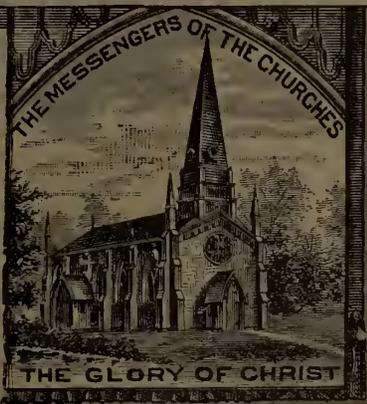


HERALD OF MISSION NEWS

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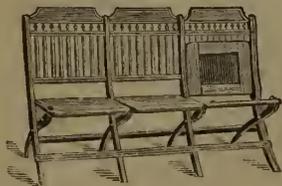


Nos. 6 & 7.

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Herald of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

JUNE & JULY,

1893.

OUR VIEWS OF MISSION WORK.

ON EVANGELISTIC WORK.*

Rev. T. H. Walker, Ray, Ind.

Evangelistic work is the proclamation of the Gospel of the Christ. Evangelists are the "heralds" or "gospelers," who go to the perishing and tell of salvation in Christ. In the Apostolic Church the evangelist occupied a distinct field of work. Such a one was Philip. He did not go to settled churches, but to the regions where the Gospel had not yet been made known. Our missionaries are the evangelists of to-day. Yet true it is that the evangelist, speaking in general, is a Christian, who, having received his commission from his risen Lord, proceeds at once, without gain-saying, to execute it. He may be the missionary in the field or the minister in the pulpit, the member in the pew or the occupant of a seat in the Sabbath-school.

It is indeed a charming story that the missionary historian has to tell. Thrilling, entrancing, enthusing is the narrative of the acts of the nineteenth century evangelists. And yet the Church of to-day is heartily ashamed, before God, of the fact that a little more than one hundred years ago the shoemaker evangelist met with positive rebuffs as he promulgated God's plans for the evangelization of the world. And it is safe to assume that the Church of the

nearby twentieth century will be just as heartily ashamed of the puny efforts of the Church of God of to day, in executing a commission backed by all the resources of Omnipotence.

It is matter for gratitude that our own beloved Zion has been led to take such an active part in this evangelistic work, and yet the Covenanters of the near future shall contemplate the work of our Church to-day, and marvel that their forefathers could be "so slow of heart to believe *all*" that the Christ has promised. With such a character as our Church possesses for ecclesiastical courage; with such a "Damas-cus blade" of truth as the mass of our people grasp in hands strengthened by the conviction of faith in her never-failing Head and King, every Covenanter should be a Joshua for Consecration, a David for Confidence, and a Paul for Dauntless Courage in this work of the Lord.

To-day the necessity exists for a careful consideration of our Church's work in our own country. There are problems in the city and there are problems in the country which refuse to be settled. Except by the most careful thought and most earnest effort on the part of the entire membership of our Church they never will be settled.

It is said that when Francis Xavier had entered China and knew something of its exclusiveness and proud self-sufficiency, he

* Read at the Reformed Presbyterian Synod, New Castle, Pa., June, 1893.

exclaimed: "O rock! rock! when wilt thou open to my Master?" That rock long since opened to the Master and wide-open doors the whole world round invitingly say to the evangelist, "Enter and proclaim the Gospel for which the Providence of God has so auspiciously prepared the way."

Those whose souls have been enkindled through co-operation with the Holy Spirit in carrying salvation to the perishing are met, when they return to tell of the triumphs of grace, with such a coldness on the part of the Church that they stand amazed and exclaim, "O rock! rock! when wilt *thou* open to my Master?" The greatest problem in the work of evangelization is not "How to reach the masses," but how to reach the conscience of each Christian and impress upon him that it is his business to be the means of saving some. Let a man's character or home or country be attacked by foreign foe, he counts not his life dear to himself that he may protect them. Where is our loyalty to the home of the soul and to our Saviour Prince if we allow worldly men for things of time or sense to outstrip us in devotion? We are under orders; we must obey; for to the end of the age the order remains the same. Said the great Apostle, "the love of Christ constraineth me." That love led him to evangelistic effort, not for the sake of exhibiting his ability, but for the sake of saving souls. If that love possess us we will feel the burden of souls resting on us; the oppression of love in the heart for those who are perishing for lack of knowledge.

In considering this subject let us notice:

I. *The means at our disposal for the prosecution of evangelistic work.*

The deficiency of workers is due to the deficiency of prayer that the Lord would

"send forth laborers into His harvest."

The lack of funds in our treasuries and the scant collections in our churches are due somewhat to lack of knowledge of the necessity or lack of proper pressing on the part of pastors, but we are sure that it is largely due to a lack of faith-breathing prayer. We are too much inclined to worldly maxims of business shrewdness to conduct the Lord's business according to heaven's motto, "Walk by faith and not by sight." The prayer of faith lays hold of the horns of God's altar; it fits the Omnipotent arm into the shoulder socket of the Church. If a congregation or a Presbytery is called upon to do evangelistic work of a special nature within its bounds, let them draw upon God at sight for the amount sufficient to accomplish it. Is that presumption? "Ask Pastor Harms," says A. J. Gordon, "how his single church of poor peasants at Hermannsburgh could send out and support in thirty years 357 missionaries. He will reply, 'The Divine draft, "My God shall supply all your need according to His riches in glory," was promptly cashed whenever presented.'" We evangelize entirely too much on what we have and not on what we "need." Pray "Lord, we need." "*My God shall supply all your need.*" Let us have prudence but by all means let it be mixed with faith. We lay Divine certainties on the table because from an earthly point of view they seem impracticable. Good doctrine, if our ability is the measure of the possible. "The Lord does not say, 'Be it unto you according to your *funds*,' but 'according to your *faith*.'" "

Every member added to the Church adds to the pastor's responsibility for increased work on the part of his congregation.

Every member at work is the secret of congregational success. An idle member is the devil's tinder.

The organizations within a church furnish a means ready to hand for the prosecution of evangelistic work in the neighborhood of each church, of which every pastor should readily avail himself.

The Woman's Christian Temperance Union is capable of most excellent service in the line of sowing the seed of reformation. The white ribbon, with but rare instances, flutters over a heart true and loyal to Christ and the Church, sympathetic in the Church's need and always ready to respond to the call for help.

The Young People's Society of Christian Endeavor, pledged to loyalty to their own Church, to study its standards and to work for its success, constitutionally under the care of pastors and sessions, can render most efficient aid in conducting Mission Sabbath-schools, cottage prayer-meetings, etc. - Where young minds are bent on doing and young hearts are bent on loving the way will soon be devised by which the outcasts and the perishing can be reached.

Let the Missionary Society be given the task of keeping the subject of evangelistic work, its necessity and progress, steadily before the members of the congregation. Instead of the object of a Society being to raise funds, let it be to raise faith, to raise enthusiasm—the funds will come. Some members, we are sure, make a sort of fetish of their receipt from the Missionary Society or hang it about their necks like a scapula to get them speedily out of the torments of conscience on account of their idleness. Let the Church be brought by the Missionary Society into touch with

the necessities of the work, both at home and abroad, in the next town and the next street.

The elders and deacons, too, should be utilized in this personal hand-to-hand means of saving some. The region about a church in city or country should be divided into districts. Each officer should be assigned his district not only for the purpose of looking after derelict members, but also for using his influence in the interest of Christ among the "non-church-goers." "All the arms of the service," from "the battery" in the pulpit to the "infantry" in the Sabbath-school, should be in marching order ready for service.

II. *The method by which we shall accomplish evangelistic work.*

The motto of every successful business man is "ENTERPRISE." That was the motto of Jesus also, "I must be about My Father's business." It was the maxim of Paul, "I determined not to know anything among you, save Jesus Christ, and Him crucified." It was the principle of David Livingstone, "Fear God and work hard." It is the rallying cry of the Wesleyan Methodists, "Everyone at it, and always at it." No Church to-day can hope to be successful in evangelistic work except by the methods and principles laid down by our Master in precept and example. Every pastor should be evangelistic. He should be one with the Master in the work of building up His Kingdom. He must be alive to the needs of the Church and its progress in all fields. If he be ignorant of the need he will be indifferent to the success. It should also be his duty to keep his people thoroughly informed on the progress of the work, that every member may be on the alert to "lend-a-hand"

whenever needed. A good missionary magazine is an absolute necessity in these days. The secret of a full treasury for the Lord's work is, true piety, a personal knowledge of the work, and the prayer of faith for the missionaries by name. The giving then will not be hap-hazard, measured by the presentation of the subject on the part of the pastor, but systematic, proportionate and liberal. There will then be a missionary box in every home. The children will be taught from infancy to give. Each member of the family will have an interest in the work. Every day will witness a fresh consecration of the Lord's money and the Lord's servants. The hearts of our missionaries would be strengthened by remembering that all day long showers of money-drops were raining into God's treasury. That would be life-giving rain to a congregation as well. This money should be taken up each Lord's day in envelopes provided for the purpose. Our congregations would then be singing heaven's "Hallelujah" when now they are singing earth's "Miserere."

