

Foreword

This little book is intended for a study book in our Women's Missionary and Young People's Societies. It is not a complete history but rather an outline sketch written by three former missionaries to this field, Drs. A. I. and J. K. Robb, and the Rev. Jesse Mitchel, and published in the form of three articles in the Covenanter Witness in the year 1934.

Some things may have been overlooked and omitted which other missionaries recall and which to them may seem more important, but on the whole it is fairly accurate and covers the main points in the history of the South China Mission. This will serve as a permanent record of the main facts in the work of the Covenanter Church in that field.

That the Church is developing a more intelligent interest in her missions is evidenced by the increased demand for historical and factual material that may be used in study groups. This booklet is published to meet that demand.

One is impressed with the brief periods of service rendered by some and the long periods rendered by others, but long or short, the work is the Lord's and He measures the value of each not by its length but by its quality and the measure of love and sacrifice that enter into it.

Here too is the reminder that for the Covenanter Church this is hallowed ground for here lies the dust of those who laid down their lives for Christ's sake in this service, viz. Mrs. Ella Torrence Robb, Dr. Maud George, Miss Jennie Torrence, and the Rev. W. M. Robb, though the last was buried at Manila where he died. This should always be a challenge to the talented youth of the Covenanter Church to carry on the work for which they were willing to give their lives.

If this brief history is used by the Holy Spirit to deepen the interest and call out the loving sympathy and prayerful support of some only casually interested, it will have served its purpose. "Lift up your eyes and look on the fields; for they are white already to harvest."

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D. RAYMOND TAGGART
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SOUTH CHINA MISSION
ROSTER OF MISSIONARIES
TERMS OF SERVICE

Rev. A. I. Robb, 1895-1921
Mrs. Ella T. Robb, 1895-1903 (Died)
Rev. and Mrs. Elmer McBurney, 1895-1900
Dr. J. Maude George, 1901-1904 (Died)
Miss Jennie B. Torrence, 1901-1905 (Died)
Dr. J. M. Wright, 1902-1928 (Died Feb. 18, 1933)
Mrs. J. M. Wright, 1902-1928 (Died April 21, 1935)
Rev. and Mrs. J. K. Robb, 1902-1919
Dr. Kate McBurney, 1903-1922
Dr. Jean McBurney, 1903-1914
Rev. Julius A. Kempf, 1904-
Rev. W. M. Robb, 1907-1909, 1916-1929 (Died)
Mrs. W. M. Robb, 1907-1909, 1916-1929
Rev. R. A. Blair and wife, 1907-1909
Rev. E. C. Mitchell, 1907-1920, 1925-
Miss Lena Wilson (Mrs. Mitchell) 1907-1920, 1925-
Dr. Ida M. Scott, 1907-1912
Mrs. Janet C. Robb (Mrs. A. I. Robb) 1907-1921
Miss Jennie M. Dean, 1908-
Rev. and Mrs. D. R. Taggart, 1910-1916
Miss Mabel Doig (Mrs. J. A. Kempf) 1910-
Mrs. Margaret Doig, 1910-1917
*Miss Rose A. Huston, 1910-1923
Miss Annie J. Robinson, R. N., 1910-1914
Miss Ella Margaret Stewart, 1912-
Miss Mary R. Adams, 1912-
Dr. and Mrs. E. J. M. Dickson, 1913-1933
Miss Nellie Brownlee, 1916-1922
Rev. and Mrs. R. C. Adams, 1917-1924
Rev. J. C. Mitchel, 1917-1934
Dr. M. Edna Wallace, 1917-
Miss Inez Smith, R. N., 1917-1922
*Miss Lillian McCracken, 1918-1925
Miss Jean Barr, R. N., 1918-
Miss Pearl Weeks, 1922-1927
Miss Alice Robb, 1923-1927
Rev. and Mrs. S. E. Boyle, 1934-

**Transferred to Manchuria.*

Forty Years in Our China Mission

CHAPTER ONE

PREPARATION AND BEGINNING

1895-1909

IT WAS Dr. David Metheny of our Levant Mission who started the movement to establish a mission of the Covenanters Church in China. In the early nineties he placed several thousand dollars at the disposal of Synod for that purpose. After some consideration Synod authorized the Board of Foreign Missions to begin work in Kwong Tung Province, from which the Chinese in our Oakland Mission came.

