued to connect foreign medical staff to the Lesheng Nursing Home. For example, she invited Miss Alma from the German Lutheran Church. Pressure) As a nurse in the hospital, Du Aiming has also been in the hospital for more than 20 years. His figure wearing a black uniform and white nurse cap is an important spiritual comfort for many Lesheng elderly residents.<sup>50</sup> In addition, the Norwegian missionary Xu Binnuo (Bjarne Gislefoss), Bi Jiashi (Olav Bjørgaas)<sup>51</sup> Ya 1950 As a nurse, Xu Binnuo, as a nurse, began to assist in the Lesheng Nursing Home. Treating patients with extreme gentleness and care, Lillian called him a "half angel"; and Dr. Pei Jiashi was the first resident physician in the Lesheng Nursing Home.

In addition to connecting with medical staff, Lillian also raised funds to purchase "better food, better clothes and bedding, and medicines to relieve patients' sickness."<sup>52</sup> To Han Sheng patients. As for patients who often commit suicide due to excessive spiritual pain, Lillian also set up a library in the hospital, installed a loudspeaker in the ward to play music, and played a movie every week, hoping to alleviate the patient's spiritual pain.

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<sup>47</sup> (nice) Sun Lillian, Translated by the Compiler Group of the Mustard Seed Association, "Love in Lesheng" (Taipei: Cosmic Light, 2016), Page 41.

<sup>48</sup> Dr. Bai Xinde (Dr. Signe Berg) is a Christian. Will be sent the missionary of the station. She founded the "Ki Bishi" Large Clinic", started medical missions in Pingtung. "Christian Bethesda Clinic" was later "Pingtung Christian Hospital". The predecessor of the "hospital" was a great help to Pingtung, who lacked medical resources at that time. While in 1950 in the early years, Bai Xinde

The doctor also came to the Lesheng Sanatorium for free consultation due to Sun Lillian's request.

<sup>49</sup> with Note 47, pages 42-46.

<sup>50</sup> with Note 47, Pages 71-79.

<sup>51</sup> Bi Jiashi is Norway Teamwork (Norwegian Mission Alliance) Medical missionary. 1954

I crossed the sea with my wife to Taiwan, first went to the Lesheng Nursing Home to take care of the patients of Hansheng, and then participated in the Pingtung Christian Hospital, which became the first

A The establishment of the "Victory House", a center for children with disabilities. He has taken care of thousands of Hansheng patients and more than 10,000 polio in Taiwan

The patients have not only introduced vaccines and advanced medical technology, but also cared for the dignity of patients' lives and dedicated themselves for more than 30 years. another

His great love also extends to Vietnam, Bolivia, Nepal, Haiti and other places.

<sup>52</sup> with Note 47, Page 58.

In addition, The medical work of the Lesheng Sanatorium also combines missions and placement assistance. In terms of missions, through fundraising

With the dedication of Dr. Dai Renshou, Lillian was in the hospital in 1952 Construction of the Church of the Holy Hope, To allow Christians to pray in places where they are sick; in terms of placement and assistance, when she connects with the American Far East Broadcasting Corporation (Far East Broadcasting Company) Pastor Rob(William F. Roberts) After the fundraising, in 1953 another "An Le Home" (meaning Ping An Joy Home) was built not far from the Lesheng Nursing Home in 1953 to prevent the children of Hansen's disease in the hospital from being infected by their parents. Wife June Straite The nurse is responsible.<sup>53</sup> And the separation of children from their parents in this way really made Lillian feel "guilty." Therefore, she regularly took her children back to the hospital to meet with their parents, separated by a fence, so that parents could see their children. Later, as the number of Anle Homes increased day by day, Lillian created the "House of Loving Love" to accommodate older children.<sup>54</sup>

Since entering the Lesheng Nursing Home in 1949, Lillian has been "Mrs. Missionary" The role of "To solve the problems and needs of Hansen patients." Even after the emergence of the DDS specific drug in 1953, many inmates began to return home due to illness. In addition, 1960 After the decade, government resources have gradually entered the Lesheng Nursing Home, but Lillian One Until his death in 1983, he still spent almost every Sunday with the residents of Lesheng.<sup>55</sup> Now in Lok Sang Nursing Home Church of the Holy Hope Before, you can still see the monument built by the inmates for Lillian to miss the eternal "mother of lepers" in their hearts.<sup>56</sup>

What's more special is that you are in 1950 In the Eastern society of the age, although Lillian led the missionary work, she must always use "I'm just a woman" or "the comments provided are for reference only" for interpersonal interaction and medical assistance. Lillian's retreat-to-advance approach can often be seen in her Yulesheng Nursing Home during the retreat and coordination.<sup>57</sup>

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<sup>53</sup> with Note 7, Page 120.

<sup>54</sup> with Note 47, Pages 102-108.