The matter of music has a most important bearing on the usefulness of a congregation. It needs no proof that there should be a vast improvement in the manner of rendering the praise service in all our congregations. A regular training school for every member of the congregation is a necessity, that all may sing with "a loud noise skillfully."

Those who sing the Gospel need to be trained as well as those who speak the Gospel. We cannot afford to allow the work of years on the part of Synod's Psalmody Committee to be wasted. Music not only *attracts* the weary, it has medicinal value as well. It soothes and bright-

ens, but droning and groaning *never*. We do not need "a kist o' whistles," but "sweet singers" in Israel. Nor do we have to make the Psalms popular, but our manner of rendering them.

In the city there is no more efficient way of reaching the unsaved than by "house-to-house" visitation. Conducted regularly—not once every quarter of a century, but every year—the results cannot but be gratifying. The church building should be made ready to receive those who accept the invitations. Not the creations of an architect's life-time, but the creations of necessity. The Sabbath-school room should seldom be in the basement, nor should the audience room be stiff and dreary. "Let there be light" and cheerfulness. A lecture room and reading room are also very needful adjuncts of a church equipped for its work. Then there are special needs in each locality to which the Church must adapt itself or fail in its mission. These can be met not in the old-time way of expecting the sign-board on the front of the building to do all the inviting and receiving, but by the warmth of a "handshake" and a hearty "Come, and we will do you good." The true Christ-spirit will make a way for the triumphant marching of the Lord.

Every member is needed, every moment of his time, in this hand-to-hand work. How, then, can members of our churches satisfy their consciences by traveling across the city from one end to the other, in order to listen to a certain minister? They have forcibly changed the question that should spring to the lips of every Christian, "Lord, what wilt thou have me to do?" into "Lord, how much can I get?" All the godliness obtained in such a way will

evaporate in the ungodly conversation of the street-cars or in the weariness of the bones, not to speak of the Sabbath-breaking. It is criminal to expend Sabbath-day energy in any such manner. The nearest church of our denomination is the best church to attend; for then all ability and strength can be utilized for the work of the Lord and not for self-gratification. A man's own preaching, not the minister's, is to him the principal thing, therefore with "all his getting," let him get to work.

An immense amount of evangelistic work may be accomplished through our Sabbath-schools in city and country. Every scholar "one in the ranks," every teacher "a captain," every superintendent "a corps commander." From the moment they enter the school, scholars should be trained to become efficient members of the Church.

There exists in our Church an undoubted need of training on the part of teachers and all Sabbath-school workers, to which the Church should give her earnest heed and not leave it to each congregation. A training school patterned after the North-field school is desirable and practicable. A summer school could be established where several of our ministers, noted for their proficiency in evangelistic work—especially methods of studying and teaching the Bible—could lecture on the subject. It would be entirely feasible to have a two weeks' school each summer in each Presbytery, choosing a suitable locality for rest and recreation as well. Each Sabbath-school in the Presbytery could send a delegate or as many as possible, the school

moving from Presbytery to Presbytery. The expenses could be met by the schools. The effect of this could soon be seen. As it is now, though teachers be never so willing, they do not know how. The students in our seminary should have practical training in evangelistic work. They should be required to make practical effort along this line every Sabbath while in the seminary. In the intermission, a portion of the time at least should be spent in some one of our city congregations in the vicinity of the Church, in holding evangelistic services, prayer-meetings, etc., under the direction of the pastor. Not only will this be for the good of the Church, but of incalculable good to the students in fitting them for their duties as "Heralds of the Gospel."

In these days of so many Bible helps, it is incumbent upon each pastor to gather his young people into a training class for the study of the Bible. They should be trained to go out as working forces or bands into the districts lying around the church, to conduct prayer-meetings, Sabbath-schools, etc. This is peculiarly available for country districts where school houses can be secured. A sermon now and then from the pastor and prayer-meetings regularly continued on the part of the young people will benefit all concerned.

Above all, the heart must be deeply in earnest in bringing the news of salvation to the perishing. Nothing can take the place of this hunger for souls. If that be lacking, the machinery, be it never so perfect, will be motionless and useless.

In this number of the *HERALD OF MISSION NEWS* our readers have the Reports of Missionary Work presented at the recent meeting of Synod. These pages contain much matter of importance, and claim careful study.

ITEMS OF MISSIONARY INTELLIGENCE.

REPORT OF COMMITTEE ON MISSIONS.

The Committee on Missions would respectfully report that five papers have been placed in our hands.

1. The request of Pittsburgh Presbytery as to ordaining licentiate Robert J. McIsaac.

2. A communication from A. P. Happer as to evangelizing the "poor whites" in the South.

3. Report of the Missionary Conference held in this place May 30, 1893.

4. Report of the Central Board of Missions.

5. Report of Foreign Mission Board.

These facts are here set forth:

1. Mr. Robert J. McIsaac has completed his third year in the Theological Seminary, and was licensed by the Pittsburgh Presbytery. The Central Board employed him to superintend the Southern Mission, and since last October he has been laboring there with great acceptance and marked success. Believing that his gifts and attainments justified it, the Central Board recommended that the Pittsburgh Presbytery ordain him at once. This is the question referred to Synod.

2. The "poor whites" are of Scotch-Irish descent. They occupy the mountains of Kentucky, Tennessee, Georgia, Alabama—eight States in all. There are between two and three millions of them. They were loyal to the North during the war. They are extremely ignorant and irreligious; but though degenerate they have native talent

and capacity for greatness. The Congress of the Scotch-Irish Society of America which assembled at Springfield, O., May 13, 1893, called upon the well-to-do Scotch-Irish people of America to join hands in uplifting these their degenerate brethren. This call comes with special emphasis to our Church.

3. The design of the Missionary Conference is to bring all our churches into touch with the Home Mission work. For representatives from the different Presbyteries to meet and confer cannot fail to awaken a deeper interest. Already its quickening effects are apparent in the more general liberal support of the work.

4. The Central Board has held twelve regular meetings during the year. This involves a sacrifice of time and energy. They had seven Congregations under their charge and others are helped by them. They conduct the Southern Mission, through which, with similar agencies, the 8,000,000 colored people in this land are to be led to Christ. These colored people are the left hand of Africa. Place it in the hand that was pierced, and the "dark continent" will be brought to the "Desire of all nations." The Chinese Mission is operated by the Board. The Chinese in America are the right hand of China. Place that in Christ's hand and the flowery kingdom will be brought to Him. The Indian Mission is also in their charge, and the Indians are our nation's wards. The work of this Board is vital to the life of our Church, and it will tell upon the future history of this nation.

5. The Foreign Mission Board is the agency through which our Church responds to the call of the Master: "Go ye into all the world and preach the Gospel to every creature." During the past year they have prosecuted their work in the face of violence and relentless opposition. Satan, who knows his time is short, is using the Turkish Government to oppose and hinder the work at every step. Their faith has been sorely tried by frequently occurring vacancies in the ranks of the workers; but with the sublime courage of their faith they have been closing up their breaches and marching on the enemy's works. They have three centers of operation, Latakia, the center of the Syrian Mission; Mersine, the center of the Mission in Asia Minor, and Larnaca, the center of the Cyprus Mission; Suadia is the farthest north of the Syrian station. Of the two buildings here one will require an outlay of about \$1,500 in repairs and alterations. Dr. Metheny, who has charge of the Mission in Asia Minor, advises the purchase of a Building in Adana, erected by the American Board Mission and costing \$3,500. It would require \$1,100 to finish the Building. Being thirty-eight miles from Mersine it would require the presence of a missionary and his family. He also urges the purchase of a Building in Tarsus for \$6,200. It would involve an expenditure of not less than \$15,000 to buy, furnish and make these buildings available. The Church could scarcely undertake this without impairing other departments of her work. The Cyprus Mission, since the providential return of Mr. Stevenson, awaits the response of another minister to the urgent call of the Board. We recommend the following:

I. That Pittsburgh Presbytery be instructed to ordain Robert J. McIsaac.

II. That while we feel a deep and abiding interest in the "poor whites" of the South, and feel that work among them might be fruitful in making recruits to our Covenanter cause, yet our present financial strength would not justify us undertaking any immediate effort on their behalf.

III. That Synod hear the representative of the Missionary Conference, Rev. J. Milligan Wylie. After this the following action is suggested as to their report: 1. That Youngstown and St. Louis be placed under the care of the Central Board. 2. That Sylvania, De Witt and Houlton be reported by their Presbyteries for aid to the Central Board, and that First New York be referred to the Central Board. 4. That the office of synodical missionary be abolished. 5. That each Presbytery appoint a general Secretary to co-operate with the Central Board.

IV. That Synod commend to the liberality of our Congregations the work of the Central Board.

V. That the Foreign Mission Board be authorized to take the steps proposed towards remodeling the Lower Mission House in Suadia.

