

牧師孫雅各博士--臺北扶輪社 1949-1950 年度社長

The Rev. Dr. James Ira Dickson – President 1949-1950 of Taipei Rotary Club

By Herbert K. Lau (劉敬恒) (Rotary China Historian)

10 October 2015



The Reverend Dr. James Ira Dickson (牧師孫雅各博士) was a charter member of Taipei Rotary Club (臺北扶輪社) in 1948, and the next year he served as the second Club President in 1949-1950. The Club was organized on 5 February 1948 with 33 charter members, and was admitted to Rotary International on 11 June 1948 with Charter #6968.

James Ira Dickson was born on 23 February 1900, in the small South Dakota hamlet of Dalzell, U.S.A. Being of Presbyterian persuasion he went to the denominational college for the area: McAlester in St. Paul, Minnesota. A well rounded and hard working farm boy, he combined social skills, athletic ability (track and hockey) and academic ability (a major in history and a minor in religion and English literature). It was there that he first heard the call to go overseas through the Student Volunteer Movement. McAlester was also life forming because here he met the incomparable Lillian Ruth LeVesconte, later known as “Typhoon Lil”

Following graduation in 1924 Dickson enrolled in Princeton Seminary. His choice of Princeton had a lot to do with its reputation as a centre of Reformed Orthodoxy. But there was more than that: already set for missionary service, and with a strong commitment to evangelism, Dickson chose a school that was deeply committed to missions.

After his first year in seminary, Dickson’s life took a sudden and fateful turn. At the urging of Dr. Machen many Princeton Seminary students identified themselves with the continuing Presbyterian minority in Canada. In the summer of 1926 he was appointed to serve the minority cause in Markham, Ontario, which by a narrow vote had lost their building. As an appointee of the Mission Board he came to know the secretary, Dr. Andrew Grant. While the Presbyterian Church (USA) had too many missionary applicants in 1927, there was a desperate need in Canada to fill depleted ranks overseas. He applied, was accepted, and

appointed, not to Korea (which had been his original choice), but to the Canadian Presbyterian field in North Formosa.

The day after graduation from seminary, in the First Presbyterian Church of Princeton, Jim and Lillian were married by veteran missionary hero Dr. Will MacIlwaine of Japan. Since her graduation from McAlester, Lillian---who shared the same vision---had been training for missionary service in New York City. Ordained by the Presbytery of Toronto immediately before departure, Dickson and his bride set out on the long journey by rail and steamer for Formosa which had been since 1895 a Japanese colony.

With only two years of studying the local Formosan dialect, Dickson found himself thrown in at the deep end as principal of both the Theological College and the Middle School. He would retain leadership of the Theological College---with the exception of the war years---until his retirement in 1965.

In addition to his administrative duties as Principal of the Theological College, Dickson retained his love for evangelism. During term time he would initiate outdoor meetings. On weekends he would go out visiting country churches and preaching. Vacations he would be away for a longer period. One of these trips, on the East Coast, brought him into contact with Chi-Oang whom he placed in the Women's Bible School. That contact would later prove decisive in the only mass movement to Christianity that the island of Taiwan has ever seen. In addition to Chi-Oang there were some thirty all studying the Bible. Several lived with the Dicksons and would become, as Lillian later noted, "**the seed of the underground movement of Christianity in the mountains during the war.**"

The Theological College moved to Taipei (臺北) (then called by the Japanese "Taihoku") as increasing pressure was placed on the Canadian missionaries by the Japanese colonial authorities. The site of the school, on Chung Shan North Road (中山北路), was strategic for Japanese police watching the Chinese consulate across the street. It soon became clear that the police were not only watching the building opposite, they were carefully observing Mr. Dickson. The report went back "**That while he could find no fault with Mr. Dickson, he felt that in his heart he was not in sympathy with the war in China.**" In the spring of 1940 Dickson resigned and the Synod appointed Mr. Ohkawa as his replacement. With the escalation of tension a decision was made by all the missionaries that they could no longer serve the purpose for which they were sent. The Church would be helped by having its association with foreigners removed. By late summer all missionaries, both Canadian and English Presbyterian, had left the island.

"For the duration"---a Second World War expression anticipating an end to hostilities---the Dicksons were sent by the Canadian Church to British Guiana. As Lillian recalled it, by 1945 and the end of the War, "**the Canadian Presbyterian Board said it was their most promising field -- and all that in a period of five years. That was because we had the experience of working in Taiwan first.**"

At the conclusion of hostilities Dickson was champing at the bit to get back to China and what was now its province of Taiwan. He met up with another Canadian Presbyterian, Hildur Hermanson, in Shanghai and then took a boat from Foochow across the strait loaded with relief supplies. On arrival what should meet his amazed eyes but Chi-Oang, his mountain Bible student, and thousands of other Christians from the mountains.

There followed one of the most exciting sagas of Canadian Presbyterian mission work that the Church has ever witnessed. Dickson's contribution to Christian witness in Taiwan would begin with his strategic work of planning the advance of the mountain churches. He would say that over those years of travel he "walked almost one hundred miles." Dickson had vision, energy, and tremendous enthusiasm. He became a propagandist for the work in the mountains, never tiring to tell the story of what God had done in spite of every effort of the Japanese gestapo to halt the spread of the gospel. His pamphlet《He Brought Them Out》told the story to an enthusiastic Church in the homeland.

It was at the end of the War, and as a result of their shared vision for the mountain people and their great needs that Jim and Lillian's ministry began to separate. Each in their own way strong personalities, often separated by distance, Lillian began to use her enormous gifts and energy to publicize the needs of Taiwanese aboriginals for sturdy church buildings, adequate child care, orphan protection and vocational training.

