Our Mission
In South China

By
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OUR MISSION IN SOUTH CHINA
ARE WE TO HAND OVER OUR WORK TO LESS ORTHODOX COMMUNIONS?

Our South China Presbytery after fifty years has seen fit to accept most of our American Standards of doctrine worship and Church Government; but on certain very important details they have seen fit to differ. (This is a sentence from Missionary Boyle’s communication to the Board, December 12th, 1946)

In the Communication Mr. Boyle suggests that he also may hold views which should be known before he be returned to China. He raised the question himself. In his communication he says:

"I am enclosing a rather detailed statement of my personal views on certain controversial matters which may affect my influence as a missionary." I do so with the utmost sincerity in order to prevent, if possible, future misunderstandings and thus promote our common cause in a spirit of mutual good will, even if total agreement may not always be possible.”

His Statement follows and is about twenty-five hundred words. Asked by the undersigned to please clarify some points, he kindly replied in an amplifying statement of about fifteen hundred words. The space required is apology for not including both statements here.

Conditions in China would seem to be the immediate concern of Synod. Mr. Boyle intimates that his own beliefs have undergone some change; so much so that in justice to himself, he laid them before the Board. He raised the question—Should he be returned? The Board voted—"Yes." The undersigned voted—"No"; and asked that his reason
be recorded on the Minutes. It is as follows:

Minute for record re-meeting of Board
March 12th, 1947

"The undersigned records his vote against returning Mr. Boyle to the
China field because of beliefs and practices in our congregations there con-
trary to the Distinctive Principles of the Covenanter Church. These are ap-
parently sanctioned by the China Pres-
battery of which our Foreign Ordained
Missionaries are constituent members
and supposed to be guiding influences.
The danger of handing over God's fifty
year's work in China to less orthodox
Communions is imminent.
Mr. Boyle's stand on what should be
done in this critical situation is not sufficiently clear
to return him to China to reestablish
the truth."

(Signed) F. M. Foster

That those who so recently have come
to the gracious Saviour should already
question doctrines and practices which
have proved their Scriptural soundness
and worth for centuries, is cause for re-
gret; and calls us all to prayer.
"Thus saith the Lord. Stand in the ways,
and see, and ask for the old paths, where
is the good way, and walk therein, and
ye shall find rest for your souls. But,
they said, We will not walk therein."
(Jer. 6:16).

How can the situation in China be
explained? Covenanter Distinctive
Principles, and practices based on them,
are according to the Scriptures, and ac-
cording to the Covenant of 1871. If not,
the Covenant Church should close
her books as unjustified schismatics.
But God's Word is true and our Stand-
ards, based on the Word, are true. Cov-
nenaters are holding forth doctrines of
the Word of God not accepted by many;
or, if accepted, not wrought into life
practice. These principles are truth
for China as well as for America. And
God commands His church to go into all
the world and herald them forth to all
nations, peoples and tongues. When
God speaks it is for all peoples to bow,
reverently listen, and answer—"All that
the Lord saith will we do and be obedi-
ent."

A man wanted to hire a driver. At a
dangerous curve he asked—How close
can you drive and be safe? Pointing
he answered—This close, and be per-
fectly safe. Another—I can drive so
close, and be perfectly safe. Another
said—I can drive just as far away as I
can get from the dangerous place and
be safe. These days there is continual
strain at the leash to get as close to
heresies as we can, and claim we are
safe. The "Explanatory Declaration il-
ustrates. Whereas we should strive ear-
nestly and cry mightily to God to keep
us up to the standard of truth and right-
gious living. The great Apostle Paul,
after a life of warfare and unparalleled
suffering, stood at the close and an-
swered—"I have kept the faith." At
the end of life Worldly applause is
striped off as a cocoon. What have
you gained? NOTHING! What have
you lost? MUCH!

Why is the China Mission apparently
veering off? Is there an answer?
There may be a number. The un-
dersigned will suggest one. OUR MI-
sIONS ARE LARGELY IN THE
HANDS OF WOMEN.