<sup>55</sup> By Zhang Pingyi; Photographs by Lin Guozhang and Zhang Cangsong, "Sorrow and Joy" (New Taipei: China Wings of Hope Service Association, 2004), page 22-26.

<sup>56</sup> with Note 14, Page 223; see also Note 47, page 30.

<sup>57</sup> Facing the inmates want to be greedy Sewage The dean launched a resistance, and Sun Lillian understood the danger of this move in the era of martial law. So replied: "I

Just a woman, you know these things better than me. But when I think of the possible consequences of the struggle, I feel sad." Refer to see Note 9, page 135.

### (3) Opening the door of mercy to treat black feet patients (1960-1984)

1950 At the end of the decade, a mass outbreak of blackfoot infection occurred in the southwest coast of Taiwan, among which Chiayi County

Budai Town, Yizhu Township and station Nanxian Xuejia Town, Beimen Township and other 4 coastal towns are the most. In 1960, to station Dr. Franklin, who was visiting from Southern Theological Seminary, saw with his own eyes the black limbs of the black-footed patient in Beimen Township, and he began to seek assistance from church organizations in Taiwan. Among them, Lillian responded immediately.<sup>58</sup>

Lillian first connected with Dr. Wang Jinhe who was here<sup>59</sup> In the same year, Dr. Xie Wei, who was acquainted with Dr. Wang Jinhe, set up a "Christian Mustard Seed Association North Gate Free Clinic" (also known as "Pity Gate") in the Wang Jinhe Clinic. Later, because of the large number of patients, Lillian also built a new free clinic in the surrounding area. , And opened in 1963. Spend money through Lillian (Subsidized clinic So Required operating expenses), Wang Jinhe contributed (seeing the patients), and Xie Wei also went south from Puli to perform surgery on the patients every Thursday morning. The North Gate Free Clinic once accommodated more than 80 people. One It was not until 1984 that the government generally took the lead in the treatment of blackfoot patients, and the free clinic at North Gate, which had been in operation for 25 years, ceased operation. Lillian, Wang Jinhe, and Xie Wei are also honored as Early black The "iron triangle" of foot disease treatment.<sup>60</sup>

In addition to setting up clinics, because 1960 At the beginning of the decade, the treatment of black feet had not yet been found, so Sun Riren Also linked to the Christian Relief Society (Church World Service) With the assistance of China, 25 "milk supply stations" were set up along the southwest coast to provide milk and vitamins to local residents and supplement necessary nutrients.<sup>61</sup> Outside the milk supply station, Lillian also provided local

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<sup>58</sup> Oral by Wang Jinhe; compiled by Huang Hongsen, "The Memoirs of Physician Wang Jinhe, the Father of Black foot Disease" (Tainan: Wang Jinhe Culture and Art Fund Yes, 2009), Page 114.

<sup>59</sup> Physician Wang Jinhe (1916—2014) Contributing her life to Blackfoot, with Sun Lillian and Xie Wei Early black Foot disease medical

The Iron Triangle is also known as the "Father of Taiwan Blackfoot."

<sup>60</sup> From black feet Related narratives can be seen on the website of the Memorial Hall of Diseases (<http://www.blackfoot.org.tw/couple/index.html>); In addition, the black foot disease continues to spread through the news media

It gradually attracted the attention of the government. 1970 In the 1940s, the government began to promulgate the first five-year plan for the prevention and treatment of blackfoot in Taiwan.

Painting, and the establishment of the "Provincial Beimen Black Foot Disease Prevention Center" in the suburbs of Beimen. After the government came forward, the black foot patient was transferred to the hospital for treatment

Treatment, the financial burden of the Mustard Seed Association has also been reduced, see Note 7, page 123.

<sup>61</sup> with Note 9, Page 249.

American aid supplies such as rice, flour and clothes.

Another example is the "Maria Maternity Home" that was successively set up for Aboriginal women expecting childbirth in 1960.<sup>62</sup>; And because 1950 During the pulmonary tuberculosis pandemic, five "pulmonary care homes" were set up throughout Taiwan. Lillian also conducted a series of medical treatment combined with education and education. The female role behind the "wisdom missionary" and the unwillingness to comply with the general organizational framework are also included in her medical services. Brand new Fully exposed.

#### **4. Relief and educate the disadvantaged with mother social workers**

After World War II, Lillian not only used the role of a "wife's missionary" to dominate the work of medical missions through the Mustard Seed Association, but also used the image of a "mother social worker" to extend the assistance and education of the disadvantaged to the bottom of society.

As early as the Guyana period in South America, Lillian once commented that her interests were related to "mother's duties." Such as cleaning, making sure that people who are sick are taken care of, leading everyone to respect and love God, etc.<sup>63</sup> After the war, apart from her medical missions, she often referred to herself as her mother and was called "mother" by patients.<sup>64</sup> In the rescue and education work, it adopts the adoption of orphans, the establishment of nursery schools, and the establishment of technical and vocational education for young people. "Things a mother can imagine for a child"<sup>65</sup> Mainly. In addition, The pair of sons and daughters Wanfu and Marion have grown up after the war, so Lillian has more time to extend her mother's love from home to all corners of Taiwan.