On November 13, 1895, Rev. Elmer McBurney and Rev. A. I. Robb, with their wives, sailed from San Francisco for Hong Kong on the S. S. Peru. After a stormy voyage they reached Hong Kong December 10, and on the 12th landed in Canton, the great southern metropolis of China.

No little kindness was shown them by missionaries of other churches already there, who entertained them in their homes until they could find residence, aided them in finding teachers and helpers, took them on itinerating trips, and in innumerable ways aided them in getting established in a new and strange environment.

In April, 1896, Mr. Robb passed through Tak Hing while on a trip with an older missionary (Rev. E. Z. Simmons of the Southern Baptist Mission) to Kwong Sai Province. The place was noticed as friendly, where we sold many books. The West River was opened to steamer traffic shortly after, giving good communication with the outside world. In 1897 a chapel was rented on a main street, and the missionaries began work. They would spend several weeks at the chapel, preaching daily to great crowds who came to see the "foreign devils," and then go home to their families for a few days. They had in mind, of course, a permanent location to which they could move their families. On January 10, 1899, the deeds were signed for a tract of land about fifteen minutes' walk from the center of the city and near the river. Quite extensive ruins of an ancestral temple stood on it. One section

of this was remodeled for a temporary dwelling, and the rest torn down and the brick used to build a wall around a good sized yard.

Early in 1898 the two families had moved to Kowloon, opposite Hong Kong, in the hope that the sea breezes would be beneficial to one of their number in ill health. In this they were disappointed, and on February 25, 1899, Rev. and Mrs. McBurney sailed for home. That left the Robbs alone, and lonely, if truth be told. The work of transforming the new property at Tak Hing soon reached a point where they could stay in it, and on May 1st they left Hong Kong, and four days later were in their new home in Tak Hing, with Mrs. Robb and the baby the center of much interest, as they were the first white woman and child ever seen there.

Medical aid soon furnished an excellent point of contact. Carbolic vaseline, quinine, salts and one pair of tooth forceps were the principal weapons of offense. But the crude aid given served to allay the fear of the foreigners that had made them a bogey to children and women.

In November, 1899, Mr. McBurney returned to China and engaged in building a dwelling suitable for two families. There were thirty or forty workmen there, and meetings were held with these in the evening, and preaching carried on in the chapel in the city.

THE BOXER MOVEMENT

Then came the Boxer movement. Warnings came to the missionaries from different sources that this was no ordinary disturbance. The U. S. Consul advised care; missionary friends urged us to vacate. But the local magistrate was friendly and assured protection. Locally all was quiet. On Saturday, July 7th, the captain of the only steamer then plying on the river sent off word that he was making his last trip, and to be ready to go out on Monday. A note from the U. S. Consul that day ordered all women and children to the coast, men to stay at their own risk. On Monday, July 9th, they left, having placed the property under the care of the magistrate. The river front for a fourth of a mile was lined with crowds who silently watched them embark, all, perhaps, alike wondering if and when they would return. Only afterwards was it learned that on that fateful day, away in Shan Si Province the heads of one hundred and thirty missionaries, men and women and children, were severed from their bodies in the yamen of the bloodthirsty viceroy of that benighted province.

Being the last family, but one, to leave an interior station, they could find no comfortable place to stay in Hong Kong, and, on advice, went to Japan, where they waited two months, hoping to return to China. Disturbed conditions continued, people staying in the treaty ports. They came home, landing in Seattle, October 16, 1900. They had spent five years in China, and had not a single convert.