VI. That the Board be instructed to renew its request to Tarsus Mission for more definite information respecting the purposes to which it intends to devote the Building at Adana, with an estimate of the cost of finishing and furnishing it, and of providing an efficient working force, and, if the replies are satisfactory, the Board is authorized to indorse the enterprise. As the funds for purchasing and equipping the Tarsus Building are not at present available, we deem it not advisable to make that purchase.

VII. That Synod is still ready to go forward in establishing a Mission in China as soon as the leadings of God's Providence shall indicate His willingness to grant us the privilege. No one has responded to the call for a missionary, and the Geary Exclusion Law may close the door temporarily.

VIII. That some of our city Congregations be counseled to employ Moses Grenburg to work under their care among the Hebrews.

Respectfully submitted,
 J. M. FOSTER,
 R. B. CANNON,
 J. A. BLACK,
 JAMES MANN,
 M. G. EUWER.

Committee.

REPORT OF FOREIGN MISSION BOARD.

The past year will be memorable in the history of our Foreign Missions because of the successful opposition that has been made to the work in its several departments. The policy of the Turkish Government has always been obstructive and threatening, but within recent years it has more clearly shown its true character in the arrest and imprisonment of teachers, the forcible closing of schools that have fully complied with the Law relating to Public Instruction, the confiscation of property, and a set determination to prevent the people from hearing the truth at the lips of our missionaries.

SYRIA.—The present Governor of Latakia, who seems to be a sincere Mohammedan, with all the cruel and sanguinary instincts of the Moslem faith, has labored ever since his incumbency to propagate his

own religion and defeat the spread of Christianity. Nor have his efforts been unsuccessful. Some, who were once in the fellowship of the Church and promised fair, have, under the pressure of his solicitations or threats, become nominally Mohammedan, and, like all traitors, have supplied him with information that could not have been obtained otherwise respecting the design and work of the Mission. Except in Suadia and in the southern part of this field, where three are yet in operation, all the schools in the country districts are closed, including those recognized as legally established by the Vizerial order of 1889, and so entitled to exemption from the General Order issued in January, 1892, for the closing of all schools and places of worship. The building at Jendairia, which was taken from our Mission in October, 1891, and transferred to the original owners of the land, is still in their possession. Although an order has restrained the Governor from taking possession of the house at Aldainey, as he threatened to do, the grounds around it have been appropriated by the former owners. Twice has this whole matter been laid before the Department of State, but though courteous replies have been received from the Secretary of State, assuring the Board that all papers would be forwarded to the Minister at Constantinople, with full instructions to take immediate and decided action, nothing has yet been done. The question will be again referred to the present Administration, and, if necessary, a delegation will go to Washington to urge such action as will bring immediate redress.

The churches must not suppose, however, that no work has been accomplished in this field during the year. The labors

of our brethren have been blessed abundantly. The attendance at the Boarding-schools in Latakia has been as large as in previous years—59 girls and 36 boys. Nor has there been any falling off in the attendance at the Day-schools in town, the tabulated statistics showing 50 girls and 102 boys. Although nine out of twenty schools have been closed and six teachers have been discharged, there were 486 pupils under instruction during the whole or part of the year. The Gospel was preached regularly in Latakia, and for at least six months in Aldainey, or until persecution had scattered the little flock. Services were also held in Gunaimia every Sabbath till the first of December, when the teacher resigned, and as frequently as possible in other villages. The Lord's Supper was administered once or twice in Latakia, Suadia, Inkzik, Aldainey, Metn and Gunaimia, and there were 20 received into the fellowship of the Church, a net increase of three, leaving, after we have deducted 2 deaths, 7 removals to other parts of the Church, and 10 whose names have been erased from the roll, 210 native communicants. But we will not burden our Report with further details, which may be found in the annual statement of the Mission. Nor will we, for prudential reasons, make any public statement respecting the occupancy of the new building in Latakia, which is nearly complete, the resident missionary having already moved into his apartments.

There have been some changes in the working force of this Mission during the year. The resignation of Mrs. Mary McCarrroll, now Mrs. J. Stewart Crawford, of Damascus, previously reported, was accepted in July. Subsequently, through her

father, Rev. Joseph McCracken, she generously offered to return all the money expended for her outfit and traveling expenses, and paid into the Treasury the full amount of \$400. This vacancy will be filled by Miss Lizzie McNaughton, of Olathe, Kan., who was appointed to Latakia, January 30th, and will leave for her field of labor in the autumn. Testimonials of the highest order accompanied her application. Rev. W. W. McMillan describes her as "an untiring Sabbath-school worker, who possesses high moral and religious character, is quick in thought and apt to teach, and will not shrink from the responsibilities of her place." We have also to record the retirement of our senior missionary, Rev. Henry Easson, who came home in August, 1892. His resignation on the 3d of October was accepted with reluctance and regret that the Mission should have to lose, in its counsels and work, the benefit of his long and varied experience; but finding himself broken in health after twenty years of arduous service, he felt that he would not be justified in returning. We are confident, however, that though not actively engaged as a foreign missionary, his presence and lectures, as he visits the churches, will do much to intensify the interest of the people in the work. And who can tell but that in answer to many prayers his health may yet be fully restored, so that he shall be able to resume his labors in Syria.

In Suadia, the extreme northern part of this field, the work has been carried on without any interruption from the authorities. Miss Meta Cunningham, who represents the Irish and Scotch Churches, has continued to labor with commendable diligence and a good measure of success. In

compliance with her urgent request of last year, arrangements have been completed to put an ordained minister and a physician into this long-neglected district. On the 3d of October, 1892, an application was received* from Rev. J. Boggs Dodds, of Olathe, Kan., to be sent out as a foreign missionary, placing himself at the disposal of the Board. Among the letters endorsing his application was one from Rev. W. W. McMillan, in which he says: "Bro. Dodds has an untarnished ministerial standing, and his short pastorate of but a few months has been marked by zeal and energy and success. From our short acquaintance with his public work and the earnestness shown, I feel sure he will leave no effort untried to spread the religion of Christ." Equally valuable was the testimony of the late Mr. James R. McKee, who, after an intimate acquaintance of many years, was able to describe him as "keeping self and self-interest entirely in the background. . . . As careful, reliable, painstaking, not afraid of work, mental or physical, not easily discouraged." Within less than three months after his appointment, Mr. Dodds was on the way to Syria, reaching Latakia on the 18th of February, and Suadia, where he is to reside, on the 31st of March, "well pleased," as he writes, "with the opportunity for doing the work of the Master and executing the Commission of the Church." His medical associate will be William M. Moore, M. D., a graduate of St. Louis Medical College, and a well-known physician of Olathe, Kan. Those who have been long acquainted with Dr. Moore in the practice of his profession and in the Church, speak of him in the highest terms. "The Board," writes Rev. W. W. McMillan, "will find in

him a worthy young man, one well acquainted with Covenant principles and firmly attached to them." He will be sent out in the autumn. Then for the first time in the history of the Dr. and Mrs. Wm. Holt-Yates Mission, it will be thoroughly manned and ready for doing effective work.

On the Mission property are two houses, both pleasantly situated, but a considerable outlay will be necessary for repairs and alterations. The Upper House, which is a two-story flat-roofed building, with six fair sized rooms and three other apartments of smaller size on the second floor, and rooms for the Boys' Boarding-school and a Chapel on the first floor, is, we are told, fairly well adapted for the purpose for which it is used, but more rooms will be required to accommodate the two missionary families. The Lower House, which is regarded as the most suitable place for the Girls' School, is "one story high, covered with a hip roof of Antioch tile." "It is proposed to take the roof off this house, remove the mud-bricks from the walls down to the foundation, which is a most excellent one, and rebuild with good stones and add a second story," according to a carefully executed scale drawing, which the Mission has forwarded to the Board. "The partition walls in the first story will be left standing as they are, with one or two unimportant changes as to doors," and the same windows can be used. But the "walls of the upper story, the floor, partitions, windows and doors and all the inside work must be new." While "the roof seems to be quite good, some of the timbers will have to be replaced." The Board believes that these proposed changes are necessary for the comfort of the missionaries and the efficiency of the work. The

estimated cost of the Lower House is from \$1,250 to \$1,500. We have written for more definite information, and, if possible, a more exact estimate; and we ask authority of Synod, in case the reply is satisfactory, to call for the requisite funds. We also ask permission in the meantime to borrow from money that the Treasurer has invested temporarily what may be needed for immediate use. It is important that the stones and other materials should be contracted for at once, and the work begun without any delay, that the roof may be on in time for the October rains. The enlargement of the Upper House may be deferred till next year.

In a private letter Mr. Dodds writes as to the outlook: "Suadia is not a city or town like Mersine or Latakia, and is free from the oppressive surveillance of which Turkish officials are so capable. Within a very short distance of our Mission house there are said to be five thousand Fellaheen, and many Greeks and Moslems. The people are just beginning to appreciate school privileges. . . . The opportunities for evangelistic work are good. Many villages are to be found within a few hours' ride. The need of the Gospel is painfully apparent. I am well pleased with the place and the prospects. We long to be able to speak to these people in their own tongue and so become factors in their welfare. . . . Now is the time to take possession of Suadia. . . . May our dear fellow helpers in this work be brought forward in due time, that the seed may be sown in these quiet times of present opportunity. . . . The Orontes valley for Christ."