At the same time, although Lillian has not accepted the professional field of social work, but in many of her services, such as design Setting up a fireplace allows children to feel the warmth and happiness of home, or allows children in nursery homes to use horseback riding

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<sup>62</sup> Sun Lillian In the mountains Witnessed the lack of medical resources in aboriginal tribes, women can only use cooking pots to deliver children, So since

1960 Since the year, she In Hualien, it began to set up a Maria obstetric home to provide aboriginal women's labor and delivery care station

Dongguan Mountain, Taitung City, Pingtung New Pi Nantou Puli 4 additional rooms Maria Maternity hospital, total Witnessed the birth of more than 20,000 newborns

Raw.

<sup>63</sup> with Note 9, Pages 80-81.

<sup>64</sup> Sun Lillian once said: "Han Sheng patients call me "mother", as long as I am in their intermediate, Everything went smoothly. "See

Note 47, p. 199.

<sup>65</sup> with Note 9, Page 171.



and raising rabbits to treat Healing Mind, or even setting up a functional treatment room in the Lesheng Sanatorium, arranging vocational training for black feet patients, etc., these are all examples of her use of professional social work methods.

With mother's heart and social worker's mindset, Lillian has established nearly 20 kindergartens across Taiwan through the Mustard Seed Association, including the "Love Nursery Homes" that continue to provide services today; and the "Unmarried Mother's Home" for unmarried pregnant women. They also set up a "Taiwan Reconstruction Institute for the Blind" together with many local people to open services for the visually impaired in Taiwan; set up an "Occupational Therapy Room" for Hansheng patients to regain their motivation in life; Established a "handicraft factory" for blackfoot patients to enable them to be self-reliant; in order to help the aboriginals who came to the city adapt to the life of the Han people, a "volunteer school" and a "women's workshop" were opened to provide technical education and training to the aboriginal young people ; In addition, for aboriginal students who want to enter a higher education, a "stepping stone school" is set up to provide an opportunity to continue to improve.

Of course, the situation in Taiwan has not yet stabilized<sup>1950,60</sup> Many American friends also questioned the work invested in the relief and education of the disadvantaged in the 1940s.<sup>66</sup> Faced with such a situation, Lillian also resorted to maternal love to respond:

*When a mother puts all the children into bed at home, she occasionally hears one or two in the dark A The child sobbed faintly, at this moment, she would walk to the bed to comfort them. I know many people recognize Because the night has stretched out his arms, covering this small island. But when we hear someone before the night falls*

*Weeping secretly in grief, for the sake of Christ, let us comfort them like a mother until he We go to sleep at ease.*<sup>67</sup>

The following are examples of nursery schools, technical vocational training, and stepping stone schools to analyze how Lillian used the image of a mother's social worker to provide assistance and education to the disadvantaged, as well as the significance and influence of the times.

#### (1) Aixin Kindergarten (1957 to present)

Since the establishment of the "An Le Home" for the children of Han Sheng's disease in 1953, Lillian has set up nearly 20 kindergartens in Taiwan, the most representative of which is also mustard. Kind of Huiwei<sup>2</sup>. The resettlement organization that has continued to this day is

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<sup>66</sup> withNote9, Page 266.

<sup>67</sup> withNote47, Page 189.

the "Love Nursery Home" established in Xinzhuang.<sup>68</sup>

Aixin Kindergarten was the first to house the children of prisoners. In 1957, during a visit to the women's prison, Lillian found that many female prisoners had to leave their newborn or young children with them in a harsh environment to take care of them. In order to provide a healthy environment for the children to grow up, Lillian asked these female prisoners to give her their children to care; and built the "Yile Yile School District (also known as Aixin Kindergarten) near the Anle Home. "

In the process of bringing the children out, Lillian also encountered some obstacles. Because for these female prisoners, although the prison environment is harsh, they would rather leave their children with them to take care of them instead of handing them to foreign women with "unknown sources."<sup>69</sup> Lillian is well aware of the worries of being a mother and the pain of not being able to see the child, so she uses the role of a mother's social worker to appease the female prisoners: "I am a mother myself, and I can appreciate your feelings. You are afraid. Once I take the children, I will never see them again. But if you let me if you take care of the children, I promise to bring them back every few weeks. "<sup>70</sup>

On that day, 8 babies were handed over to Lillian, and then female prisoners handed over the children to her. Lillian placed these children in the "House of Fraternity" in the Yile Yile District, and, as she promised, she took the children to the prison every Sunday morning so that the female prisoner who was a mother "knows that I am here." , Their children are safe."<sup>71</sup> In addition, she also combines mission work, every time she goes to prison, bring some flowers and play the accordion and pray for the female prisoner with the accompanying pastor.