But the series of events, far from discouraging, had greatly increased the interest and missionary spirit of the home church. On September 12, 1901, we again sailed from San Francisco, this time accompanied by Dr. J. Maude George and Miss Jennie B. Torrence. We reached Tak Hing October 22nd, and found everything as we had left it, thanks to our friendly magistrate, except what rust and white ants had damaged. Busy days followed. The house begun by Mr. McBurney was carried soon to completion. A dispensary was opened in one of the downstairs rooms, and large numbers came for treatment. Services were again held in the street chapel. We soon began a Sabbath service in our home for those showing real interest. Soon a mat shed was built to accommodate the numbers who came. On March 16, 1902, the first convert was baptized, a woman seventy-five years old and, a rarity then, one who could read. Her name was Yau Sin Hing, though all called her "Grandmother Tse." A wonderful spiritual quickening at her conversion gave her a wonderful memory. She absorbed the miracles and parables and Psalms at an astonishing rate, and, in that land of remarkable memories, I have never known her equal, regardless of age. She became a wonderful help in the work among the women, continuing to freely help as long as she lived. Our first communion was held July 6th, when the four missionaries and the one convert sat together at this first memorial service of the Cross, held in our China field.

GROWTH

The years that followed were characterized by steady growth in all directions. On October 25, 1902, Dr. J. M. Wright and wife, and Rev. J. K. Robb with wife and son landed in Hong Kong. A year later, on November 24, 1903, Dr. Kate and Dr. Jean McBurney reached that port. Rev. Julius Kempf came the following year, reaching Hong Kong October 23, 1904.

Buildings were needed to house the missionaries and provide places for their work. Over a period of several years the following buildings were erected: A second dwelling for two families, a

girls' school, a hospital, a women's school, and a church, while property was secured in the city where was opened a school for boys.

The progress of the work in soul-winning is indicated by the number of active communicants reported each year to Synod. They are as follows: 1903—4; 1904—13; 1905—23; 1906—40; 1907—53; 1908—75; 1909—98.

VICISSITUDES

The work was not without its vicissitudes. There was much sickness during the early years, partly due to an unfriendly tropical climate, much more to unsanitary surroundings which we could neither escape nor control. While the knowledge of tropical diseases was then in its primer as compared with the present. On November 16, 1903, Mrs. Ella Robb, wife of the senior missionary, passed away after a month's illness. Two months later her three year old son, "little Joe," followed her. On September 5, 1904, Dr. Maud George died at Macao, and on June 26, 1905, Miss Jennie Torrence also fell a victim to tropical disease. Thus three workers, at intervals of exactly two hundred and ninety-four days, were called away. These losses were sorely felt, and it seemed that the work must greatly suffer. However, others carried on as best they could. Mrs. Wright opened the girls' school aided by others who helped as necessary, while the medical work was continued by the remaining staff of physicians.

The interest of the home church was unfailing and her support abundant. The appeal of a needy field where precious lives had been sacrificed on the altar of service awakened sympathy and zeal. In the fall of 1907 the largest party of new missionaries ever sent out by any church to one field came to the field in China. It consisted of Rev. W. M. Robb and bride, Rev. R. A. Blair, wife and daughter, Rev. E. C. Mitchell, Dr. Ida M. Scott, Miss Lena Wilson and Mrs. Janet C. Robb. This party arrived at Tak Hing October 17th. The following year Miss Jennie Dean reached the field on December 4th.

EXTENSION

Looking to the extension of the work, a training school for evangelistic workers was begun by the senior missionary in 1906, and a half dozen out-stations were opened in market towns throughout the district. Here the students spent their vacations, the missionaries made occasional visits, and there was a growing nucleus of Christians ere long at most of them.

We gathered all our Christians together at Tak Hing twice a year for a week of services and communion. These larger gatherings served the double purpose of instruction, and greatly quickening the believers, who found encouragement and strength in fellowship with those of like faith, and in their steadily increasing numbers.

During 1909 there was a definite movement in the Che Tsai district. Several members of the Chan family, a powerful clan of several hundred, became Christians and were aggressive. Presently Chan Tsz King, the leading man of the clan, sixty-one years of age, a scholar and the clan geomancer, setting dates for marriages and funerals, finding lucky sites for graves, etc., was soundly converted. When he came before the session he said something like this, "I have been a seeker all my life. I have studied all the books and philosophies of the Chinese, and know all about their geomancy, fortune telling and all the rest. I have never been satisfied. When I learned that God sent His Son to bear my sins for me, that satisfied; and I am trusting in Jesus to forgive my sins and save my soul."