As to the medical department of the Syrian Mission, there is nothing of special importance to report. Our devoted brother,

Dr. Balph, notwithstanding the severe affliction that has shadowed his home and filled his heart with grief, has been enabled to do a good work. We are told that sixty clinics were held, with an average attendance of forty persons, and that religious services were conducted at all the clinics as in former years.

ASIA MINOR.—The story of Tarsus Mission, as told in the annual statement of our missionaries, is one of defeats and successes. The opposition of the Turkish authorities is felt as severely there as in Syria, and prominent Fellaheen seem to be in league with the Government to prevent our missionaries reaching that people with the Gospel. The tabulated statistics show one Boarding-school for girls with thirty-seven pupils, and another for boys with fifteen pupils. This table also shows six Day-schools for boys, with an aggregate attendance of seventy, and one for girls with ten children in attendance. The only place where the work has not been disturbed is Mersine, the home of the missionaries, and the center of operations. One of the most interesting and encouraging features of the work there is the large attendance at Sabbath services, and we are told that "to meet the exigencies of the case," Dr. Metheny has, at his own expense, and in "the face of determined opposition on the part of ignorant and fanatical" officials, erected "a room suitable for a chapel." There are at present thirty-nine names on the Roll of native communicants, a decrease of four, but it was hoped that at the communion to be held in the new chapel on the third Sabbath of April, there would be an "accession of eleven, and eight of these from the world."

The absence of Miss Lillie B. Joseph, who came home last summer for a season of rest, and that of Miss Willia Dodds, who was summoned to Latakia by the sickness and death of her sister, the late Mrs. Balph, and who only a few weeks ago arrived in this country with the four motherless children, have unavoidably increased the labors of Miss Sterrett, the responsible head of the Boarding-school in Mersine. We have not yet learned the plans and wishes of these young ladies in reference to their return, but it is hoped that in a few months she will have the assistance of Miss Jennie B. Dodds, the sister of our missionary to Syria, who was appointed to this field in January, 1893; and we are glad to be able to promise Miss Sterrett an associate so well qualified by collegiate training and personal consecration for missionary work.

In their annual statement our missionaries call special attention to two buildings that they would like the Church to purchase—one in Adana and the other in Tarsus. The former was erected by the American Board Mission with money contributed for the relief of famine sufferers, and is not finished. The structure as it stands will cost \$3,500, and \$1,100 will be needed to fit up a part of it for present requirements. Previous to his last visit to this country, Dr. Metheny urged the Board to secure this property, but we declined to do so. When he laid the matter before us again last winter, we could see no reason to reverse our former decision, and in reply to a cable for money refused to advance any for that purpose. At once Dr. Metheny, with characteristic eagerness and believing that he had secured a great bargain for the Church, made the purchase on his own re-

sponsibility, and issued a Circular appealing for funds to meet his obligations. In the meantime a letter had been written to the Mission for detailed information as to the additional expense of finishing the inside and providing necessary furniture, with the intention, if the replies were satisfactory, of endorsing and commending the enterprise to Synod. But when the Circular appeared, the Board cabled disapproval of his action, and declined to assume any responsibility in the matter. We have never called for money for extraordinary purposes without the special Instructions of this Court, and we believe that to be the true policy of a Board whose functions are wholly administrative.

Within a few days a communication has been received from Dr. Metheny, from which it would appear that our letter asking further information did not reach the Mission for several weeks after he had issued his Appeal. It also contains the following reasons for wishing to secure the Adana property, which, without expressing any opinion, we take pleasure in laying before Synod:

1. The attitude of the Government now makes it so difficult to build that I cannot bring myself to attempt it, if it is at all avoidable.
2. The very important influences of a Boys' School cannot be ignored or safely delayed—every day's delay is an irreparable injury.
3. It must be in a house occupied by a missionary (minister or physician). This, as you will understand, is to bring it within the conditions necessary to secure the provisions and the benefits of the treaties concerning "domicile."
4. The Latakia and Mersine schools thus

far are secured only by virtue of the above-mentioned treaties.

5. Without a house we cannot use to the best advantage the forces at our disposal.

6. Until God interfere by some special providence, as we hope and expect that He will, this is the only method known to us by which to secure our work from the interference of officials and make it safe from their mischievous purposes.

7. Taking the Adana House does not necessitate an additional missionary force at present.

8. Consider that the Adana House furnishes over 13,000 square feet of floor space.

9. The missionaries built it with famine relief money much cheaper than anything can now be built.

10. They can sell it any day, if willing to let it go for secular purposes, for \$800 more than they ask of us.

11. Their appropriations since it was built have not enabled them to carry out their original designs. They have never offered it for sale, but are willing to let us have it at our request.

12. We take the responsibility of our action. We cannot see any better or any other course so surely securing this greatly needed arm of service now so utterly paralyzed.

The other building is located in Tarsus. Though not so large as the one in Adana it is finished and said to be commodious as well as admirably situated for missionary work. It is to be sold under foreclosure and may be obtained for \$6,200 and the cost of transferring the Title. "To take both the houses," writes Dr. Metheny, "would necessitate the sending out of an-

other missionary. To take one does not. If the new missionary should be a physician he ought to be able to pay back his salary and expenses."

CYPRUS.—Crossing to the Island of Cyprus we find a promising field and a fair measure of success attending the ministry of our licentiate. M. Daoud Sâdâ, a good man and a faithful preacher of the Gospel, is attracting attention and exciting opposition. The pressing need of the hour is an American minister to take responsible charge and push the work. After waiting for many months the Board has reluctantly accepted the resignation of Rev. J. R. W. Stevenson, who returned to this country last August in search of health, but has not yet recovered sufficient strength to resume missionary work. The vacancy created by his enforced retirement should be filled with as little delay as possible, and we appeal again to licentiates and students of theology to listen to the call for laborers that has been so long before the Church. It is expected that a physician will be ready to go in the autumn of this year. At a meeting of the Board held on Wednesday, May 31st, Arthur Foster, M. D., of New Castle, Pa., who is highly commended as to Christian character and professional ability, and who seems to be full of the evangelistic spirit, was appointed medical missionary to the island.

Through the liberality of Mrs. James R. McKee, of Pittsburgh, Pa., and other friends of the work, we have been enabled to erect and furnish a Chapel in Larnaca. The place is ready and waiting for the men.

CHINA.—At the last meeting of Synod the Board was empowered "to appoint two missionaries, one of them an ordained min-

ister and the other a physician, to establish a Mission in China as soon as practicable." Acting on these instructions a call was issued at once for "a minister and a thoroughly qualified physician, who shall be sent to China as soon as practicable, to be the messengers and representatives of our Church in that empire. They must be young men less than 30 years of age, graduates of some University, who have proved themselves apt to teach, manifestly of a missionary spirit, and loyal to the distinctive principles of the Reformed Presbyterian Church." No applications have been received except an informal one from a physician, but as he has not yet furnished the testimonials and information asked for it has not been acted on. Nor will any appointment be made until we are able to secure the services of a minister to be commissioned at the same time. About one-half of the money subscribed, subject to the order of Dr. Metheny, for this purpose, has been paid into the Treasury, with some small contributions from individuals and Societies.

FINANCES.—This brings us to the financial condition of the Missions. The Report of the Treasurer, which we ask the churches to study carefully, shows that the receipts were only a little more than \$500 in excess of the expenditures, and yet the disbursements, for such obvious reasons as the resignation of two missionaries and the closing of mountain schools, were far less than those of the previous year. What about the current year? There will be added to the working force one minister probably in addition to the missionary who has already gone to Suadia, two physicians and two ladies. This means an increase of \$4,400 for salaries, over \$1,500 for outfits,

and at the lowest estimate \$1,500 for traveling expenses and freight on goods. Then if the authorities allow the Missions in the Turkish Empire to resume school work in the mountains on the same scale as formerly there will be needed about \$1,500 more. These items represent a total of \$8,900. Deducting the salary of the minister to Cyprus, which the young people of Second New York have engaged to pay for a term of five years, and the pledges of the young women of the Church to aid in the support of the medical missionary to Suadia, with the cost of his outfit which an Elder has already put into the hands of the Secretary for that purpose, Congregations will still require to raise in plate collections alone, instead of the \$7,984.91 given last year, the full appropriation of \$15,000. We simply call attention to these facts and figures and say no more.

A REFERENCE.—The following resolution was referred to this Board at the last meeting of Synod: "Inasmuch as Moses Greenburg, a young Christian Hebrew of this Church, has made commendable progress in his education and desires to enter upon missionary work among his own race, as soon as is advisable, resolved that a Committee be appointed to take this matter into consideration, make investigation, and report at next meeting of Synod on the advisability of inaugurating Mission work among the Jews." In our opinion this paper should have gone to the Central Board, as it evidently contemplates evangelistic work among the Jews in this country. At the same time we take the liberty of suggesting that, if any work of the kind is undertaken, it should be in connection with one of the city Congregations, that it

may have the direct and constant oversight of a Session.