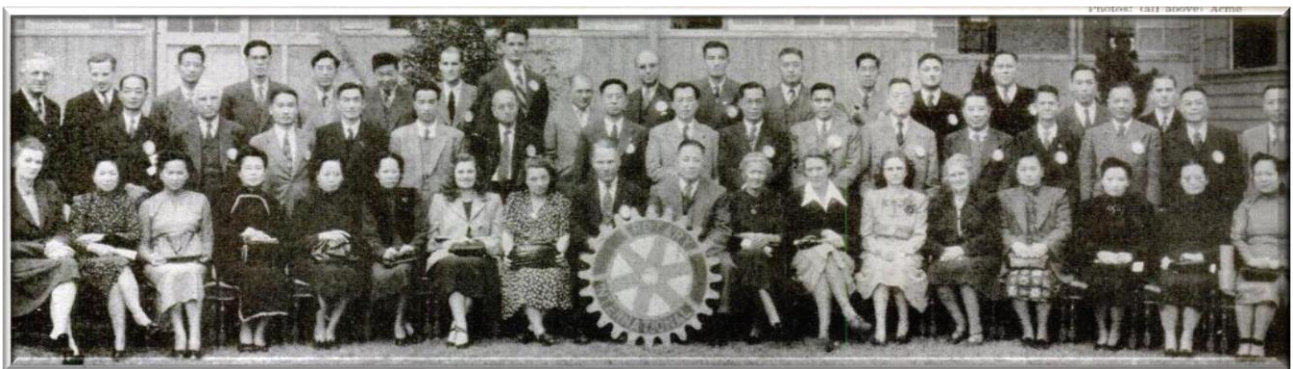
Theological education and ecclesiastical administration are never as headline-grabbing as sponsoring orphans and building stone churches. The verdict of history has still to be made about Dickson's lasting contribution to Christianity in Taiwan. With the collapse of Kuomintang government on the mainland of China and the arrival of Chiang Kai-Shek (蔣中正) to a beleaguered anti-Communist bastion, the Canadian Presbyterian presence soon became a vital component in the deployment of thousands of Christian workers that flooded into Taiwan (臺灣) in the first three years of the 1950s. Through it all Dickson was the anchor, providing cohesion, smoothing ruffled feelings, navigating choppy waters and enabling ministry to proceed. The Taiwan Evangelical Fellowship, founded by Dickson in 1950, brought these groups together and coordinated all their efforts. For many years James Dickson was its President.

Missionary coordination was not his only concern. From Taipei Rotary Club to the founding of the Taipei American School (臺北美國學校) Dickson's hand was always in the organization. Nor did he neglect either the Seminary or the Presbyterian Church of Taiwan (台灣基督長老教會). At one time he was on 58 committees.

In 1965, because of the tragic affliction with polio of his only son Ronny, Dickson retired to California to fulfil responsibilities as a parent he would, on reflection, feel he had neglected. His daughter Marilyn, who had met and married a U.S. serviceman (Vernon Tank) stationed in Taiwan, had given him two grandchildren. Another adopted daughter Dolly stayed on the Island with Lillian. In March of 1967, during a routine medical checkup in La Jolla,

California, cancer was discovered. On Easter Monday Dickson was informed that he had only a short time to live. Lillian, on the other side of the world, joined him the following day. A second opinion sought at Princess Margaret Hospital in Toronto confirmed the earlier diagnosis. In the meantime he was saying farewell to many of his Taiwanese friends in North America. He was urged by them to return to Taiwan.

There in his home on Yang Ming Shan (陽明山), where he had relocated the Taiwan Theological College (台灣神學院), in what he described as “the most beautiful spot in which I have ever lived” surrounded by “my beloved wife who gives me every possible care,” he slipped away quietly into the nearer presence of his Lord just after midnight on 15 June 1967.



1950 年 -- 臺北扶輪社社員及配偶合影，社長孫雅各牧師坐在扶輪徽正後方左側。

1950 – Group photo of Rotarians and spouses of Taipei Rotary Club with President James Dickson who is sitting directly behind left side of the Rotary Wheel.



孫雅各牧師伉儷全家福

Family photo of Rev. James Ira Dickson and Mrs. Lillian Dickson

Celebrating Our Cross-cultural Evangelistic Missionary Heritage:
The Centenary of James Ira Dickson

The Rev. Dr. A. Donald MacLeod, Minister of St. Andrew's Church, Ontario, Canada

3 December 1999

As the year 2000 begins, standing at the threshold of a new millennium, in a church that at times is not sure it has a future, recalling the story of one the great Canadian Presbyterian missionary leaders of the past century can be a salutary experience. On February 23, 2000, we will mark the centenary of the birth of James Dickson. What better time to remember who he was and what he has to say to us as a church?

James Ira Dickson was born on February 23, 1900, in the small South Dakota hamlet of Dalzell. Being of Presbyterian persuasion he went to the denominational college for the area: Mcalester in St. Paul, Minnesota. A well rounded and hard working farm boy, he combined social skills, athletic ability (track and hockey) and academic ability (a major in history and a minor in religion and English literature). It was there that he first heard the call to go overseas through the Student Volunteer Movement. Mcalester was also life forming because here he met the incomparable Lillian Ruth Vesconte, later known as "Typhoon Lil."

Following graduation in 1924 Dickson enrolled in Princeton Seminary. His choice of Princeton had a lot to do with its reputation as a centre of Reformed orthodoxy. But there was more than that: already set for missionary service, and with a strong commitment to evangelism, Jim chose a school that was deeply committed to missions. In the Class of 1927 there were many who were to become missionary luminaries in the years to come: Clarence Duff in Ethiopia, Karl Bowman in India, Austin Fulton of the Irish Church in Manchuria, Kenneth Landon (married subsequently to Margaret Mortenson of The King and I fame) in Thailand (then Siam), Victor Peters in Korea, Albert Sanders in the Philippines, Kirk West and my father in China and Charles Woodbridge in the French Cameroons.