It was a time of great joy to us all. He and his companions returned home, and began holding meetings to win their fellows. At their second Sabbath meeting, a crowd of his own clan beset the place, broke up the meeting and beat some of the men unconscious. The aged man escaped to the hills, where he was in hiding for several weeks exposed to the hardships of the weather until order was restored by the intervention of the magistrate. When he was allowed to return home, he was so broken in health that he died in a few days. Less than two months after his joyous baptism, he had given his life for the Name. The writer has never seen a simpler or happier faith, and no Covenanter on Scotland's hills ever died more truly a martyr's death.

Space forbids the record of other happenings. It seemed to the missionaries that we had reached a place where more definite organization of the native Christians was possible and needful. And after considerable preparatory instruction and planning, on December 31st, 1909, a congregation was organized at Tak Hing, but including all the names of the Christians in our field. One hundred and seventeen charter members were enrolled with six elders and five deacons. This was the final and, perhaps, the crowning event of the period from 1895 to 1909.

The first five years were preparatory, the next nine constituted the period of beginnings in the life of the mission.

CHAPTER TWO

EXPANSION

1909-1919

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, Kwonk 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 affected the following year at Tak Hing, the exact date being December 31, 1909. The officers 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.

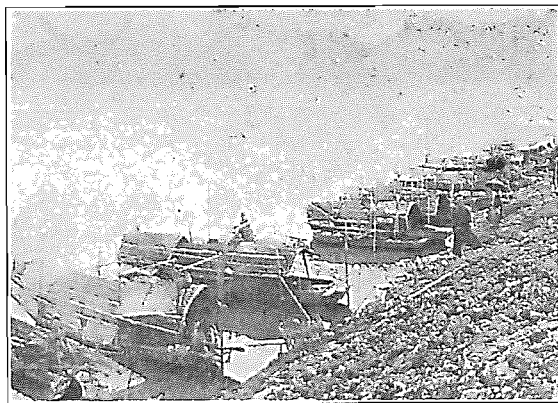
1916—Miss Nellie Brownlee, Rev. and Mrs. W. M. Robb, returned after seven years' absence.

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, R. N.

WORK AMONG LEPERS

It was during this period that the Do Sing Station was opened. On the river bank a colony of lepers made their headquarters, companions in tribulation. Being outcasts, feared and hated by fellow-men, and shut out from productive occupations, they lived by begging through the city on certain days when this was permitted, and from the river steamer passengers every day. With various parts of their bodies decayed away they were a sorry sight.

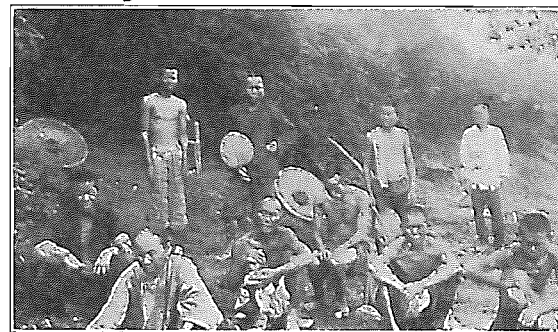


The Do Sing Leper Colony

Yet their tribulations made them readily susceptible to the glad tidings of the gospel, and they readily responded to the call of the missionaries to receive inward healing. During a period of six years they were baptized almost unanimously, and their scarred faces revealed the glory that outrivalled their sufferings.

In 1916, much public feeling was stirred up against lepers here

and elsewhere, as a menace to public health, and cruel methods were used to exterminate them. This colony was lured by promises of food to come out into the middle of the West River, and



The Leper Colony Listening to the Gospel

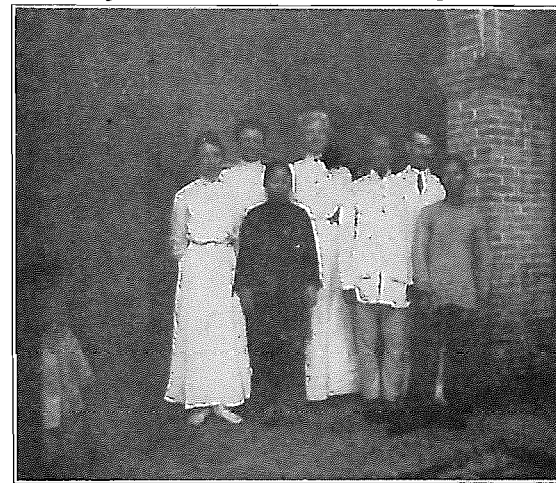
here the boats were upset, and the entire colony (a score or more) were drowned. This atrocity seemed to have official sanction.