In closing, we desire to bear testimony to the diligence and fidelity of our missionaries in their respective fields of labor, and we ask for them the continued prayers of the whole Church.

Respectfully submitted in the name of the Board.

R. M. SOMMERVILLE,
Corresponding Secretary.

ANNUAL STATEMENT OF SYRIAN MISSION.

To the Board of Foreign Missions.

DEAR FATHERS AND BRETHREN: With gratitude to the Head of the Church for His abounding mercy, we hereby endeavor to set in order and put on record the labors and events of another year.

In the departure of Rev. H. Easson, the senior missionary and his family, the Mission has sustained a severe loss. He was one who had borne the burden and heat of the day, and was thoroughly acquainted with the history of the Mission, its circumstances and needs. The native brethren feel and testify that they have lost a faithful pastor and friend. Although he may not be permitted to return to us, yet we feel that he will faithfully champion the cause of the Mission at home.

Mrs. McCarroll had begun to make her influence felt especially in the schools, but now her place is vacant.

The death of Mrs. Balph is a providence at once sad and mysterious. By it our brother's hands are greatly weakened and his heart filled with sorrow, while his cares are greatly multiplied. But he has trusted and tested the promises of the all-sufficient grace of our divine Saviour, and found them every one faithful and true. The abiding,

childlike faith of Mrs. Balph and her peaceful death have been a source of strength and comfort to us all. Her life-work did not seem to us to be completed, but we bow in submission to the will of our heavenly Father and trust Him where we cannot understand His providences.

The care of the Doctor's children has withdrawn Miss Willia Dodds temporarily from action and missionary labor, and it is expected that she will shortly return with them to the United States.

The wife of one of our licentiates, Isa Haurani, was about January 1 also called to her rest, after a few days' severe illness. Another licentiate, Salim Saleh, took fever and lay for some time apparently at death's door, but ultimately recovered. He has not been able to do any work for about five months.

A third, Yakob Juraidiney, was seriously hurt by a fall from a mule, and confined to the house for several weeks. His wife has been confined to her bed a long time and is not likely to recover. At times she suffers intensely, but is patient and unshaken in her faith. We have to record also the death of three baptized children.

Thus it is seen that we have not been strangers to affliction. But on the other hand we have been cheered by evident tokens of the Master's care and the Spirit's presence. We have been cheered also by visits from brother missionaries, viz.: Rev. J. S. Crawford, of Damascus and Rev. R. J. Dodds, of Mersine; and calls from others, viz.: Rev. Marsh, of Tripoli, and his wife, and Rev. Meade and Mrs. Meade from Adana. And last, but not least, by the arrival of our brother and sister, Rev. J. B. Dodds and his wife, and by the news of others recently appointed and soon to

be sent on their way, coming up to the help of the Lord against the mighty. May they all be chosen vessels to bear the name of Jesus before the Gentiles!

THE DIFFERENT PARTS OF THE FIELD WERE VISITED by the missionaries as often during the year as circumstances would permit. Misses Wylie, Cunningham and Edgar visited several of the mountain villages during the summer; and Miss Wylie also attended a communion at Gunaimia, where she held a woman's prayer-meeting, doubtless the first ever held in the village, and in company with Mr. Stewart visited the families of the brethren.

THE EVANGELISTIC TOURS of our helpers have been described in the *HERALD OF MISSION NEWS*, and need not be repeated here. Misses Wylie and Edgar visited among the people of Latakia as much as possible, making an average of 14 visits each week. They are not only well received, but people complain when they do not go to call upon them, and many of them are found willing to engage in religious conversation, while a few desire the Bible read. A teacher has been constantly employed as Bible-reader in Suadia, and one, half time in Latakia the rest of his time being spent in the book-store.

COMMUNIONS were held as follows: By Mr. Easson at Aldainey, Suadia and Inkzik; by Messrs. Easson and Stewart in Metn and Gunaimia, and by the latter in Gunaimia and Latakia, with a total accession of 20 to the membership of the Church, viz.: Suadia 2, Inkzik 3, Gunaimia 12, Latakia, 3. There were 33 baptisms, 2 being children of missionaries, viz.: Latakia 10, Inkzik 4, Aldainey 3, Gunaimia 10, Suadia, 6.

PREACHING SERVICES by missionary or licentiate have been regularly held every

Sabbath in Latakia and Suadia, and also *Sabbath-schools*, except in Suadia during the summer months. The Latakia school numbered 160 pupils and 14 teachers, except in the vacation when the attendance was about 50, and its contributions were 730½ piasters, about \$26.00. Sabbath meetings were held each week in Metn and occasionally in a few other places. The church in Jendairia has not been restored to us, and we have not been able to preach in that village. About one-half of the year there was preaching in Aldainey, but now that little flock is scattered and the house is vacant. About December 1 the teacher residing in Gunaimia resigned, and we have not yet been able to fill his place. While he stayed he had services every Sabbath, and each evening the brethren met together and had worship in common, the teacher leading. Although deprived of their leader they continue to meet as usual.

THE SCHOOLS in Latakia have continued without any interruption, and with about the same attendance. The Boarding-school for girls has 54 pupils, and that for boys 36, besides 7 day pupils. Girls' Day-school 50, boys' 95, employing in all 12 teachers. Two boarding pupils united with the Church. No change has been made in the studies or arrangements of any of these schools. But next year the Boys' Schools are to occupy the new building. It was found impossible to complete the building in time for this present year. In Suadia the schools, under the charge of Miss Cunningham, have also been kept open, and have been well attended; two Boarding and two Day-schools, employing 3 teachers. There have been no schools open in the northern part of the field, at Gunaimia or Inkzik. In the southern part the schools of Metn, Soda

and Tartoos have not been interrupted. In the Plains, near Latakia, there have been no schools, but the four teachers have thus far been employed as Bible-readers. They have, however, very little freedom, or perhaps none at all, to read or speak openly, and are not known by the authorities to be in the employ of the Mission.

In the mountains, east of Latakia, the schools were open as usual until October last, when the Governor closed those of Aldainey, Muzaira, Dibbash and Ishtabgu and caused the removal of the teachers and their families to Latakia. The Merj teacher evaded the soldiers and remains in his village, but has no school other than his own three boys. He reads and talks with the people as much as possible. The Kalluria teacher evaded the soldiers in the same way, and keeps up a small school; his home is in Bahamra. The school at Mallayeh has been closed part of the time, while those of Dairoutan and Kirdaha have been abandoned, and the teachers have opened schools in new villages further back in the mountains, where they have not been molested. But it will be impossible to oversee their work properly.

A BRIEF ACCOUNT OF THE IMPRISONMENT OF TEACHERS, closing of schools and threatened seizure of Mission property may not be out of place. About October 1, 1892, the former teachers on the Latakia Plains were imprisoned on Latakia without a hearing. After three days they were called before the Governor and charged with opening schools. They replied that they had not been teaching since his Honor had closed their schools in November, 1890. The command not to teach was then renewed and they were discharged by paying a bribe of \$9.00. Along

with the teachers the two Sheiks of the village of Jendairia were imprisoned, and afterwards charged with permitting a school to be opened in their village. Nothing was proved against them and they too were discharged, under orders not to allow a school to be opened, nor any of the missionaries or persons sent by them to enter the village for the purpose of holding any religious meeting, although there are six families of our people living there. Accordingly when Salim Saleh went out as usual to preach, he was told not to return, as it was against the orders of the Governor to permit him to hold services. Mr. Stewart also made a visit one Sabbath with the same result. He was allowed to preach contrary to orders, but was expressly informed that the Sheiks, while denying all knowledge of the present visit, would report a second visit to the Governor, who would in all probability inflict punishment upon them and also our teachers living there. So far as we can learn the brethren do not deny that they are Protestants, but they are afraid to offer any opposition to the Governor. The house of worship has not been restored to us, and the matter remains just as set forth in the letter of Rev. Dwight, of Constantinople, a copy of which was sent to you.

Lately Messrs. Dodds and Stewart again visited the brethren on a week day, but were not permitted to do more than pray with them, *i. e.*, with the few who had courage to come together.

In the same way the teachers of Aldainey, Dibbash and Muzaira were brought before the Governor. They admitted that they were teaching and were put into prison. After a few days they were required to give bail that in four days they would

move their families and goods from the mountains, and not return without permission from the Government. Two of the teachers furnished the required security, £50 each, and were released. The third, not being able to give bail, was ultimately released upon giving a written promise to do as the others. Isa Haurani was included in his son's bond and was compelled to move to Latakia. The consul was promptly informed of these proceedings, but he has not secured any help, except an order to the Governor not to take possession of the Mission property in Aldainey if deeds exist. The existence of a proper deed perhaps hindered him from taking the house, but the ground around it has been appropriated by the former owners.

These matters have also been fully laid before the Legation, but owing, perhaps, to Minister Hirsch's resignation no help has been secured. It is the Governor's manifest purpose to prevent any missionary work among the Ansairia, on the ground that they have become Moslems. But he also goes further and destroys our work among the Greeks and Armenians. This state of affairs will account for the diminished number of schools reported this year.