In the middle twenties Princeton was being torn apart by the modernist-fundamentalist controversy then raging in the Presbyterian Church in the United States of America. Pitted against the controversial, but much loved "Das" Machen was the more temporizing Charles Erdman. A lot of the polemic of that tempestuous time was lost on Jim Dickson. By taking a church in Lakehurst, New Jersey, he was somewhat removed from all of the arguments for the reorganization of the seminary. Here was a pattern that was set for the

rest of his life: though an Evangelical himself, Jim Dickson would remain above the theological fray and involve himself in what to him were more essential tasks. At Lakehurst – where the Zeppelin was to go up in smoke in 1935 – he could be immersed in evangelism and pastoral work. He was always the activist.

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The day after graduation from seminary, in the First Presbyterian Church of Princeton, Lillian and Jim were married by veteran missionary hero Dr. Will Macilwaine of Japan. Since her graduation from Mcalester, Lillian – who shared the same vision – had been training for missionary service in New York City. Ordained by the Presbytery of Toronto immediately before departure, Jim and his bride set out on the long journey by rail and steamer for Formosa which had been since 1895 a Japanese colony.

The north Formosa field was assigned to the continuing Presbyterians after church union. It had been, since the arrival of George Leslie MacKay in 1872, one of the most successful enterprises of the Canadian Church. Like the Honan field (which had gone to the United Church) the missionaries were divided. Jonathan Goforth had left Honan, but Hugh MacMillan, who had been in favour of church union, had stayed on in Formosa. Hugh was the principal of the Theological College, then in Tamsui, and had considerable influence. Theologically he was broad church, ecumenically oriented and open to biblical higher criticism. At the Middle School, which was also in Tamsui, Rev. Mackay, son of George Leslie, was Principal. In 1929 Hugh MacMillan left for a year's furlough and before he came back, the Mackays had departed for theirs. With only two years of studying the local Formosan dialect (now called Taiwanese) Jim found himself thrown in at the deep end as principal of both schools. Jim would retain leadership of the Theological College – with the exception of the war years – until his retirement in 1965.

In addition to his administrative duties as Principal of the Theological College, Dickson retained his love for evangelism. During term time he would initiate outdoor meetings.

On weekends he would go out visiting country churches and preaching. Vacations he would be away for a longer period. One of these trips, on the East Coast, brought him into contact with Chi-oang whom he placed in the Women's Bible School. That contact would later prove decisive in the only mass movement to Christianity that the island of Taiwan has ever seen. In addition to Chi-oang there were some thirty all studying the Bible. Several lived with the Dicksons and would become, as Lillian later noted, "the seed of the underground movement of Christianity in the mountains during the war."

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In his 1940 report to the Presbyterian Church in Canada on his return Jim Dickson wrote: "In regard to the work of the Mission in Formosa, let no one consider for a moment that it has collapsed or has been destroyed. It is more correct to say that it has been brought to fruition." He noted that a ten-year plan by which all the churches in Formosa would be self-supporting had been put into effect three years earlier. Mission grants had been reduced. A board to manage properties, with skilled Christian businessmen, had been put in place. "Whatever the future holds, the Church in Formosa will forever look with gratitude to the Mother Church in Canada. Her sacrifice has not been in vain. Her prayers have been answered. Her vision is being fulfilled, as the Church she has launched moves steadily forward to accomplish its work in God's Kingdom." A 1940 Presbyterian Record would reflect: "Thus ends an epoch in the history of one of the most fruitful of missionary enterprises under the auspices of the Presbyterian Church in Canada." How little we knew what was ahead!

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had been granted as a consolation prize to the continuing Presbyterians to compensate for the loss of the Trinidad mission. As Lillian recalled years later the brief given them in Toronto before they left, the couple was told that “unless you go we will close that field.” At the time they arrived, following a circuitous route to avoid German submarines, there were only two single ladies in the colony. Jim busily recruited missionaries for the country, among them three who, like them, were seconded from Formosa. Again Jim Dickson was tireless. Every weekend he would be away up the coast visiting little Presbyterian churches, performing marriages and baptisms and celebrating communion. As gas was severely rationed his vehicle of choice was a motorbike that had killed the previous two owners. He saw immediately the need for Guianese leadership if the work was ever to prosper. He set up a training college for evangelists and saw the first indigenous pastors ordained. Subsequently a Presbytery was formed and the foundations of the Presbyterian Church in what is now known as Guyana were laid. As Lillian recalled it, by 1945 and the end of the War, “the Canadian Presbyterian Board said it was their most promising field – and all that in a period of five years. That was because we had the experience of working in Taiwan first.”

At the conclusion of hostilities Dickson was champing at the bit to get back to China and what was now its province of Taiwan. He met up with another Canadian Presbyterian, Hildur Hermanson, in Shanghai and then took a boat from Foochow across the strait loaded with relief supplies. On arrival what should meet his amazed eyes but Chi-oang, his mountain Bible student, and thousands of other Christians from the mountains. She and her friends had carried on evangelism against tremendous odds throughout the war, sustaining an underground movement in spite of continual harassment by the Japanese.

There followed one of the most exciting sagas of Canadian Presbyterian mission work that our church has ever witnessed. Jim Dickson’s contribution to Christian witness in Taiwan would begin with his strategic work of planning the advance of the mountain churches. He would say that over those years of travel he “walked almost one hundred miles.” As a fifteen-year-old I was enthralled by the map in his home in downtown Taipei (where our family in common with many others had found an initial haven on entry to Taiwan). The map had pins which marked all the mountain churches, with different colours designating each tribe. Jim Dickson had vision, energy, and tremendous enthusiasm. He became a propagandist for the work in the mountains, never tiring to tell the story of what God had done in spite of every effort of the Japanese gestapo to halt the spread of the gospel. His pamphlet 《He Brought Them Out》 told the story to an enthusiastic church in the homeland.