"And as they entered (heaven) they were transfigured, and they had raiment put on that shone like gold. . . . Then I heard in my dream, that all the bells of the city rang again for joy, and that it was said unto them, 'Enter into the joy of thy Lord.' And after that they shut up the gates: which, when I had seen, I wished myself among them."—(J. Bunyan.)

Work is still being done among the lepers about Lo Ting.

EDUCATIONAL WORK

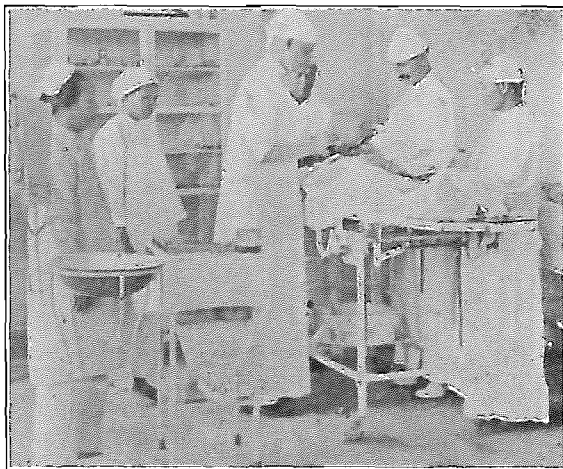
Many and great changes have taken place since 1919. The number of missionaries from the homeland has been greatly diminished, but the educational work done during these years had in a way prepared the Chinese



Medical Faculty and Their First Class

for carrying on the work with less outside assistance, and it is well that the expansion came and had passed its peak before the financial depression of later years would have forced retrenchment.

During this period, five separate schools were carried on simultaneously in the Tak Hing Station alone, not to mention those carried on in Lo Ting, Do Sing, and other out-stations. They were a Women's School, a Girls' School, a Boys' School, a Medical School and a Theological Training School.



An Operation in the Gregg Memorial Hospital

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.

Many and great changes have taken place since 1919.

CHAPTER THREE

REORGANIZATION

1919-1935

The first period of this history, 1895-1909, was spoken of as a time of "preparation and Beginning;" the second, 1909-1919, as "Expansion;" and the third, 1919-1934, we would like to call "Reorganization." Changes were many and of considerable import. Some of these changes grew out of the experience of the past, others became necessary because of new conditions, especially the changing attitude of the Chinese Government.

A striking fact was the decrease in membership of the Mission. In 1919 there were twenty-eight names on the Mission roster, of whom three were on furlough, while at present there are but eight on the field, two are on the way out and five in the homeland. However, this could hardly be called a retrenchment, as the Board has not been called upon to recall workers until recently. This serious reduction of workers has in itself necessitated from time to time a reorganization of the work.

MISSION POLICY

An outstanding event in this period was the change in the regular plan of mission work. From the beginning our plan or policy was similar to that of other missions laboring in China. The executive authority of the Mission work and legislation relative to the native church rested largely with the Mission. Then, too, the work on the field was almost entirely supported by the home church, thus relieving the native constituency of a responsibility which was rightfully theirs. After much prayerful consideration the Mission was led to request the Board to discontinue their regular contribution to the work on the field, except the missionaries' salaries and traveling expenses. This request was made in 1921 and granted by the Board the following year. The executive authority resting in the Missions was transferred to a Council, composed of representatives from the Chinese church and the missionaries. This organization was responsible for all work relative to the Chinese church and the work of evangelism in general. This council met in annual conference considering and acting on the work of the field. Committees on Evangelism Education, Medical Work, Literature, Charity and Finance were appointed to carry on the needs of these departments during the

year. Contributions of the Chinese church together with the missionaries was not at all equal to the amount formerly forwarded from the home church, but was more wisely used. It became necessary to curtail work and maintain the most important. There followed also a sifting of native workers, retaining those who were most sincere and earnest in the service of the Lord. The Council continued to carry on the work until 1932 when all its authority and activities were given over to the Presbytery. More recent events such as the anti-foreign and the financial stringency have shown the wisdom of this change of policy in placing the responsibility upon the Chinese church.