The teacher at Inkzik was imprisoned at the Jisr for nearly two months, on a charge of reopening his school contrary to the will of the Government. Nothing was proved and at last the teacher was dismissed. He reports that since he returned to his home there is an attendance of from 3 to 8 at evening prayers; but he has no freedom now to go out among the people of the village to do evangelistic work. He writes that the brethren there are anxious to have

the Lord's Supper dispensed soon. The teacher at Gunaimia resigned partly from fear of arrest and imprisonment.

Isa Haurani is at present unemployed. The Mission has no work for him in Latakia, and he is not at liberty to go anywhere else either to teach or preach.

The Girls' Missionary Society prepared and sent home with Rev. Easson a box of fancy work which realized £14 sterling. We are under obligation as heretofore to the Religious Tract Society for the grant of £9 worth of books for free distribution. They are used chiefly as prizes. Also to the Society for the Free Distribution of the Scriptures for £5 for Bibles for free distribution.

THE MEDICAL WORK has been conducted as heretofore, although, owing to Dr. Balph's absence in Cyprus and the affliction that has befallen him, as well as the opposition that has interfered with the other branches of the Mission work, he has not been able to do so much as in former years.

The work has been to a greater extent among the poorer classes, who have not been able to pay to any great extent for service rendered. Sixty clinics were held, the average attendance being about 40 persons. Religious services have been regularly conducted at all the clinics.

The number of prescriptions filled	3,500
“ “ “ visits in Latakia. . .	493
Cash received for medical fees. . .	\$107 04
“ “ “ medicines.	55 45

Adopted by the Mission, March 21, 1893.

JAMES S. STEWART,
Chairman.

STATISTICS OF SYRIAN MISSION.

1. No. OF COMMUNICANTS.	210
Missionaries	8

Latakia.....	56
Aldainey.....	47
Jendairia.....	15
Gunaimia.....	52
Metn.....	7
Inkzik.....	7
Suadia.....	18
2. BAPTISMS.....	3
Adult.....	1
Children of missionaries.....	2
3. DEATHS.....	5
Children.....	3
Adult.....	1
Missionary.....	1
4. INCREASE OF COMMUNICANTS.....	22
Missionary.....	2
Native.....	20
5. DECREASE OF COMMUNICANTS.....	19
Deaths.....	2
Removed to other parts of Church.....	7
Purging roll.....	10
6 NUMBER OF EMPLOYES.....	48
*Licentiates.....	4
Evangelists.....	5
Colporteur.....	1
Female teachers.....	7
Male teachers.....	24
General agent.....	1
School servants.....	6
7. NUMBER OF SCHOOLS.....	22
Girls' Boarding.....	2
Boys' Boarding.....	2
Girls' Day.....	3
Boys' Day.....	15
8. NUMBER OF PUPILS.....	486
Girls' Boarding.....	64
Boys' Boarding.....	50
Boys' Day.....	305
Girls' Day.....	67

9. NUMBER OF SABBATH-SCHOOLS.....	6
" " " pupils	279
10. CONTRIBUTIONS.....	\$782 34
By missionaries to work here.....	\$446 30
Congregational collections	20 50
Sabbath-school collections	26 00
C. E. S. of Latakia.....	24 30
Tithe Jendairia teachers.	34 50
Proceeds of missionary box.....	68 25
Professional fees.....	107 04
Cash for medicines.....	55 45

LIST OF SCHOOLS.

Latakia, Girls' Boarding.....	59
" " Day.....	50
" Boys " 95 + 7 of Boarding- school.....	102
" " Boarding.....	36
Metn, Boys'.....	26
" Girls'.....	12
Tartoos.....	26
Soda.....	20
Kalluria.....	8
Bahamra, at present closed.....	8
Merj, " " closed.....	3
Kirdaha, " " closed*.....	12
Dairoutan, " " closed*.....	12
Mallaikh, " " closed*.....	12
Aldainey, " " closed*.....	10
Debbash, " " closed.....	14
Muzaira, " " closed*.....	15
Ishtabgu, " " closed*.....	12
Suadia, Boys' Boarding.....	14
" " Day.....	25
" Girls' Day and Board.....	10

486

Miss Cunningham's Boarding-school of five girls and Day-school of five is included in these statistics.

* One unemployed.

* Teacher discharged.

ANNUAL STATEMENT OF TARSUS MISSION.

To the Board of Foreign Missions.

DEAR FATHERS AND BRETHREN: The months which we have now to report to you were not only not without discouragements, but they seemed full of them. Nevertheless, when Thanksgiving Day came around, we did not find ourselves by any means destitute of causes of gratitude, nor have we passed through so much as a single day that was without reasons of thankfulness to God. He chastened us in various ways, it is true, but He has not exacted of us as our iniquities deserved. The attitude of the Turkish Government has not changed toward us or the work, nor do we anticipate any favorable change while there remains to it a vestige of power to oppose us. The enemy has cursed us, but God has blessed with loving voice. Prominent Fellaheen have, for their own selfish reasons, joined with the Government to shut us out from that people. Strenuous, but futile, were our efforts to open schools for them in several villages about Adana and Tarsus. They are in such abject terror of those of their own people who occupy positions in the Government that, though really anxious for schools, they *dare* not accept our teachers. Because of the hostile vigilance of the police our efforts to open a school in Adana, where the work was once so flourishing, was of no avail. The people were forbidden to send their children, and obedience was enforced by threats. Similar vigilance made it utterly impossible to keep any boarding pupils. The teacher was thus prevented from doing any work but that of a Bible-reader, serving the conducting of the Sabbath services in his house. The same story might be repeated of the work

of Nicola Dibbak in Tarsus. The wounds inflicted by his enemies last year are still open; judgment is turned away backward, and justice standeth afar off. For a few months he carried on a boarding-school for boys, but there being no foreigner resident, it could not be protected, and had to be given up. In addition to visiting and evangelistic work, he conducted religious services in his home on the Sabbath days. A strategic move on the part of the Government quite stranded our work among the Fellaheen of Tarsus. Without any show of opposition to our work it opened a school beside ours, collecting funds from the Fellaheen for its support, and also requiring them to send their children. With great difficulty we succeeded in opening schools in two villages near Tarsus, their patrons taking mutual promises of one another not to reveal to the Government the fact of their existence. Mallim Goosef Jeddeed being thrown out of employment as a teacher, we gave him work temporarily as colporteur and evangelist among the Fellaheen.

The Turk, who makes it a matter of conscience to observe every right which he dare not violate, and among them "domicile" rights, did not molest our work in Mersine. The Sabbath services, being attended by unusually large numbers, were an interesting feature of the work here. To meet the exigencies of the case, Dr. Metheny set about to build a room suitable for a chapel. He accomplished this in the face of the most determined opposition of ignorant and fanatical underlings of the Turkish Government, who, no doubt, misunderstand and misinterpret the wishes of the Sublime Porte. God gave the victory to the right in the contest, and we ex-

pect to hold our communion in the new chapel the third Sabbath of this month. We hope to have an accession of not less than eleven to the church then, and eight of them from the world.

The number in attendance at the Girls' Boarding-school is all that could be accommodated. The sickness and death of our dear sister, Mrs. Balph, of Latakia, touched this arm of our work sorely by necessitating the absence of Miss Dodds. Her unavoidable withdrawal from the work here for a time left a heavy burden on shoulders only too much accustomed to bearing burdens of this character. The Church will require no explanation of this allusion. But for all who labor for Christ, however heavily burdened they may be, there is the blessed assurance, Lo, I am with you. Three little orphan boys, children of an English father and a Greek mother, were committed to our care by their dying mother, a Roman Catholic. Having no boarding-school for boys, we were compelled to put them into the Girls' Boarding-school. The school, which the Church has so long been entreated to establish, is more than a desideratum; it seems an absolute necessity to the success of the work here.

Mallim Abood 'l Ushker we had to dismiss from the service under discipline last fall. The school, which had been under his care, has improved considerably under his successor, who appears to be a very earnest, devoted Christian, and is a graduate of our Latakia school. The effect of his association with young men in the town was very gratifying.

The severity of the winter, and our inability to heat the hall of our house, prevented us from resuming the meetings that

had been so pleasant and, I trust, profitable the year before. Neither was the school resumed in our house, partly for want of a suitable teacher, partly on account of the great inconvenience of the arrangement, and partly also because of the proximity of a school that we had opened for Fellah children.