It was at the end of the war, and as a result of their shared vision for the mountain people and their great needs that Jim and Lillian’s ministry began to separate. Each in their own way strong personalities, often separated by distance, Lillian began to use her enormous gifts and energy to publicize the needs of Taiwanese aboriginals for sturdy church buildings,

adequate child care, orphan protection and vocational training. Lillian would often say that her own concerns (institutionalized eventually as “The Mustard Seed Mission”) were an inevitable outcome of Canadian Presbyterian missionary policy at the time. Only the husband (or, in the case of the WMS, a single woman) was regarded as the official missionary. Unlike other missions, such as the American Presbyterian, the wife did not have a separate and equal appointment. So Lillian pursued her own separate course. During the Korean War, as he was founding World Vision, Bob Pierce discovered her work and the legend about “Typhoon Lil” was born. Dan Poling and the 《Christian Herald》 publicized her and the book of that title made her a living legend. Her quips were famous. “Is your Board behind you?” Lil was once asked. “Yes, but they don’t know how far behind,” was her immediate response.

The high visibility that Lillian Dickson gained was at a cost. The significant and long-lasting contributions of her husband could easily be lost amid the glamour and excitement of her work. Theological education and ecclesiastical administration are never as headline-grabbing as sponsoring orphans and building stone churches. The verdict of history has still to be made about Jim Dickson’s lasting contribution to Christianity in Taiwan. With the collapse of Kuomintang government on the mainland of China and the arrival of Chiang Kai-shek to a beleaguered anti-Communist bastion, the Canadian Presbyterian presence soon became a vital component in the deployment of thousands of Christian workers that flooded into Taiwan in the first three years of the 1950s.

Prior to 1949 and the expulsion of missionaries from China, Taiwan had been (at least as far as Protestants were concerned) a Presbyterian island, with the English in the South since 1865 and the Canadians from 1872. Roman Catholics now sent large numbers and (it appeared at times) inexhaustible financial resources into the Island. And there were no less than seventy Protestant denominations and agencies who flooded Taiwan – among them fundamentalist churches with little sensitivity to national feeling who were sometimes crude American chauvinists. Add the racial mix exacerbated by the tragic massacre of Taiwanese by the Kuomintang in 1947 (something that has only recently become public knowledge) and the resulting hatred between mainlanders and those who had occupied the Island for hundreds of years previously and you have an incendiary combination. Through it all Jim Dickson was the anchor, providing cohesion, smoothing ruffled feelings, navigating choppy waters and enabling ministry to proceed. The Taiwan Evangelical Fellowship, founded by Dickson in 1950, brought these groups together and coordinated all their efforts. For many years James Dickson was its President.

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of the Taipei American School Jim's hand was always in the organization. Nor did he neglect either the Seminary or the Presbyterian Church of Taiwan. At one time he was on fifty-eight committees. Knowing his temperament as a man of action he was once asked: "How can you get any work done if you belong to fifty-eight committees?" His reply was simply: "Perhaps my most important contribution has been working with these committees."

In 1965, because of the tragic affliction with polio of his only son Ronny, James Dickson retired to California to fulfill responsibilities as a parent he would, on reflection, feel he had neglected. His daughter Marilyn, who had met and married a US serviceman (Vernon Tank) stationed in Taiwan, had given him two grandchildren. Another adopted daughter Dolly stayed on the Island with Lillian. In March of 1967, during a routine medical checkup in La Jolla, California, cancer was discovered. On Easter Monday he was informed that he had only a short time to live. Lillian, on the other side of the world, joined him the following day. A second opinion sought at Princess Margaret Hospital in Toronto confirmed the earlier diagnosis. In the meantime he was saying farewell to many of his Taiwanese friends in North America. He was urged by them to return to Taiwan.

There in his home on Yang Ming Shan, where he had relocated the Taiwan Theological College, in what he described as "the most beautiful spot in which I have ever lived" surrounded by "my beloved wife who gives me every possible care," he slipped away quietly into the nearer presence of his Lord just after midnight on June 15, 1967. When he had retired, a classmate from Princeton Seminary, had said to my father, "What? He was Mr. Taiwan!" At the end Bunun tribespeople were praying for him at four in the morning, and in over a thousand places prayers were being offered on his behalf, in thanks for his life and ministry.

Memorial services were held all over the world: in Taipei three days later (curiously at a Mandarin-speaking church) tributes were brought by missionaries from a widely diverse group - Quakers, Lutherans, the Holiness Oriental Missionary Society, and my father as Princeton classmate who had known Jim the longest. Canadian Presbyterian James Sutherland provided the obituary. In Toronto, the Dickson's sending congregation for thirty-eight years, Knox Church, hosted another packed and emotional memorial service. Coordinated by Senior Minister Dr. William Fitch on June 25th the Presbytery of East Toronto and the General Board of Missions gathered to honour James Dickson in Knox Church. For the first time in its history the congregation had withdrawn its usual evening service that Sunday for the occasion.

In an age - and in a country - which deprecates human achievements, creates its own antiheroes, and is embarrassed by its foreign missionary heritage, Canadian Presbyterians can look back on that day one hundred years ago when James Dickson was born in a South Dakota farm and see in him one of the great missionary heroes of all denominations and all countries during the twentieth century. James Ira Dickson was a man of vision, integrity,

and boundless enthusiasm. Perhaps today when cross-cultural evangelistic missionary efforts have dwindled and the confidence of an earlier generation of Christians has evaporated we can recover some of our flagging zeal by an attentive listening to James Dickson. As he would say: “Make your plan and then carry it out.” The Canadian Presbyterian Church desperately needs that “can do” Spirit as a new millennium dawns.

