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*A Thought for
Each Day*

Sabbath, October 7th. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. Matthew 4:1.

The man who has seen Christ will not be found explaining temptation away. He will not delude himself with vain hopes of living a smooth, untempted life. He will read in the temptation of the Perfect Life that that is impossible for any man. When he is depressed and hungry and exhausted, he will look for the devil as his Lord did; and when he sees him coming, when he hears his words and feels the desire of sin stirring in his heart, he will recognize the old enemy of his Master coming for the old battle, and pray for his Master's strength in the hour of terrible, inevitable struggle.—Phillip Brooks.

Monday, October 8th. Then Abraham gave up the ghost and died a good old age, an old man and full in years, and was gathered to his people. Genesis 25:8.

Old age need not be empty. It is of course full of years, but these words "of years" are not in the Old Testament, only added in the English version. Abraham's old age was full of deeds and thoughts and communings with God.—W. S. Bruce.

EDITORIAL

You Can Be Rich

FORTY YEARS IN OUR CHINA MISSION

By Rev. J. K. Robb, D. D.

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TO THE SYNOD OF 1934

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FORTY YEARS IN OUR CHINA MISSION

1909-1919

By Rev. J. K. Robb, D. D.

The period of time between the two dates mentioned above, may well be called the period of expansion in the history of our Church's work in China. The conditions existing during those years were, for the most part, favorable to such growth and development. The public attitude toward the Mission was not in any real sense hostile. The political disturbances that, a few years later so racked the country, and brought disquiet and violence even, upon the people, had not yet begun to be felt enough to make them a real hindrance to the spread of the gospel. The way was opening up, and marked progress was made in different lines.

Territory

From the time when the work in China was first started up to 1913, our field in China was what has come to be known as the Tak Hing district, consisting of a territory of about 3,600 square miles in area, lying partly on the north side, and partly on the south side, of the West River, the city of Tak Hing being the largest center of population in the district, whose total population was estimated at from 1,500,000 to 2,000,000. But in 1913, the Christian and Missionary Alliance, which had been for a good many years carrying on work in a district adjoining ours on the south and west, and which has come to be known as the Lo Ting district, began making tentative proposals that our Mission take over their work in Lo Ting. The Alliance was concentrating its efforts in the province west of us, Kwong Sai, and the work at Lo Ting was their only station in our province, Kwong Tung. Their proposal was that our Mission should take over their work in Lo Ting in its entirety, territory, property, chapels and schools, etc. Negotiations were carried on for the greater part of a year, and finally resulted in our Church taking the entire plant at Lo Ting off the hands of the Alliance. This acquisition more than doubled our territory, added several out-stations, schools, etc., greatly enlarging our work, and opening the way for inaugurating work along some lines that the Alliance had not been stressing.

Organizations

Up until 1909 the Chinese membership of the Mission had not been organized. The native Christians were simply united by their common faith in their Lord. But in 1908, Synod appointed a Commission (See 1908 Minutes, p. 61) consisting of all the ministers on the field, and the one elder, "to organize a congregation in China." This organization was effected the following year at Tak Hing, the exact date being December 31, 1909. The of-

ficers chosen were all Chinese, with two exceptions, Dr. Wright being elected elder, and Mrs. A. I. Robb deaconess. Since that time the church at Tak Hing has been largely under the direction of its native officers, though during the period ending with 1919, the session was moderated by different ministerial members of the Mission's working force.

A second congregation was organized at Lo Ting on December 25, 1914, under practically the same conditions as those which led to the organization at Tak Hing, the only officer chosen who was not Chinese being Dr. E. J. M. Dickson, who was elected elder.

This period of the Mission's history thus witnessed the definite establishment of a native Reformed Presbyterian Church in China. What had before been only a small Christian community, now assumed a definite, organic form, officered and governed largely by the Chinese themselves. It was a definite step in the direction of a self-governing church.

New Work

In the Tak Hing district some chapels had been opened before 1909, and both school and medical work had been started, and was under way. Do Sing station was opened, and foreign workers located there in 1909 and the following year, and evangelistic, medical, and school work were inaugurated. At Tak Hing a commodious hospital building had been erected, which made the growth of the medical work much more rapid than it could otherwise have been. In 1914 a hospital was erected at Lo Ting, the cost of the building being borne to a large extent by the Chinese themselves, the home Church being at no expense whatever in its construction. The educational work developed greatly, both the number of schools and their efficiency being greatly increased. So this period of our history saw very marked progress along all lines of growth. It was bright with promise for the future. And along with such favorable conditions on the field, there was deep interest and great enthusiasm being shown by the home Church.

Workers

The home Church's deep interest in the work was evidenced by the almost continuous procession of new workers being sent out during this period of our history. As nearly as can be recalled, they are as follows:

1910—Rev. and Mrs. D. R. Taggart, Mrs. J. A. Kempf, Mrs. Margaret Doig (Mrs. Kempf's mother), Miss Rose A. Huston, Miss Annie J. Robinson.

1912—Miss Ella M. Stewart, Miss Mary R. Adams.

1913—Dr. and Mrs. E. J. M. Dickson.

1916—Miss Nellie Brownlee, Rev. and Mrs. W. M. Robb, returned after seven years' absence.

1917—Rev. and Mrs. R. C. Adams, Rev. and Mrs. J. C. Mitchel, Dr. M. Edna Wallace, Miss Inez Smith.

1918—Miss Lillian L. McCracken, Miss Jean Barr.

Many and great changes have taken place since 1919. Many of the hopes and prospects of that time have not been realized. But the work continues, and He whose work it is is not discouraged. It cannot fail, because He shall not fail.

DORA GOLD or SCHOOL GIRLS TOGETHER

(Continued from page 194)

the foreigners," "traitors," etc., which she knew were directed against herself, and she, like Jeremiah, often shed bitter tears at the hardness of the way and the sad state of those she loved and longed to help.

Then came a bolt from the blue! The missionaries were all ordered to the coast by the Consuls.

(To be continued.)

SCRIPTURES FOR THE "C. C. C." CAMPS

Within the past four months some fifty shipments of New Testaments, totaling 13,000 in number, have been made by the American Bible Society to U. S. Army chaplains for men in the Civilian Conservation Corps camps throughout the country. Several of the chaplains have written the Bible Society that these Testaments are sought for earnestly by the men and often used faithfully. One chaplain, in acknowledging a shipment and asking for more wrote: "We are having good church attendance and converts are coming gradually from each camp. The boys are joining the local churches and taking part in their activities."

Since the opening of the Civilian Conservation Corps camps last year the American Bible Society has given 50,000 New Testaments for distribution in them.

A good traffic rule on the road of life: When you meet temptation, turn to the right.

Tuesday, October 9th. So the shipmaster came to him and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not! Jonah 1:6.

The shipmaster who awakened misbehaving Jonah gave us a fitting modern call to prayer. History has proved that man's extremity is God's opportunity.