OUTRAGEOUS! No. Just plain fact.
(Wives are counted for their work).
Kentucky—One Minister; three women.
China; One Minister (Foreign Or-
dained) and six women and another preparing to go. Syria; No Foreign Ordained Minister; one layman and two women. Cyprus; At Nicosia - Three women. Larnica; One Foreign Ordained Minister; one layman and two women. Is the tabulation correct - SIXTEEN WOMEN AND THREE FOREIGN ORDAINED MINISTERS sent to preach the Gospel as Christ commanded? At one time in China Dr. A. I. Ilobb; Dr. J. I. Ilobb; Dr. Elair; Dr. Taggart; Dr. McFarland; Dr. Edgar; Dr. S. Boggs Dodds. In Syria - Dr. Stewart; Dr. McFarland; Dr. Edgar; Dr. J. Boggs Dodds. Cyprus - Dr. gas- son; (another minister whose name not recalled; Dr. McCarroll. Now, in Cyprus, One Foreign Ordained Missionary; a Licentiate, and a disorganized congregation. But a very large School - 390 students, and no congregation. Although such large school - 390 students, the fewest numbers leave the heretical idolatrous Greek Church, after 10 years. Does God use schools to cause souls to be "born again"? The Larnica congregation, with a church built for it by Mr. Torrance of Second New York, and which flourished when it was the center, gradually died down when the school became the great objective and several years ago, became disorganized. Read Dr. A. J. Gordon's "Holy Spirit in Missions," and hear him say - Education does not prepare one to be "born again". It may, and often does, make one harder to influence; and may have equipped him to fight the Gospel. (In Cyprus there is a small Arminean congregation with a minister, all using their own language - refugees from Turkey).

In the Home Land congregations in collections for missions are in some danger of being overshadowed. Synodical; Presbyterials; Congregational organizations are thorough from President to Corporals. They glean sheaves; sometimes suggesting where the money should go. Please do not jump at conclusions. You might be wrong. Let it be gladly and gratefully acknowledged that Congregational, Presbyterial and Synodical organizations do good. They are and have been an enthusiastic force which has kept the cause of Missions stirred up in our congregations. All thank God for this gracious work. But are they not also almost taking possession of our Foreign work?

Would you follow in a short examination of Scripture? When God numbered Israel women were not numbered. They did not bring the shekel to the sanctuary. They did not bring sacrifices. They were not priests, keepers of the temple; They were not commanded to go up to the three feasts. (Many went.) They were not drafted for battle. (These things were in the Old Dispensation. In the New - Women were not in the first 700 sent out. Nor were they in the second 700 sent out. The 700 were to confine their work to the little land of Israel where they would at all times be close to home and among their own people. No women were "sent." Nor were women called to be Apostles. Nor do the Acts of the Apostles show that a woman was ordained to be a minister, elder, or deacon or officer in any congregation. ARE WE REVERSING GOD'S PLAN? (Re-read "A PLEA TO RETURN TO GOD'S PLAN SET FORTH IN THE GOSPELS, ACTS OF THE APOSTLES AND EPISTLES. If you have not copy send to the undersigned..."
for one). "It pleased God by the foolishness of preaching to save them that believe." "God hath manifested his word through preaching." "Faith cometh by hearing, and hearing by the word of God." Note—"by the WORD OF GOD." One can teach arithmetic, typewriting, commercial law, a foreign language which students wish to learn etc., until "dooms day" and no saving results. God has not given the least limitation to go and teach them to the heathen, or to heretical religions. "He that believeth and is baptized shall be saved; and he that believeth not shall be damned"—a fearful statement which should not allow the missionary to stop in his running to teach secular education; and to put up great buildings to show the natives—We have no intention of moving on to fields that sit in darkness. Great buildings; Great Institutions, in nearly all cases, are presently dominated by heresy. Tuition and out-spoken testimony against heresy and wicked ordinances and conduct are irreconcilable enemies. A truly converted soul, if not too old, will labor earnestly to learn to read the Bible in his own language, and his children. The Lorn and the Apostles dealt almost exclusively with grown people. Possibly there is a reason "Teacher said—CHRIST IS THE SAVIOUR." Well, let her say it! It isn't so. Mohammed is the Saviour. And the child believes the mother naturally so. "Suffer little children and forbid them not to come unto me; for of such is the kingdom of heaven." They were brought by believing mothers.