RotaryAnn Lillian Dickson – Founder of The Mustard Seed Mission



Some organizations are built from a strategy. The Mustard Seed Mission (基督教芥菜種會) was built from a promise — made by one woman, in the hardest years of her life, and kept for more than seventy years since. This is where that story starts, and where it’s still being written today.

Lillian Ruth LeVesconte Dickson (孫理蓮) was born on 29 January 1901 in Minnesota, U.S.A. In 1927, she married Rev. James Ira Dickson and moved with him to Taiwan for missionary work. World War II forced a temporary return to the United States — but as soon as she could, she came back, and committed herself fully to the island and its people.

In 1952, under Lillian’s leadership, that conviction took shape under the name of The Mustard Seed. In 1962, The Mustard Seed Mission Foundation was formally registered in Taiwan. Her guiding motto, “wherever the need is, that’s where we go,” became more than a personal creed. It became the principle the organization has followed ever since.

From there, her work grew quickly. She pioneered mountain clinics, tuberculosis sanitariums, and maternity care for underserved communities; cared for patients with leprosy and black-foot disease, pairing medical treatment with vocational training; opened Taiwan’s first indigenous vocational education programs; and founded orphanages and youth homes to give children and teenagers a stable place to grow up.

Over more than half a century of service in Taiwan, she touched the lives of nearly a million people — and became known, with deep affection, as “Mother of the Lepers,” “Mother of the Blind,” “Mother of Orphans,” and “Mother of the Mountains.”

She passed away in 1983 at the age of 82 — still at work, to the end — and was laid to rest beside her husband at Taiwan Theological Seminary. Her work didn’t end there. It became the foundation for everything that came next.



本照片為孫雅各牧師伉儷，收錄於 2012 年出版的《臺灣基督長老教會聖望教會獻堂六十週年特刊 1952-2012》。孫雅各牧師，美國人，生於 1900 年，1927 年底派任來臺灣(日本帝國領土)，曾任淡水中學校長、台北神學校校長。

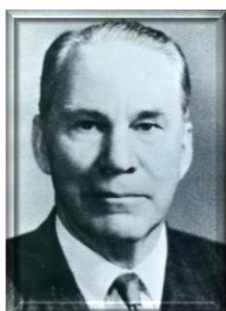
第二次世界大戰後，臺灣在中華民國政權統治下恢復。1945 年孫雅各牧師則擔任台灣神學院院長，並將傳教目標改往臺灣原住民。他向原住民傳教的成就，被世界基督徒譽為「二十世紀的神蹟」。台灣神學院為紀念孫雅各牧師的貢獻，特別在 1966 年 12 月 22 日，將神學院教育館(現圖書館)更名為「孫雅各館」，並頒贈「榮譽院長名號」予孫雅各牧師。還在北部大會頒贈「一麥精神爭守盡程」獎牌給孫雅各牧師，表彰其貢獻。

本照片即為當日孫雅各牧師伉儷於台灣神學院的「孫雅各館」門前合影留念，孫理蓮牧師娘手上持有「榮譽院長孫雅各牧師」的聘書。2015 年，[台灣神學院]立案登記為[台灣神學研究學院]。

This photograph features Rev. James Ira Dickson and his wife Lillian in front of the “James Ira Dickson Hall” at the Taiwan Theological Seminary (today Taiwan Graduate School of Theology since 2015). It is included in the 2012 publication 《The 60th Anniversary Commemoration of the Dedication of the Presbyterian Church in Taiwan Holy Hope Church 1952-2012》. Rev. James Ira Dickson, American, was born in 1900. He was sent to Formosa (Japanese Empire territory) in late 1927 and served as principal of Tamsui Middle School and Taipei Theological Seminary.

After World War II, Formosa (Taiwan) was restored under the rule of the Republic of China. In 1945, Rev. Dickson became the President of Taiwan Theological Seminary and shifted his missionary focus to the Taiwanese indigenous people. His achievements in missionary work among the indigenous people are hailed by Christians worldwide as a “miracle of the 20th century”. To commemorate Rev. Dickson’s contributions, Taiwan Theological Seminary renamed its Education Hall (now the Library) “James Ira Dickson Hall” on 22 December 1966, and conferred on him the title of "Honorary President". The Northern Conference also presented Rev. Dickson with a plaque inscribed [The Spirit of a Grain of Wheat Striving to the End] to recognize his contributions.

牧師孫雅各博士--臺北扶輪社 1949-1950 年度社長



牧師孫雅各博士(The Reverend Dr. James Ira Dickson) (1900 年 2 月 23 日—1967 年 6 月 15 日) 是基督教長老教會宣教師，1948 年臺北扶輪社(Rotary Club of Taipei)創社社員，然後於 1949-1950 年度擔任第二任社長。該社於 1948 年 2 月 5 日成立，擁有 33 名創社社員，並於 1948 年 6 月 11 日加入國際扶輪，證書編號#6968。



孫雅各 1900 年出生於美國南達科塔州(South Dakota, USA)，1927 年畢業於普林斯頓大學(Princeton University)神學院。同年，與孫理蓮結婚，受學生海外志願宣教運動影響，接受加拿大長老教會(Presbyterian Church in Canada, PCC)的徵召，至日本帝國領土的臺灣宣教。

1927 年臺灣北部教會因「加拿大聯合教會」事件元氣大傷而鬧宣教士荒的時候，向美國普林斯頓神學院呼召。孫雅各和新婚的牧師娘孫理蓮(Lillian)以渡蜜月方式於同年 10 月抵達臺灣淡水，學了台語就代理淡江中學校長。1931 年 4 月出任在淡水時的台北神學校（今臺灣神學研究學院）校長。