There were two events in 1926 which had a distinct bearing in the working out of the changed policy. On January 20 two licentiates, Chue Hon Shaang and Chung On Tai were ordained to the Gospel ministry. In December of the same year the China Presbytery was organized. During the years these two ministers have shown themselves to be wise leaders and humble and sincere workers in the Church. It was not until 1932 that the Council turned over its work and authority to the Presbytery.

REORGANIZATION OF SCHOOLS

Our schools reached their greatest number at the beginning of this period. At that time neither the government nor the people made any effort to prevent education for girls, and that provided for the boys could not be classed as modern education. The superiority of the teaching in our schools was soon recognized, and many requests came in to open more of them. So a number of primary schools for girls were opened in rural districts. Later the government adopted a modern system of education and gradually opened such schools for boys and girls. We were able to furnish a number of trained teachers of Christian character for these new schools, and their influences has been for moral good over the Chinese youth. Due to the efforts of the government to provide education for her youth, and the increased budget required to continue our schools, it was thought best to confine our efforts to the development of a few schools centrally located.

Industrial work was emphasized in these schools, first, to teach the dignity of labor for the educated, and second, to endeavor to make possible for children of the poor Christians to obtain an education. Much effort and research was given toward this latter problem, but we are sorry to state that no successful solution was reached. This work was especially stressed from 1919 to 1922,

but was found to require time of workers and financial support which could not be supplied. However, such work as weaving of cloth, and towels, knitting of stockings, sewing, making of shoes and many other things were continued even to the present time.

A radical change was made in the schools when the government in 1929 issued orders that all schools must register and comply with their standards, else the property was liable to confiscation. Among the objectionable demands of his order was one forbidding schools to require compulsory attendance at Bible classes, and religious services. Rather than comply with this rule our schools were united and changed into Bible schools. The Bible is the main course of study. A few other subjects are required, which would increase their general education. The purpose of the school is to give training to Christian youth of both sexes in the Bible and Christian service, with the hope that they may become better witnesses in their home communities. They are taught some industrial work, hoping that this will help them in their own support. These schools have become a great joy and encouragement to the Mission. Several students have shown great promise, and it would seem that they take further training fitting them for definite service. There are at present two of these schools, one located at Lo Ting and the other at Tak Hing, with a combined enrollment of about thirty-five young people.

MEDICAL WORK

At the beginning of this period all Medical work was on a self-supporting basis, except for the salaries of the missionary doctors and nurses. Much was done to extend the use of Western medicine by Dr. Dickson in training a number of men nurses in diagnosis and treatment of the common ailments. Several of these men have gone out and opened up drug shops, and have done very well in their business. Several so minded have made their places centers for preaching, and much good has been done. Dr. Wright filled a wide field of service in Canton, teaching in three medical schools, training the internes and nurses, supervising the hospital staff, besides his regular work of surgery and practice.

POLITICAL CONDITIONS

Political conditions have always played an important part in mission work. The events of 1919 to 1928 will long be remembered in South China. There was almost constant conflict among

the various political leaders, and much of the country was left without much rule. Banditry was well nigh universal. Much of our field was subject to the devastations of these armed bands of base men. Hundreds of villages were destroyed and burned. Thousands of people were killed or held for ransom. Time after time armies advanced and retreated through our district, but fortunately without much fighting. The people were often in a state of fear and anxiety. At these times of danger numbers of those near at hand would flock to the Mission property for protection. Through it all we had no serious losses or bad experiences. Chapels and properties at distant places were occupied by soldiers at times as camping places, but little damage was done.