THE NUMBER OF WOMEN MISSIONARIES ON THE FIELD, AS IN CHINA, MAY EXPLAIN WHY DISTRACTIVE TRUTH AND PRACTICES ARE BEING QUESTIONED.

OUTRAGEOUS AGAIN! Maybe so. But read on. It is not because women missionaries are not good Covenanters. In some cases they are better than men. Sometimes women keep their husbands up to their Confession. The reason the writer assigns is—WOMEN ARE NOT EQUIPPED TO CONTEND ON THE HIGH FIELD. In civil affairs they are not "drafted," or put on the firing lines. (There are a few Amazons from whom people want to be delivered). They are not preachers. "It pleased God by the foolishness of preaching to save them that believe."

"God maketh the reading but especially preaching of the word and effectual means—of convincing and converting sinners." — (Shorter Catechism).” "Faith cometh by hearing and hearing by the word of God." Hence, Go ye into all the world and PREACH the Gospel to every creature.”

Furthmore: God’s charge is—"Earnestly contend for the faith once delivered to the saints" (Judge 5). "I kept back nothing: Paul Acts. 20:203. When one thinks it expedient to keep back the sin of swearing allegiance to men as the nation’s ruler, he is already in retreat. Paul ‘kept back’ nothing. The Gospel cannot go into a debased, idol and devil ridden country and do other than stir wickedness into action. Think not that I come to send peace on earth. I came not to send peace; but a sword." Matt. 10:34). God did not come to appease; but to establish His law in a devil ridden earth, and His church in all the world. A Soothing Syrup half heretical message will cause the devil to yawn only. Deborah is mentioned. Judges were...
KEPT THE FAITH. A mower can drive here and there to what he calls the good parts, leaving great bunches, so that the field has to be gone over again—in the matter of the Psalms, instrumental Music, Secret Societies, Swearing Allegiance to "We The People" instead of the Divine Ruler, etc. "Who shall be able to teach others also" the whole truth as it is in the Word of God. A Methodist minister said—You can shout—Come to Jesus! Come to Jesus! until the people starve to death spiritually. "Feed the flock of God." (Pet. 5:2). The Old Scotch Standard Bearer pushed on up to the top of the storm-swept hill. The Commander shouted—Bring back the Standard to the regiment! The battle-scarred warrior shouted back—"BRING THE REGIMENT UP TO THE STANDARD!!" Sometimes a "Boy Preacher" gets into the pulpit; and the grandmothers of both sexes answer—I never heard anything like it! Probably not. (B) "Able to endure hardness as a good soldier of Jesus Christ." Dr. Duff, long years a missionary in Burma, was at last invalided home. The people wanted to hear him; and he tried to go from place to place. At last he fainted in the pulpit. They carried him to a side room. Revived a little, he insisted on going back and finishing his pleading for missionaries. You will die if you do! I WILL DIE IF I DON'T!! Read Dr. Paxton's Biography, and see what "enduring hardness" means.