這個美利堅來的年輕宣教士充滿活力，不像過去受英國禮教拘束的加拿大老宣教士。他的思想和行動更是新潮，成為臺灣第一位有自用汽車的宣教士。

1940 年，第二次世界大戰。受日本臺灣總督府的壓力，是年 5 月孫雅各與孫理蓮離開臺灣，至南美洲英屬圭亞那(British Guiana)傳教。

1945 年，第二次世界大戰和太平洋戰爭結束。終戰後，孫雅各立刻受加拿大長老教會差派成為特使，返回已經是中華民國政權的臺灣。1946 年 7 月回臺灣宣慰北部各教會，也處理各項緊急事情有兩個月之久。翌年四月，夫婦再度來臺灣，展開他們第二期的工作，也是夫婦兩人生命中最精采的後半段。

1948 年孫雅各又回任已改名為「台灣神學院」的院長，一直到 1965 年退休為止。在他主持校務的期間，相當睿智而又遠見的將神學院遷離車馬嘶鳴的市區，從臺北市雙連遷移到現今

的陽明山嶺頭。1955 年 11 月 8 日新校舍在風景秀麗、環境幽靜的陽明山嶺頭破土興工。第二年 9 月 21 日校本館（取名「吳威廉紀念館 William Gauld Memorial Hall」）及男生宿舍竣工落成，33 名神學院學生搬到新校舍上課，台灣神學院進入一個新的時代。

除了建築和花園般的浪漫校園，孫雅各也徹底將校務升級，運用一切管道爭取經費和合作對象。他還有效利用他和駐台美軍的良好關係，及他扶輪社社員的機會，爭取更多國內外資源。挹注在他的辦學上，讓台灣神學院脫胎換骨。因此，說他是自馬偕(George Leslie Mackay)以來台灣神學院第二個重要人物，實不為過。

此外，孫雅各在臺灣北部協助教會年輕一輩，推動教會革新運動（該運動稱為新人運動）。對臺灣原住民的宣教，也讓他盡情發揮，並留名宣教史上最亮麗的一頁。由於日本政府對山地的桎梏已除，他們夫婦以驚人的毅力投入山地，親手施洗數千名原住民教徒。曾創辦 385 所教會與促成「玉山神學院」的創立，培育不少原住民教會領袖人才。

孫雅各不僅在臺灣的宣教、神學教育中極有貢獻，也協助大陸來臺灣的眾教會；創設中國福音聯誼會；也為美軍服務，辦理社會救濟事業。除了馬偕紀念醫院(Mackay Memorial Hospital)、新莊樂生癲瘋醫院，以及平地、山地各大小村莊，都有他們夫婦的救濟工作。

除宣教外，孫雅各也在 1947 年到上海邀請門諾會中央委員會（Mennonite Central Committee, MCC）派醫療隊來臺灣服務山區的原住民。MCC 遂於隔年派遣數位醫生和護士組成的門諾會山地巡迴醫療團來臺灣，並與孫理蓮等人共同於臺灣東部及西部的山區開展醫療和救濟的工作。另外他也長期透過臺灣基督長老教會的資源，協助妻子孫理蓮在臺灣的社會福利工作。

1960 年夏天孫雅各獲得加拿大多倫多諾士神學院（Knox College, Toronto）頒贈榮譽神學博士。翌年，日本東京神學院也贈予他榮譽神學博士。1965 年他退休回加拿大接受表彰，第二年台灣神學院也贈予他「名譽院長」榮銜，表彰他四十一年在臺灣的付出與成果，並將神學院教育館改名「孫雅各館」。

1967 年 3 月孫雅各在美國得知突患腦瘤，明白來日不多，毅然決定回到他的故鄉臺灣。6 月 15 日依他所願病逝於嶺頭家中，安葬於台灣神學院校園內。

孫雅各逝世後，牧師娘孫理蓮又服務了 16 年之久，在臺灣的後半生更是閃亮無比。看到戰後臺灣社會的千瘡百孔，對她來說是充滿機會，因此按捺不止於做一個「宣教士的太太」。她走出家居，由上街頭拉手風琴佈道、發舊卡片號召兒童開始，後來走入原住民教會、上山下鄉跑遍各山地部落。接著在 1954 年成立「芥菜種會」，展開各種救濟工作。孫理蓮也上了《讀者文摘》和不少新聞雜誌，成世界聞名慈善家。1983 年在臺北逝世，安葬於台灣神學院校園內。她的芥菜種會依然繼續著，可說是臺灣宣教史上最具影響力的女宣教士。



回憶恩師－孫雅各牧師

胡文池（1997 年 7 月）

孫理蓮女士(Lillian Dickson)在《天使在她身旁》(Angels at her shoulder)一書中談到：「孫雅各牧師 (Rev. James I. Dickson)在大學時代曾工讀做傢俱搬運生意，他作廣告說：「我們能搬動任何東西」，這種樂觀處事的方法永遠沒有離棄他。」

這句「任何東西」，沒想到也包括日本帝國的東西，因為他來到台灣後，搬運了基督的福音及禮拜堂到山地，也搬運台北神學院從淡水街到砲台埔(1931 年)，6 年後再搬到台北市內。光復後再次搬到陽明山上，新建宏壯的校舍。他有健壯的身體、堅忍的精神，能負起任何重擔。

孫雅各牧師是我的校長、老師、也是老闆。

我在淡水中學及神學校在學時期數年間，曾做他的助手，每天下午放學後我就到他的辦公室幫助種種事務。我不曾看過他有空閒的時間到野外散步，或者坐著享受音樂。有一次，他對我說他所參與的委員會共有 48 個(包含外教派的)。所以由早上到半夜，他每天忙碌不停，否則的話，就自己駕車到別處辦事，參加會議。