For Lillian, the Yi Le Yi Paradise area is to accommodate all kinds of children.<sup>72</sup> Therefore, after accepting the children of female prisoners, the Aixin Nursery Center was mainly girls in the 1960s and 1970s, and successively accommodated abandoned babies, orphans, poor families, disadvantaged or disabled children, and retreats due to the

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<sup>68</sup> Another continuation of the present, Yes Sun Lillian in 1960 established in the year Youth Home. 1950 Late decade, Taipei Wandering Youth The social problem of year-end party crime is becoming more and more serious, so Sun Lillian set up a juvenile home to provide street youth eat, live, and spread recruit college students volunteers help young people class support, strive for further education opportunities; in addition, build vocational training institutes, let children who don't want to go to school learn woodwork, paint, woodcut, bamboo craftsman, haircut and other professional skills. The Youth Home has undergone several relocations and is currently located in Hualien city.

<sup>69</sup> In the early days, there were many incidents of buying and selling babies in Taiwan, which also made these female prisoners quite worried. see Note 9, Page 226.

<sup>70</sup> with Note 9, Pages 225-226.

<sup>71</sup> with Note 9, Page 226.

<sup>72</sup> Sun Lillian named "Yi Yi Yue" because of the Japanese いろいろ (All kinds of) the same meaning, come to her Said that this kindergarten is meant to accommodate children of various backgrounds.

Vietnam War. Taiwanese children of overseas Chinese in Vietnam<sup>73</sup>, The number of people exceeds 200 at the most.<sup>74</sup>1970At the end of the decade, the Mustard Seed Association will only accept boys as a "children's home"<sup>75</sup>It has been merged with the "Children's Home Annex" into the Aixin Nursery School. The school is no longer dominated by girls, and will change the way of shelter in the future under the changes of the general environment.<sup>76</sup>By 2020, Aixin Nursery HomeThe number of people accommodated in the past year exceeds 3,500 people.

Since there are still other services that must be bothered, Lillian will be mainly responsible for her colleagues in the Mustard Seed Association after she is on track in the Aixin Nursery, but she will still come to the Aixin Nursery on important festivals, including summer vacation and Christmas. It is the important connection between her and the schoolboy, and it is also the two moments that the schoolboy is most looking forward to.<sup>77</sup>

During the summer vacation, Lillian would let the children in the Aixin Nursery School and other mustard seed nursery schools take turns to the "Christian Camp (also known as Wanli Camp)."<sup>78</sup>During a one-week vacation, the children swim at the beach during the day, and there will be evening shows and movie screenings after the sun sets. This was true for the school children who had little leisure and entertainment at the time."The most happy time"<sup>79</sup>. Lillian also mentioned her interaction with the schoolchildren in her regular fundraising letters to American church members:

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<sup>73</sup> 1975When the Vietnam War ended in 1991, the government of the Republic of China also began to evacuate overseas Chinese from Vietnam. Many overseas Chinese parents who retreated to Taiwan had to retreat Looking for a job and a house, unable to take care of the children,EntrustedProvide temporary support to Sun Lilian's caring nursery.

<sup>74</sup> in1980Before the decade, the Aixin Nursery Home was divided into "eight small homes" to accommodate children of different backgrounds. They were baby homes. Baby House Annex, Big Girl's House (High School Students from Host Country), Boai House (Accepting Prisoners' Children), Noah's House (Receive Rong Yue War Overseas Chinese Children), Confidence Home (accommodating orphans, poor families), home for unmarried mothers(Shelter children of unmarried mothers child),At-beer-king (Love Education Kindergarten).

<sup>75</sup> in1950In the 1980s, many orphans, poor children, and teenagers who wandered on the streets were often detained by the police because they did not bring their ID cards.

If no relatives or friends come out on bail within three months, they will be detained. Sun Lilian was released on bail within two years after learning about this situation.

250 children, and set up a "children's home" near the Lesheng Nursing Home to house these children.

<sup>76</sup> After the change of government policy and the successive establishment of kindergartens by non-governmental organizations, the number of caring kindergartens has been declining year by year.

Commissioned by the government for resettlement.

<sup>77</sup> Lin Wenting, Zhang YiPastoral, "Mustard Seed Stories Collection"(Taipei: Cosmic Light, 2016), Page 156.

<sup>78</sup> In order to allow children who will take care of mustard seeds have a place to get close to nature, Sun Lilian in 1965Established in Wanli, New Taipei City "Christian Camp (commonly known as Wanli Camp)" has become a summer camp for children and teenagers.

<sup>79</sup> Same note77, Page 156.