Our need of a Boys' Boarding-school has been too briefly referred to. Last year the Board, in reporting to Synod, endorsed and recommended to the Church our call for a building. The A. B. C. F. M. brethren of Adana had in former times erected a fine structure which their appropriations did not admit of their using in the manner which they had contemplated. It was unfinished. Knowing only too well the difficulties, vexations and delays of getting permits to build and building, we felt in duty bound to avoid the drudgeries and overtaxing of energies so very much needed in evangelistic work, and to avoid using them in bricks and mortar, we applied for the building just mentioned. It was generously agreed that we should have it at the cost price, \$3,100. On application to the Board for the Mizpah Memorial fund, it was found that it could not be used in this way. We then asked the Board for \$3,500. They could not give it to us. The case being very urgent, and fearing that the opportunity of this great bargain might slip away, Dr. Metheny became responsible for the sum. Being delighted to have secured such a building for the Church's work in Adana, we immediately reported our action to the Board and also to the Church in a circular explaining our action and our reasons for it. We will require, in addition to the sum of \$3,500, which, for reasons that we have explained to you,

we now find that we will have to pay for the building, only about \$1,100 to fit it for present needs. The present missionary force can carry on the work on the proposed plan. Without a building it is impossible for us to use to the best advantage forces now at our command. The presence of a missionary in the building will secure for the school the advantage of the "domicile" clauses of the treaties. Another house admirably situated and suited for our work is offered for sale in Tarsus by foreclosure of mortgage. It is substantial and well finished. Having both houses would require the presence of another missionary, who, if he were a physician, as we would strongly recommend, need cost the Church nothing. Promptness in securing both these buildings, and manning the Mission in each of these important cities, would, we believe, be very pleasing to our Head and Saviour, and greatly promote His glory here.

In my visits to Cyprus I have found M. Daoud doing a great and noble work there, especially in preaching the Gospel faithfully and eloquently in the new chapel, and not without the compliment of persecution, which is carried on without the disapproval of the local government. It is not too much to say that his life has been in imminent danger, in an island where murder is a very common occurrence. Had it not been for his dauntless courage our new church building there would probably have been destroyed. We bespeak for him your earnest prayers. There should be no unavoidable delay in having missionaries on the ground in Cyprus. This is our judgment.

As we have asked your prayers for our brother in Cyprus, so we do also for our-

selves and our work. Brethren, pray for us. Yours respectfully,

R. J. DODDS.

Mersine, Turkey, April 1, 1893.

STATISTICS OF TARSUS MISSION.

Central Stations.....	1
Out Stations.....	6
Sabbath-schools.....	2
Missionaries.....	5
Ordained ministers.....	2
Ladies.....	3
Native helpers.....	17
Teachers, male.....	7
" female.....	6
Colporteur.....	1
Other helpers.....	3
Native communicants.....	39
Baptisms.....	3
Infants.....	3
Adults... ..	0
Schools.....	9
Boarding for girls.....	1
Boarding for boys.....	1
Day for girls.....	1
" for boys.....	6
Pupils.....	132
Boys.....	85
Girls.....	47
Contributions.....	\$2,111 22
Of missionaries.....	\$2,083
Native.....	\$28 22

EXTRACTS FROM THE REPORT OF THE CENTRAL BOARD.

The future prosperity of the Church seems to be dependent on the work done in the Home Mission field. The general movement of our population from the east to the west and from the country to the city tends to weaken positions that must be held, and creates a demand for outlay

in new places. Add to this the general restiveness with regard to ecclesiastical relationship felt in the whole religious world, and not in our own Church, and we have a problem before us demanding the utmost care, liberality and faith.

SOUTHERN MISSION.—Mr. R. J. McIsaac, principal of Knox Academy and superintendent of all our work in the South, entered upon his duties October 1st. His work has given great satisfaction both to the Board and to those among whom he labors.

The congregation at Selma, Ala., under the care of Rev. S. Kingston, has received nine members during the year, and has lost some by removals. Yet these carry the truth with them, and the work done is not lost. Knox Academy is in a most flourishing condition. The school opened October 3d, 1892, with an enrollment of 117, reaching 154 during that month. The greatest number in attendance was 210, the average during the eight months being 182. Day-school pupils are required to attend Sabbath-school. The teachers—Mr. McIsaac, principal, Miss Nettie M. George, of Beaver Falls, Miss Sophia Kingston and Mrs. G. M. Simms, of Selma, have applied themselves with earnestness and devotion to their work, and have been favored with good health.

The enrollment of the Pleasant Grove school was 68, the attendance in the winter months from 40 to 50. The average attendance of the Sabbath-school was 29.

A Sabbath-school was conducted at Valley Creek, under the direction of Selma Congregation, with an enrolled attendance of twenty-five. The Mission at Brierfield is to be abandoned in order to concentrate the work at Selma. Mr. J. C. Phillips is

to be transferred to Valley Creek, and the work there is to be carefully prosecuted.

CHINESE MISSION.—Rev. D. McAllister, Jr., was appointed to this Mission, and left for his field of labor immediately after his ordination by Pittsburgh Presbytery, September, 1892. On Sabbath, November 27, four Chinamen were baptized, and on 4th December two more. At the Communion, December 9, the above six Chinamen and two who had been members of the Congregational Church, united with our Church. There were 23 communicants, of whom 19 were Chinamen. The average attendance at the school is about 28, and seven are under special instruction with a view to baptism. There are good prospects of a Covenanter Congregation in Oakland.

The Mission work is in a very satisfactory condition, and, if it were not for anti-Chinese legislation, would be flourishing. The future is somewhat uncertain, but, despite iniquitous laws and adverse decision, the prospect is hopeful.

INDIAN MISSION.—The past year has been the most prosperous in the history of the Mission. The confidence of the Indians has been secured so fully that they are quite willing to trust their children to the care of the missionaries. The buildings required for the Mission are up and so far completed as to be convenient and fairly comfortable. Much remains to be done to complete all arrangements necessary for comfort, but the great part of that work is completed, and the whole attention of missionaries can now be given to their work.

Thirty children have been in attendance during the past year, most of them being present all the time. Sixteen hundred and seventy-nine verses of Scriptures have been committed, 148 questions in the Shorter

Catechism and 1,024 in Brown's Catechism. Nineteen children are able to take part in reading at worship, the same portion being read each day in the school. The New Testament has been read through twice in this way during the past year. The pupils in addition to this work study the branches in our common schools, and are trained in the arts of neatness and propriety.

The principal advance of the year has been in the erection of a new church building. At our June meeting the Rev. W. W. Carithers was present and presented a plan for a chapel. The need for such a building was so apparent that it was decided to proceed at once and have it erected. The cost of the building was \$2,411.03. Of this amount there was paid to Mr. Carithers on account of "nickel investments" \$744.14, leaving a balance of \$1,616.89. One thousand dollars of this has been provided for by the Ladies' Missionary Society of Pittsburgh Presbytery. A part of this building is partitioned off and serves as a dwelling for Mr. R. A. Wilson, who has charge of the Mission farm. Regular preaching is kept up and is attended by a goodly number of the Indians, when they are not away receiving rations or bargaining about their land. They give their full confidence to the missionary, and seem to be seriously inclined to the straight way.

Miss McBurney and Miss Carithers were at the Mission all last year, and Mr. Carithers was absent only during Synod, and while he worked for the Mission in the weeks that followed. Miss Joanna Speer, of New Concord, was chosen matron, and has proved a most efficient helper. The arrangements with Mr. Wilson in caring for the farm and stock have been very satisfactory. Some pasture land has been

fenced in and the stock is kept near home. "I see no reason," writes Mr. Carithers, in concluding his annual report, "why the most efficient work the Mission has ever done does not lie just before us."

BOSTON, MASS.—The following Resolutions were adopted by the Missionary Society of the First R. P. C. Congregation of Boston, on the death of our pastor, Rev. William Graham :

WHEREAS, It has pleased God in His wise providence to take away our beloved pastor, Rev. William Graham, who died suddenly, March 15th, 1893. Therefore,

Resolved, 1st. That we put on record our high appreciation of his devotedness to the cause of Missions. Mr. Graham was always ready to encourage us as a Society in the work that we are trying to do, evincing in many ways a lively interest in every enterprise for the glory of God in the salvation of souls and the spread of the truth. We shall miss his presence at our monthly meetings; but the memory of his words, prayers and acts of personal self-denial remain to cheer and stimulate to a more thorough consecration to the service of our divine Master. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Resolved, 2d. That we bow in chastened resignation to the will of our enthroned Redeemer, who determines every event in human history, ordering all the circumstances of our earthly pilgrimage, as well as fixing the time and manner of its termination. Infinite in wisdom and rich in grace, He never makes any mistakes. In the unexpected removal of our pastor, we would

hear His voice, saying, "Be ye also ready." "Put on the breastplate of faith and love, and for an helmet the hope of salvation." Then, "Whether we wake or sleep we shall live together with Him."

Resolved, 3d. That we express our sympathy with Mrs. Graham and her family in the bereavement that shadows their home, and commend them in our prayers to the grace of God.

JANE E. PITBLADO,

EUNICE R. TUPPER,

Committee.

BLOOMINGTON, IND.—The action of the L. M. S. of Bloomington Congregation in reference to the death of Mrs. Margaret Latimer:

Whereas, The Angel of Death has again visited our Society and has taken away our oldest member, a woman honored and loved, therefore,

Resolved, 1st, That although God has taken from us one of our strongest and most faithful members, yet we are sure that He knows best, and we humbly and silently resign ourselves to His most sovereign authority.

Resolved, 2d, That although her seat must henceforth be vacant, she will ever be held in fond remembrance; and that we will ever be influenced by the good counsel and encouraging words which she gave us.