一、他是我們淡水中學校長

1930 年，偕叡廉牧師例假回國，孫牧師代理他為淡水中學校長。偕牧師具有英國紳士的超然外表及氣質，孫牧師卻有美國人的民主風度。他買了很多花木到學校種植，美化環境。他沒有校長的架子，卻常常穿起運動衫和工人一起工作，或教導學生打籃球。據說，他是美國農場的子弟，大學生時代是長跑運動員。農場及運動場鍛鍊他，使他有健全身體，為將來山地傳道之用。雖然身上負有校長的重職，他的心卻不忘傳道的使命。所以他抽空到各地傳道，每禮拜天晚上，自己駕駛小汽車到淡水海岸線的老梅鄉村開拓佈道，每次都帶領數名學生(我也包括在內)同行協助，他也藉此培養傳道人員。

我在淡水中學 5 年時，孫牧師特准一位阿美族青年到淡水中學讀書，名叫阿它布(Adop)。當時我是學生宿舍的一個室長。孫牧師要我照顧此山地青年，安排與我同室，希望他將來成為山地教會較有教養的指導者。可惜他半途而廢，被日人派到南洋當車伕戰死。

二、他是我們的神學校長

1931 年我入學于在淡水砲台埔的台北神學校。孫牧師是我們的校長。他將學校由淡水教會旁邊的舊醫館移遷到砲台埔「牛津學堂」，使我們在山水美麗、環境幽靜的場所讀書。這時學生全部不到 20 名。不久，孫牧師從東部呼召 3 名原住民來此研究教理，為山地傳道培植人才。從這時起台北神學校開始教授希臘文，而孫牧師親自擔任教授我們希臘文。他不是一位終

日坐在象牙塔中研究著作的神學家，即是到處奔走傳道、實踐福音的運動員。當時我們學生組織救靈隊，每星期天夜間到附近街頭佈道，孫牧師援助我們費用。他也准許 2 名由佛教改信基督的和尚入學聽講，和我們同住宿舍。

三、他是我們山地傳教者的總司令

第二次世界大戰結束後，最先回台的外國宣教師就是孫雅各牧師。1946 年 6 月他到花蓮巡視山地教會，看到很多太魯閣及阿美族人已經入信。到關山時，看見一位布農族頭目帶領一大群族人來歡迎他。因他的長子在戰爭中被日本軍徵召從軍，在南洋被美軍俘虜。受到美軍愛護，戰後回台時還送他很多東西。所以頭目很感激美國人的慈愛，就對孫牧師說：「你們若派人來傳基督教，我們都要信。」

1947 年夏天，傳教師總會在淡水召開時，孫牧師叫我到他的家。在他的辦公桌上展開一大張台灣地圖，說出他對台灣山地傳教的抱負。他要我負責向布農族開拓傳教，前往東部的關山。所以我和家族就從大甲搬到東部關山，工作 25 年直到退休為止。依照孫牧師的指示，我開始學習布農話、創作字母、翻譯聖歌集及聖經。

派我到布農工作的派令書雖然是北部傳道局發的，但實際上我的薪水是由孫牧師負責、並寄發。他數次拿我的相片寄往外國募捐。我一個人的力量有限，要往 50 處布農族部落佈道是不可能。也是功效不多，所以我時常召開靈修會養成族人為傳道人。原住民很貧困，靈修會的食費要我們負擔。靈修會後我就選派優秀的人物做囑託宣道師，到各地開拓佈道，或者駐在既有信徒的村落牧養兼佈道。對這數十名的囑託宣道師，我們要負擔他們的旅費及津貼。每月所要的傳道費用，我向孫牧師要求時，孫牧師總是有求必應。雖然數年後台灣教會有成立宣道會，孫牧師繼續為會長很多年，也沒有人敢負起如此多額的經費重擔。

孫牧師雖然身為神學院長，心卻不能忘卻山地傳教。他時常抽空到山地佈道，又請數位外國宣教師來台灣為山地工作。特別對各大族，各派一名為他們翻譯聖歌集及聖經。孫牧師曾向我說，從前宜蘭有 36 社平埔族都曾建設教會。但因沒有翻譯聖經給他們，以致多數不能繼續。我學習布農話以後，陸續為他們翻譯聖歌集，舊約聖經故事及新約聖經。為了出版聖歌集，他設立一筆基金借我循環活用，出版數次聖歌集及舊約故事集。我以為這基金是山宣的錢，到 1966 年 9 月，就是他昇天的數個月前才知道這基金是他向在英國的一位音樂家募捐來的。因為孫牧師感覺有責任使這位基金奉獻者看到成果，由美國寫信叫我郵寄我所出版的書本各一冊給在英國的捐獻者，並報告他布農的教勢。由此可見，山地傳教的經費，很多是孫牧師自己向世界各地籌募來的。我現在尚保存這張他給我最後的信。因為此信表示他盡心愛主，念念不忘山地傳教的工作。在信中後段說：「我很關心你所遭遇的一切問題及困難，並祈禱你的工作成功。你的布農中會組織了嗎？其他的地山地中會進行的如何？」

他帶病工作

孫牧師去世的數個月前，他最後一次來東部巡迴傳道。到關山時對我說他很疲勞，大概是感冒，台東的主內醫生給他最好的感冒藥。我請他吃晚飯，因為我知道他喜歡吃米粉，所以內人就炒一大盤米粉，結果他只吃一點點。不如以前的飯量。

晚上我們請他在教會講道。他雖然身體帶病，也不推辭。但是晚飯後他說覺得一點累要睡覺，叫我們到禮拜時間才叫他起來。時間到了，他果然起來講道。隔天，他也按照預定到他處繼續工作。他以前和我到山地工作，不論走路多遠也沒有這樣累，要休息睡覺。以後才知道這次並不是普通的感冒，就是上主要召他回到天堂永遠休息的信號。果然他跑盡應跑的路，榮歸天家。