*We help them take care of everything like mothers, everyone should bring swimming trunks and good clothes And blankets; everything in the camp must be orderly, clean and beautiful; in addition, the vegetation in the yard*

*They have also been trimmed, so as not to allow snakes to run wild. On the last night of the holiday, I go down*

*Enjoy the "Captain's Dinner" with them. Before Wanli Camp was built, we were outdoors*

*There is a tradition of this dinner party when camping. I will bring watermelon to help them add vegetables, this has become a*

*A very fixed tradition. If I did not bring the watermelon, maybe I would not be welcomed!<sup>80</sup>*

On Christmas, the "mother" or "grandma" in the children's mouth will also travel to the nurseries of the mustard seeding clubs, leading the children to pray and sing Christmas songs, and then send out Christmas songs one by one. gift. In the context of U.S. aid at the time, these gifts were all airlifted from the United States to Taiwan, including candy, biscuits, soap, and pencils....And so on, deeply loved by the children in the hospital.<sup>81</sup>

In addition, long-term thinking from the perspective of the recipient also gave Lillian a sense of social work. If she knows that her child is bound to feel scared and depressed in such an unfamiliar environment as a kindergarten, so each kindergarten of the Mustard Seed Club will always have "Fireplace with fire and plenty of light"<sup>82</sup>, Let the children feel home. For example, when the Penghu nursery school was established in 1962, she specifically asked the builders to install a fireplace suitable for children.:

*Lilian wants to install a fireplace, This is what she thinks is a must for every school or orphanage. In a Colder time of the year, This will not only drive away the chill, It can also give people a family-like warmth.*

*But it is these fireplaces that add a lot of trouble to the local builders, Because this place in Penghu is almost*

*No such thing. "4 Multiply 6Ft specifications! "Lilian also specially ordered, In order to be able Fits the size of the child."<sup>83</sup>*

At the same time, the Penghu Kindergarten also has a separate kitchen, dining room, living room, bathroom, bedroom, curtains painted with small animal patterns, and a picture

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<sup>80</sup> (United States) Sun Lilian, fundraising letter in July 1974.

<sup>81</sup> Same note 77, Page 127.

<sup>82</sup> (United States) Sun Lilian, fundraising letter in February 1968.

<sup>83</sup> Same as Note 9, pages 238-239.

hanging above the fireplace. These home furnishings can eliminate the anxiety and fear of the children. Adjusting the external environment in this way to enhance the ability of personal growth and adapting to the environment is exactly what psychology and sociology scholar Gordon Hamilton emphasized that "people are in the situation."<sup>84</sup>

In the 1950s when animal-assisted therapy was not yet popular in Taiwan, Lillian also asked the children in the nursery to ride horses and raise rabbits to divert the children's attention and cultivate their responsible character:

*The children in our children's home are so sad that they have lost their playmates. I have to rack my brains. Juice tried to cheer them up, so I rented a pony and saddle for them during the summer vacation Learn to ride a horse...The boys were so happy that they went crazy, the first day the pony arrived, all 35 children rushed*

*Take care of it, they touch it, bathe it, pour water for it to drink, and provide grass for it to eat. In order to protect.*

*Protect it, everyone said that only a few people can ride it every day, and the children also take turns riding in a regular manner.<sup>85</sup>*

Through her mother's role as a social worker, Lillian allowed many disadvantaged children to have a second home and looked after them until they reached adulthood. Many of the school children, thanks to Lillian and the Mustard Seed Club for their care, often come back to visit Lillian after leaving the hospital, and even invite Lillian to be the presiding officer at the wedding ceremony. Regarding this, Lillian guessed: "Also Maybe they saw the warmth brought by my mother in the past on my face."<sup>86</sup>

## (2) Technical and Vocational Training (1958-1998) and Stepping Stone School (1962-1973)

In addition to medical treatment and assistance to the disadvantaged, education of indigenous people is also an important service work of Lillian. After the government came to Taiwan, the tribes began to "modernize" due to various "mountain-leveling" policies. In addition, the government also encouraged tribes to move to flat cities, accelerating the integration of the aborigines into Han society. Such policies have indeed allowed the indigenous people to further integrate with the so-called civilized society, but they have also encountered cultural differences, economic difficulties, and educational gaps.

For example, the "Christian Mustard Seed Association News" mentioned that the

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<sup>84</sup> Gordon Hamilton believes that in addition to understanding the mood of the case, we should also focus on the situation and social environment of the case.

The treatment of the environment emphasizes the interaction between the individual and the environment, as well as the environment's interaction with the individual.

<sup>85</sup> (United States) Sun Lillian, fundraising letter in July 1955.

<sup>86</sup> Same as Note 9, page 192.

aboriginal families in the 1950s said:

*Many aboriginal families have a cold family environment and poor growth environment and conditions, which affect their academic performance.*

*Now, it is impossible to enter ordinary regular schools, and it is very easy to be tempted to engage in some improper*

*Work or go astray.<sup>87</sup>*

In this regard, Lillian believes that "education" is the main way to help the aborigines adapt to the current world and improve their current lives.<sup>88</sup>Therefore, starting in the 1950s, she started the education and training of aboriginal youth with the idea of "mother social worker". Seeing that there are many emerging job needs in society, Lillian set up technical schools for the aboriginal young people who could not pass the entrance examination of junior high school, such as the volunteer school and the women's training center, so that the aboriginals could learn the "one skill" that can make a living.