About 1925 the influence of the Communistic agitators grew to an alarming degree. Boycotts against foreigners and foreign goods were started. There were many anti-Christian demonstrations, and attacks were made upon foreigners and foreign property in places. The consul ordered all Missionaries to leave the country districts, to places considered more safe. For the next two years the residence of the missionaries on the field was intermittent, and all country itineraries ceased. Fortunately in our field no demonstrations developed of a serious nature, that is, in injury to persons or loss of life, yet in places much anti-foreign feeling was expressed, which was considerable of a hindrance to schools and evangelistic work. Several of our native and American workers had serious and trying experiences with bandits and armies, but through it all experienced the deliverance of the Lord. During this period many of our Christians have testified to very signal experiences of deliverance by the Lord in times of danger. This opposition has largely disappeared, and we are now treated with courtesy and respect, although do not now occupy the exalted position of former years.

PROGRESS OF THE CHINESE CHURCH

In 1919 the church in China reported five hundred seventy-one members. For several years after there was a gradual increase, though small. But due to the anti-Christian activities many were carried away, so at present the membership does not exceed that reported in 1919. However, the present membership is a more active body of believers than formerly. The requirements for entrance into the church have been raised to a much higher standard.

We feel that there has been considerable growth in the feeling of responsibility on the part of the Chinese church in recent years.

largely due to our change in policy, as mentioned before. It is encouraging to see the interest manifested in reaching out with the Gospel to those districts remote from places of regular preaching. Ministers and evangelists are kept circuiting among the stations with time for the new districts.

The value of Bible study and evangelistic meetings at the time of the annual conference is keenly appreciated. Perhaps the outstanding meeting of this kind was held in 1920 under the leadership of Dr. Goforth. Our whole church was greatly stirred at that time, and many were blessed with confession of sin.

MISSIONARY WORKERS

At the beginning of this period, having so many workers on the field, it was thought possible to extend our activities to a new field. Investigations were made in the Kwong Sai and Yunnan provinces. It was finally decided to open work in the latter province, and appointments were made to this new field, subject to the approval of the Board. Soon after it was learned that the Chinese Foreign Missionary Society planned to enter the same field, so we immediately gave way to them. However, a reduction of workers began soon.

In 1919 Dr. J. K. Robb returned to America. The following year Rev. and Mrs. E. C. Mitchell were compelled for physical reasons to return home for a period of nearly five years. In 1921 Dr. A. I. Robb and family left the field for the same reason. In 1922 Miss Nelle Brownlee returned to America on regular furlough, and was married. Dr. Kate McBurney resigned in 1923. Following these, Misses Rose Huston, Inez Smith, Lillian McCracken, and Rev. and Mrs. R. C. Adams were detained in the home land. Two new members were added to the Mission force, Miss Pearl Weeks about 1922, and Alice Robb in 1923, but they served only one term each.

The Mission force suffered a distinct loss in the death of Rev. W. M. Robb, which occurred at Manila, July 23, 1929. He had for some time been principal of the Theological Training School, and was besides, an energetic itinerary evangelist. He was well known throughout South China as a capable evangelist and Bible teacher. In January, 1932, occurred the death of Dr. J. M. Wright at Denison, Kansas. Dr. Wright had many years of service both at Tak Hing and Canton, South China. He was

known widely in China as a capable executive, a skillful surgeon, and a kind Christian gentleman.

Dr. and Mrs. E. J. M. Dickson were on leave of absence for more than a year in North China, deputed by the Board to open a new center of work in North China. The field chosen was Tsitsihar in Manchuria and to this field two of the South China missionaries were transferred, Miss McCracken and Miss Huston. This was in 1930-31. Dr. and Mrs. Dickson came back to the South China field and began work in Tak Hing but in the summer of 1933 were compelled to return home on account of the threatened loss of eyesight of their daughter Betty Jo. All of these losses seriously depleted the working force in the South China field.

In October of 1934 the Rev. and Mrs. Samuel Boyle sailed for the field. He was the first ordained minister to go out to this field in seventeen years. Their coming brought new life to this field and new hope to the hearts of the older missionaries.

As we close this history of the South China Mission we would express our gratitude to the Lord, to whom the work belongs, for His gracious care of the work and workers. We are trusting Him to continue the work until those for whom we as a church are responsible, may come to know and experience His saving power.