孫牧師在火車內做見證

孫牧師常往東部傳道，有一次他坐在火車中，同車的人都注目看他。旁邊有一青年特別注視他，後來就進前向他發問說：「你們英國人為何身體這樣高大，顏色這樣紅潤、國家富強、文明、為何我們不會這樣？」孫牧師就回答說：「我想你們中國土地廣，氣候溫和，歷史也久，人也聰明，不論什麼都不輸我們。只有一點我們有，而你們沒有的。就是我們很久就有基督教，而你們沒有。」那位青年就默默無言，只點點頭。



台灣神學院 禮拜堂

孫雅各牧師夫人 -- 孫理蓮



孫理蓮(Lillian Ruth LeVesconte) (1901 年 1 月 29 日—1983 年 1 月 14 日)，在臺灣更為人所知的「牧師娘」，是一位著名的美國籍海外宣教士與人道主義者。她與丈夫孫雅各牧師結婚後，於 1927 年抵達臺灣展開長達數十年的奉獻生涯。她是臺灣戰後社會福利工作的重要先驅，因其雷厲風行、充滿行動力的辦事風格，私底下也被同僚和教友親切地稱為「颱風莉蓮 Typhoon Lil」。

她的一生對臺灣社會基層影響深遠，核心事蹟包括：

- 創辦基督教芥菜種會：於 1952 年創立，並在 1962 年正式成為台灣第一個立案的社會福利組織，至今仍秉持著她「哪裡有需要，就往哪裡去」的初衷服務社會。
- 漢生病與弱勢關懷：深入樂生療養院照顧漢生病（麻瘋病）患者，並設立「安樂之家」收容病患的健康下一代以防交叉感染。她也創立了愛心育幼院、少年之家，照顧孤兒及流浪少年。
- 醫療與偏鄉奉獻：攜手謝緯醫師、王金河醫師組成醫療「鐵三角」救治臺南烏腳病患者，資助成立北門免費診所；並深入山區巡迴醫療，籌建了現今的埔里基督教醫院前身。
- 原住民與婦女權益：在東臺灣設立多處「馬利亞產院」供原住民婦女安心生產，並創辦焚棘海外宣道會、塾腳石補習班等機構協助原住民青年就學與就業。



要當宣教之妻的奇女子——孫雅各牧師娘孫理蓮

王貞文（台南神學院）《台灣教會公報》第 3168 期

孫雅各牧師對於台灣北部教會的組織發展，以及神學教育，有著不可抹滅的貢獻。而孫雅各牧師娘孫理蓮（Lilian Dickson, 1901-1983），更是以她不凡的熱情與行動力，開創了一個「體制外」的基督徒的醫療關懷事工，而成了台灣宣教史上的傳奇人物。

孫理蓮曾被《讀者文摘》雜誌報導為「擁有偉大心懷的小個子女士」。她是美國人，在明尼蘇達出生、成長，在明尼蘇達聖保羅的瑪加利斯特（Macalester）學院讀大學時，結識了來自美國南達科達州的孫雅各牧師。他們準備一起到海外做宣教工作。孫理蓮在紐約的聖經學院（Biblical Seminary of New York City）接受了宣教課程的訓練，其中包括醫療訓練。1927 年，他們結婚，並馬上啟程，受加拿大長老教會差派到達台灣工作。

1927 年至 1940 年，是孫雅各夫婦在台灣工作的第一階段。在日本的統治下，孫牧師開始突破萬難，關心原住民的情況。孫理蓮在這個階段，擔任的是傳統的牧師娘角色，她協助丈夫適應新環境，學習語言，做教會的工作。即使經濟有時困窘，他們仍開放自己的家，以熱情接待各方訪客，並調解糾紛。孫理蓮忙碌不已，以至於在台灣的前 3 年，就經歷了 1 次流產與 1 次早產，一直到第 3 胎，才順利產下兒子 Ronny。

戰後，再一次回到台灣，自己的孩子已經成長，在美國讀書，她能夠全力投入宣教工作了。46 歲的孫理蓮宣稱，她「不再只是宣教師之妻，而要當宣教之妻」。

她背起手風琴，找一群醫護人員去佈道。她經常採取的方式就是：拉起手風琴，搭起法蘭絨布小戲台，吸引孩童，教他們唱歌，用法蘭絨布偶說聖經故事。然後逐家探訪，為病人祈禱，宣講福音，施藥包紮。時機成熟，她就會尋找同工，與她一起來改善部落衛生條件，設立聚會場所，人們聚集了，她便去募款興建教會。

1950 年代的台灣，地方的基本建設還未上軌道，特別是山區偏鄉，醫療資源十分匱乏。孫理蓮不斷寫信回家鄉，向美國的親友與教會募款，來支持以醫療服務前導的宣教工作。她的信充滿熱力，對台灣的種種描寫生動有趣，得到相當廣大的迴響，於是捐款源源而至。

1954 年，她在加州成立「芥菜種會」，以這個獨立於教會體制之外的協會，將在美國募集的資源用在台灣最需要的地方。

「芥菜種會」的動力與頭腦，都是孫理蓮。通過她的異象與她的實踐力，小小的芥菜種長成碩大的芥菜，在政府還沒有能力去做的時候，就救助了原住民部落，成立教育與療養機構，又關懷癲瘋病患、烏腳病患，為他們找到醫療救助者，努力為他們成立教會。

由 1947 年回台到 1983 年過世，以「非正式」的方式及母親的胸懷，孫理蓮跑遍台灣各地，收容幫助困苦之人。在台灣戰後的社會裡，留下令人難忘的美好的腳蹤，她留在人心裡的形象，就如她的傳記作者對她的形容：天使在她肩上。