Regarding women's training centers, Lillian has been established in Hualien, Shulin, Penghu and other places since 1962. There are also classes such as sewing training classes, housekeeping training classes, and later-implanted nanny training classes and nursing training classes. The most representative of them are the babysitter training class and the nursing training class.

After the war, mountain churches began to grow substantially. However, due to lack of professional manpower, the church began to have a shortage of teachers. Therefore, Lillian began to set up nursery training classes in Guanshan, Hualien, Puli, and Shulin since 1957. Among them, Guanshan nursery training classes were also established. It became the first school established by Lillian. In the nursery school, students are required to study subjects such as the Bible, storytelling, organ, music theory, family affairs, and child psychology in order to "train the teachers of the nursery schools attached to the mountain churches, the teachers of the Sunday school, and the pianos of the church."<sup>89</sup> In addition, all tuition and fees during the student's schooling period are sponsored by the Mustard Seed Association. The only requirement is You must return to your tribe for two years after graduation, And teach young children in the church, and the salary is paid by the Mustard Seed Association.<sup>90</sup>In this way, the spirit of allowing the recipients to give back their strength

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<sup>87</sup> See "Report from the Christian Mustard Seed Association", 1991.6.

<sup>88</sup> (United States) Sun Lillian, fundraising letter in September 1961.

<sup>89</sup> Liu Huihua, "Sun Lillian(LillianR.Dickson)Christian Mustard Seed Association(TheMustardSeed,Inc.1954-)" (Hsinchu: Master's Thesis, Institute of History, Tsinghua University, June 1997), p.56.

<sup>90</sup> Same as Note 9, pages 223-225.

continues in the service of the Mustard Seed Association today.<sup>91</sup>

In terms of nursing training courses, in addition to the lack of nanny teachers in mountain churches after the war, many medical institutions also experienced nursing shortages. Therefore, since 1958, Lillian has also successively established nursing training courses in Puli and Hualien to "train mountain nursing staff to improve hygiene and living standards." The student's study period is two years, studying the basic training of "The Bible", public health, health, medicine, gynecology, etc., and intern at the medical institutions and general medical institutions set up by the Mustard Seed Club before graduation. The performance of students in internships is mostly affirmed by general medical institutions. After graduation, most of the students go to the hospital to serve as nurses or stay in the medical institutions of the Mustard Seed Association.<sup>92</sup> After the establishment of the Hualien Women's Training Center, Hualien's nursing training classes were incorporated into the training center.

As for the Volunteer School, it was established in Hualien in 1958 to "train mountain youth to earn a living skills so as to improve the living standards of mountain compatriots."<sup>93</sup> The general direction is the purpose of recruiting aboriginal teenagers to apply for the exam. In the Volunteer School, "The Bible" is also an important course. In addition, Lillian also offers classes in woodworking, farming, animal husbandry, and hairdressing. I hope that students can return to the tribe to teach the tribe's vocational skills after two years of study, or in the Han society. Find a job. After the 1970s, due to the generalization of automobiles, volunteer schools also added car repair and bus driving training classes to respond to the needs of the times.

Since the Volunteer School has agricultural and animal husbandry classes, it is particularly important to build chicken coops on campus and raise ducks, rabbits, sheep and other animals. In addition to providing students for internships and food, they are also sold outside, which has become an important fund to support the operation of the school.<sup>94</sup> In addition, the volunteer school also cooperates with local institutions or schools in Hualien. For example, since 1964, the Mustard Seed Association will recommend a number of volunteer school students to the practical skills training center attached to the Taiwan Provincial Hualien Industrial Vocational School for short-term industrial skills. training.<sup>95</sup>

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<sup>91</sup> Today's Mustard Seed Association's "Sponsorship for Disadvantaged Children" program stipulates that children receiving sponsorship must return in the community church.

Give a certain number of service hours.

<sup>92</sup> Same as Note 89, page 59.

<sup>93</sup> See No. 037 on September 12, 1967.

<sup>94</sup> "Shanguang Monthly" 26 (1965.5):12; "Shanguang Monthly" 95 (1972.11):13.

<sup>95</sup> Same as Note 89, pages 62-64.

After graduating from a volunteer school, most of the students can find their way in the society because of their professional skills training. Especially because the school attaches great importance to the education of the "Bible", many volunteer school students began to become interested in theology. After graduation, they applied for the Yushan Theological College (now Yushan Theological College), which enabled many elders to teach. The pastors of the association all have backgrounds in volunteer schools.<sup>96</sup>

However, after the 1980s, due to the increasing popularity of the government's technical and vocational education system, the number of students who came to the women's art center and volunteer school to take exams also decreased. The Volunteer School stopped enrolling students in 1987. As for the training center, the Hualien Women's Training Center, which has been in operation for the longest time, also sent away the last nursing training class in 1998. It considered that it had completed the phased tasks and stopped recruiting students.