Are these things mentioned to discredit women and women missionaries? Far from it. Many women have died as martyrs. Many have died heroeal-
ly on the mission field. Many have
worn out their strength and dragged
themselves home or been buried on the
field of conflict. They are needed on
the field as wives of missionaries; as
Bible Women; as teachers for converts
and their children. Admitting all these,
God has assigned them a still more im-
portant work—to train children for
Christ; girls to be Christian mothers;
boys to be Christian fathers, Church
officers; ministers, elders, deacons. Min-
isters are prayed into the ministry by
praying mothers. Mothers stand at the
very head. They are the arsenal pre-
paring the munitions of war. If they
should fail in this highest of all work,
the battle at home and foreign fields is
lost. Back of every preacher is his
mother; and be assured their reward
will be great. A General had a regi-
ment which seemed always to lead to
victory. The Officer answered In that
regiment you see my Drill Sergeant.
Women are justly exempt from war-
rning on the high field, for they have a
more important, God-assigned work.
Hear God’s command—“Separate me
Barnabas and Saul for the work to
which I have called them.” “I charge
them therefore before God, and the Lord
Jesus Christ, who shall judge the quick
and the dead at his appearing and his
kingdom; preach the word; be instant
in season, out of season; reprove, re-
prove; exhort with all long-suffering and
d Doctrine: for the time will come when
they will not endure sound doc-
trine; but after their own lusts
shall they heap to
themselves teachers,
having itching ears; and they shall
turn away their ears from the truth,
and shall be turned unto fables.” (2nd
Tim. 4: 1-4) Does God call women to
this service? If so, would He have
given them such beautiful, soft, and
musical voices to charm baby to sleep?
“Lift up thy voice like a trumpet!” On
a Pullman a man was trying to com-
fort a crying baby. A woman poked
her head through the curtains and
said, “We can’t sleep with so much cry-
ing!” A man shouted, “Take that ba-
by to its mother!” The pathetic an-
swer went down the aisle, “How I wish
I could! She is in the baggage car.”
There was a deep hush. Very soon a
mother in her woolly robe had the
weeping baby on her motherly breast,
as it listened to the sweet lullaby; and
a man in undressed uniform came strid-
ing up. All was still. The little babe
was at rest in sleep! God gave women
beautiful soft voices.

As to Missionary Boyle’s communi-
cation to the Board Dec. 12th. 1946, all
agree on his many commendable dec-
larations. Here is one—“Intelligent and
thorough study of problems which arise
by native leaders and missionaries on
the field by the Board of Foreign Mis-
sionaries, AND BY THE SYNOD” (Cans
mine) He thus says Synod should
consider the whole matter; approve;
or, disapprove. But Synod cannot
approve or disapprove unless the com-
unications are laid before the court. And
as Missionary Boyle brought the whole
matter into the open, he and Mission-
aries Kempf and Mitchell should see
that both papers are in Synod’s hands.
The Board is not a court to settle doc-
trine or its application. In the mean-
time Mr. Boyle will, or should, favor
any quotations from his Communications
to the Board, Dec. 12th., 1946 and the
following explanatory letter in February,
1947. Four or five copies of the letter were made for the Board,
and it was read by the Corresponding Secretary to the Board. The Church wants the most open, frank setting forth of the whole matter for it is of serious concern to the Church's work in China.

The following paragraph is from Mr. Boyle's clarifying letter which may seem to justify the undersigned in venturing to vote "No" on Mr. Boyle's return to China.

The letter was read to the Board by the Corresponding Secretary. Mr. Boyle says: "I would require Chinese converts to accept the Distinctive Principles of the Church if (boldface his) they do so honestly and from real conviction. If they do not believe, and do not accept these principles sincerely, yet profess them; or, if the Presbytery takes an official position against one or another principle, the situation would seem to require some adjustment by which the Chinese Presbytery will have to make its official choice. Either the Presbytery would have to accept the whole system of doctrine, Church Government and worship, taught by the Covenanter Church in America (as far as applicable in China); or, if they refuse, to expect us to withdraw from organic union with them." Again, "We must rather keep in mind their national sense of sovereignty, under God, as a Chinese Church, and deal with them on the basis of equality of position and judgment." These are unusual positions for a mission to which the Gospel has been so recently taken. The reader will bear in mind Mr. Boyle is stating the views of the Presbytery and, as in Radio Station, "not necessarily his own."

The matter of the Chinese Church standing off for itself is before Synod.

Mr. Boyle brought his own views before the Board. It rests on Missionary Boyle and Dr. Kempf and Rev. Jessie Mitchell, constituent members of the China Presbytery, to lay the whole matter before Synod.

(Synod)
F. M. Foster.