On the other hand, the level of elementary schools in mountainous areas was far lower than that of flat elementary schools, which made it difficult for aboriginal children to pass general junior high school exams after graduating from elementary schools. Therefore, Lillian set up a men's cram school (also known as stepping stone school, which means helping others to move forward) in Beipu, Hualien in 1964 for the aborigines who wanted to continue their studies, so that they could pass the cram school entrance to junior high school.

Lillian originally only planned to set up men's cram school, but in the first year of enrollment, 70 aboriginal girls wanted to attend school, which made her understand that "not all girls want to be kindergarten nurses or nurses."<sup>97</sup> Therefore, in the same year, she also set up a women's cram school to allow aboriginal elementary school graduates to sign up regardless of gender.

In the first year, 70 students were admitted to the public junior high school because of the training of the stepping stone school. With good results, Lillian started remedial education every year.<sup>98</sup> After the government began to promote 9-year compulsory education in 1968, she also set up a cram school for junior high school to help aboriginal youth review the junior high school curriculum. It was not until the 1970s that the education level of mountain schools gradually improved and the stepping stone school ceased to operate.

And As a missionary, Lillian's education work is naturally combined with missions. Therefore, the pastor of the church will greatly assist in all publicity, admissions,

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<sup>96</sup> Pu Feili, "Mustard Greens Are Still Growing" (Taipei: Hebron, 2013), p. 122.

<sup>97</sup> Same note<sup>96</sup>, Page 108.

<sup>98</sup> See (United States) Sun Lilian, September 1965 fundraising letter. In addition, after the 1970s, many have read stepping stones

The students of the school were admitted to the university and wrote to thank Sun Lilian for the remedial education at that time. See note<sup>96</sup>, Page 123.



examinations, registration, etc. of the school run by the Mustard Seed Club. In addition to professional subjects, the Bible is also important. Learning Content. In addition, after graduation, the Mustard Seed Association also hopes that students can spread the Christian faith.<sup>99</sup>

Of course, from the courses of the women's apprenticeship and volunteer school, it is still inevitable to see that Lillian can hardly escape the gender division of labor and occupational distinction.<sup>100</sup> Just as Lillian played the same role as the vulnerable relief work of the kindergarten "mother" The role of this group of Aboriginal students as their own children. In addition to exempting students from tuition and miscellaneous fees during their studies, and connecting students with overseas donors, she also often provides surprise gifts to students. For example, she once called on the wives of the US military in Taiwan to buy 350 beautiful new clothes for the students of the Women's Art Institute, because "Anyone who has been a mother knows how to choose one that can make young girls happy. "Clothes", so that aboriginal girls without money can have their own exclusive clothes in addition to school uniforms.<sup>101</sup> And every important holiday or graduation ceremony, Lillian must also attend, participate in important moments in the children's life, and personally bring them gifts and blessings.

In addition, the technical and vocational training provided by Lillian is not limited to aboriginal youths. For the Hansheng patients in the Lesheng Nursing Home and the black feet patients at the Mercy Gate, she also set up "handicraft factories" and "occupational therapy rooms" with the mindset of social workers. And other fields with the spirit of functional therapy to assist patients in self-reliance.

In the handicraft factory of Mercy Gate, early blackfoot patients often need to undergo amputation to prevent their condition from getting worse, but after recovery, how to make a living for the amputee is a big problem. In order to enable patients to be self-reliant and make better use of the old-style hand-operated sewing machines, Lillian asked for sponsorship from the US aid unit, while Wang Jinhe applied for subsidies from the National Agricultural Rehabilitation Association and the county government to set up a "handicraft factory" and lost his feet. However, patients with both hands still learn to weave straw mats. Doctor Wang Jinhe's wife, Mao Bimei, was in charge of the operation of the factory. The phased tasks were completed in 1978 and the provincial government took over.

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<sup>99</sup> When Sun Lilian went to the various schools of the Mustard Seed Association, she happily thought that when the students returned to their hometowns, they would definitely follow their school See what they have learned to decorate their homes and churches, and "to announce the birth of the Savior", see note96, Page 23.

<sup>100</sup> Same as Note 7, page 136.

<sup>101</sup> (United States) Sun Lilian, fundraising letter in April 1963.

In the occupational therapy room of the Lesheng Sanatorium, Lillian visited Dr. Polin when she returned to the United States in 1953 to give a speech (DanielA.poll)<sup>102</sup> Under the sponsorship of its funds, an "occupational therapy room" was established in the hospital (patients referred to it as a craft institute):

*When I returned to Taiwan to tell the patients that we will have a large occupational therapy room, their*

*The expression seems to be dreaming; it is as if you put some surprising gifts in the hands of a child*

*At time, you will see "happy stars" in your child's eyes. Just seeing their joy, also*

*Will make you happy.*<sup>103</sup>

The Occupational Therapy Room is run by Carly, the wife of Physician Bi Jiashi. Through the occupational therapy room, inmates learn skills such as carpentry and embroidery, on the one hand, they can also be sold out of the hospital for additional income, and more importantly, they can "keep busy" to eliminate the idea of committing suicide.<sup>104</sup>

## **V. Conclusion**

From the "Missionary Wife" during the Japanese Occupation to the "Missionist Wife" after the war, Lillian helped her husband From carrying out missionary work to leading the mission through medical treatment, assistance to the disadvantaged, and education, this change is not only related to the environment of the great age, but also to her character that constantly breaks through the framework. From the panic of seeing Han Sheng's patients and the timidity of entering the aboriginal tribe; to entering the Lesheng Sanatorium to serve 1,000 patients and launching medical tours in the mountains, she also promoted the relief and education of the disadvantaged with the love of her mother. She relied on her love for God. Faith and kindness to people filled Taiwan's social welfare in the 1950-1970s when it was almost a vacuum.

In terms of medical assistance, Lillian used the role of "wife's missionary" to assist Han Sheng's patients in the Lesheng Nursing Home.<sup>30</sup> Established a blackfoot clinic in Beimen

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<sup>102</sup> Director of the American Christian Children's Welfare Foundation (CCF), responsible for "Christian Herald" people.

<sup>103</sup> Same as Note 47, page 118.

<sup>104</sup> Sun Lillian believes that staying busy is the way to get along with Han's illness, and to prevent patients from committing suicide. See note 47, page 117-

130.

Township, Tainan; set up 5 pulmonary care homes across Taiwan during the tuberculosis pandemic; set up maternity homes and clinics in the tribe. These services can be said to have relieved Taiwan, which was extremely poor in early medical resources.

In terms of assistance and education for the disadvantaged, Lillian uses the image of a "mother social worker" to discover poverty, listen to pain, give emergency relief, seek support, and solve problems. She has established nearly 20 Inter-Kindergarten, including the "Love Kindergarten" that continues to provide services today; set up the "Unmarried Mother's Home" for unmarried pregnant women, so that they can rest at ease; and jointly established the "Taiwan Blind Reconstruction Center" with many local people, Opening up services for the visually impaired in Taiwan; also in order to help the aboriginals who come to the city adapt to the life of the Han people, set up "women's workshops" and "volunteer schools" to provide technical and vocational education and training for aboriginal young people; Resident students have set up a "stepping stone school" to provide opportunities for continued improvement.

From the list of Christmas presents of the Mustard Seed Association in 1966, you can get a glimpse of the needs of Taiwan and the service items Lillian performed at that time:

15,000 prison inmates (provide them with Christmas gifts and Christmas cakes)

7,500 mountain kindergarten children

1,050 mountain students and teachers

A thousand orphans and orphanage staff

250 mountain lung disease patients and medical staff

One hundred and forty mountain mothers and staff in various maternity homes

130 children and staff in Penghu Kindergarten

Seventy inpatients and medical staff of Pingtung Mountain Clinic

Seventy inpatients and medical staff with black foot disease in Beimen

1,200 Hansheng patients and staff

370 mountain kindergarten teachers

Three hundred blind people

**A total of 27 thousand and 80 people<sup>105</sup>**

These all-encompassing tasks are sometimes carried out individually, but more often they are connected in series. For example, in the service of Lesheng Nursing Home, Lillian also built a church while bringing in medical resources.,Set up an easy home,Build occupational therapy rooms, etc., and integrate medical,Vulnerable relief,education,Four missions and one.

In addition, Lillian is neither a nurse nor a pastor. Medical treatment and theology are not

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<sup>105</sup> Same note 96, Pages 21-22.

her expertise, but she uses her strong action to recruit talents, write letters and fundraise and build hospitals, and use her strengths to respond to the bottom of Taiwan's society. need. After returning to Taiwan in 1947, Lillian helped more than 900,000 disadvantaged children, patients, women and indigenous people through the Mustard Seed Association. "Mother of the inhabitants", "Mother of the blind" and "Mother of the orphans".<sup>106</sup>

Lillian dedicated her life to Taiwan, in the last 35 years of her life. In the middle of the year, she never returned to her hometown on the shore of Lake Pilo. Jacob her beloved. In 1967, she died of cancer; In 1982, her son Wanfu died of illness on her way back to the United States to raise funds. In her last days, she still stuck to the job. On January 12, 1983, Lillian passed away in Taipei and was buried next to the tomb of Sun Jacob at the Taiwan Theological Seminary.

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<sup>106</sup> Same as Note 14, page 223.

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