Resolved, 3d, That the influence of the noble example of her life of faithfulness in the performance of every Christian duty,

urges us to make greater sacrifice for Jesus and to be more zealous for His honor.

Resolved, 4th, That we make every effort to better improve the present, realizing that the future may not be ours; for "death has all seasons for his own and we are his."

Resolved, 5th, That we endeavor to so live that, when we, too, shall have passed away, it may be said of us, as we say of her—she lived for Christ.

Resolved, 6th, That we give to her sons and daughters the assurance of our most sincere sympathy in their bereavement.

COM.

UTICA, O.—In the Providence of God the Ladies' Missionary Society of Utica Congregation is called to mourn the loss of an honored member, Mrs. Jane Boyd Dunlap. We unite in expressing our appreciation of the noble character and sterling qualities of heart of our sister; of her trustworthy judgment and faithfulness to truth and duty. Present at the organization of the Society more than thirty years ago, she has been one of the truest members. We will strive to honor her memory by following the Saviour so precious to her, and whose name was last upon her lips.

To the sorrowing husband, sons and daughters we extend our sympathies and commend them to the God of all comfort.

MRS. ROBBIE JOHNSTON,

MRS. JAMES ADAMS,

MRS. ROBERT McFARLAND,

Committee.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.—*Solomon*.

MONOGRAPHS.

ON SABBATH-SCHOOLS.*

It is a trite saying that children are the hope of the Church; but they are the hope of the Church only when they are trained up in Church ways and their hearts imbued with a love for the Church and her principles.

Children are a heritage of the Lord; but there is great danger that this heritage may be alienated and become the possession of another. "All thy children shall be taught of the Lord" is a prophecy which the Church herself must fulfill. The Church should ever insist upon careful religious training in the family. The relation of father and mother as teachers of their children should never be forgotten nor its duties neglected. The Church is a great family, of whom God is the Father, Jesus Christ the Elder Brother, and the Holy Spirit the Teacher. All its members, men and women, boys and girls and lisping infants, are brethren looking to and depending upon the mother of them all for edification in knowledge and holiness.

And so it has come to pass that while the modern Sabbath in its inception contemplated the instruction and training in the religious life, mainly of young people and chiefly those who had no Church home, we have come in these later times to adopt more largely the idea that the Sabbath-school is a school within the Church for prosecuting the Christian education of all its members, young and old. The matter

of instruction should be divine truth, taught directly from the printed page of the Scriptures, and from those symbols of our faith which we believe to be "agreeable unto and founded upon the Scriptures." By these means the man of God is perfected, "thoroughly furnished unto all good works," and by such means Timothy "knew the Holy Scriptures which were able to make him wise unto salvation through faith that is in Christ Jesus."

It is an inspiring and comforting thought to devoted teachers and superintendents, that God may make them supremely happy in presenting souls for which they yearned, as "chaste virgins to Christ."

We all know the danger of the Sabbath-school becoming a tiresome routine—a mere tread-mill—both to teachers and scholars. The older members of the school may, through their love for the Word and their convictions of duty, endure the routine, but for the sake of the children we urge variety—variety—not mere novelty—in the opening and closing exercises and in methods of instruction. Let all the members of the school, if possible, have some part in the opening and closing exercises. Let something be done to draw the mind to, not away from the Word of everlasting life—something to whet the appetite for the bread which cometh down from heaven. Here is a wide and attractive field, which may be made a very fruitful field for God's glory and the good of souls.

We have long been convinced that more attention should be paid in our Sabbath-schools to the history of our Church, par-

* Read at the Reformed Presbyterian Synod in New Castle, Pa.

ticularly to the faithful contendings of the fathers for divine truth. One effective method of forming an attachment to the Church is to bring our children face to face with the great cloud of witnesses by which we are surrounded. An aged father in the ministry who is with us to-day declares that it was the reading in childhood of such books as the "Traditions of the Covenanters" and "Cloud of Witnesses," that confirmed him in the Covenanter faith.

Considering the smallness of our Church as compared with surrounding denominations, we are able this year to report a gratifying increase in the number attending our schools. Last year there were reported 10,075; this year our statistical report foots up 11,624 in attendance—an encouraging increase when we remember the large drain of members which the Church has lately suffered. "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

Cedarville, O.

T. C. SPROULL.

"AND THEN."

Tom had just returned from his first voyage, and it was no wonder that his younger brothers and sisters crowded round him, eager to hear of all the strange and wonderful things he had seen. "Let us come into the garden," said his pretty sister Grace, "where we can have you all to ourselves." Harry, whose great ambition was to be a captain some day, looked at his brother with admiring eyes as he gave a vivid description of a storm his ship encountered in the Atlantic.

"I am sure no one could describe the dangers of a storm at sea better than you, Tom," said Mary, looking up with proud, loving eyes from her seat on the grass. "You make me think of the verses from the Psalms that father read in morning worship. Do you remember them, Grace?"

"Yes; after father spoke to us about them, they seemed so beautiful that I learned them. May I repeat them to you, Tom?" asked Grace. Her brother wanted to hear them, so she said—

"They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And His wonders in the deep.
For He commandeth, and raiseth the
stormy wind,
Which lifteth up the waves thereof.
They mount up to heaven, they go down
again to the depths;
Their soul melteth away because of trouble.
They reel to and fro, and stagger like a
drunken man,
And are at their wits' end.
Then they cry unto the Lord in their
trouble,
And He bringeth them out of their dis-
tresses.

He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet,
So He bringeth them unto their desired
haven."

Tom's bright face clouded for a moment when Grace's voice ceased, and then he said—"I tell you what it is, girls, it's jolly hard for a fellow to keep straight at sea; I'd given up reading and praying when the other fellows were about, like the mean coward I was, until that stormy night, and then——"

The bell rang just at that moment and cut short Tom's sentence. They all scamp-ered into the house to make themselves tidy before tea. Mary paused once or twice in the middle of brushing her shiny hair and said to herself softly, "And then."

At tea she took the chair next to her sailor brother, and found an opportunity to whisper to him, "Tom, do come up-stairs to your old seat for half-an-hour to-night and finish your story."

He promised, and an hour later the two walked away together to the tiny attic room, where a small covered box formed a comfortable seat for two in the window. This seat had been a favorite place of theirs before Tom left home. There they had often formed their plans and learned their lessons. Many and many a time Tom had sat looking out at the distant sea and wondering whether he would ever realize his cherished hope to be a sailor. "And then, Tom," Mary asked, when they were both comfortably seated, softly repeating the two words.

"And then? Well, then I signed articles to serve under the Great Captain," the boy said, with a glad though somewhat shy look.

"Oh, Tom! I am so glad that Jesus is your Master. He is a good Master."

"That indeed He is," the lad answered with enthusiasm.

Are the boys who read this like Tom? Have they signed articles under the Great Captain? He is longing to have you, and has work for each one. If you try His service you will never, never want to leave it.—*English Presbyterian Messenger.*

"PASS IT ON."

The Rev. Mark Guy Pearse tells us that when he was a lad of fourteen years, he was returning to his home in Cornwall from school in Germany, passing through London on his way. After spending a little money here, he took train to Bristol, and then went on board a ship going to Cornwall—the railways not running so far in those days. The passage money, which he thought included his meals, exhausted the whole of his cash, and his surprise was great when the steward, toward the close of the passage, brought him a bill for his food. He told him that he had spent all his money. "Then," said the steward, "you should not have ordered the things you did," and asked him for his name and address.

Directly the lad had stated who he was, the steward looked at him intently, and exclaimed: "I never thought I would live to see you."

Then he told how that many years before, when a fatherless boy, and his mother was in great distress, Mr. Pearse's father had befriended them, and he had resolved if ever opportunity afforded he would repay the kindness thus shown. So now he paid the lad's bill, gave him five shillings and saw him safely landed.

When Mr. Pearse told his father the incident, his reply was: "My lad, I passed the kindness to him long ago, in doing what I did, and now he has passed it on to you. Mind as you grow up you pass it on to others."

And Mr. Pearse did not forget; seeing a lad one day at the railway station in trouble because he had not enough money by fourpence to pay for his railway fare, Mr. Pearse gave him a shilling, and when

Remember now thy Creator in the days of thy youth.

the lad brought him back; the change, he told him to keep it, and that he was going to ride with him. And then in the carriage he told the boy the story of how the steward had treated him on the boat.

"And now," he said, "I want you, if ever you have the opportunity, to pass it on to others." Mr. Pearse got out at the junction, and as the train left the station the lad waved his handkerchief and said: "I will pass it on."

How much brighter and happier the world would be if everybody would only "pass on" the little deeds of kindness shown to them. Are you doing this, my young friend, or do you only pass on unkind actions instead of kind ones?—*Ex.*

GIVING HIMSELF.

Many years ago in Scotland a little boy went one day to a missionary meeting, where he was so much interested in what he heard about the people in other countries who knew nothing of the Father in heaven and of the message He has sent to the world by His Son, that his heart was deeply stirred, and he determined that if he should live to grow up, he would be a missionary himself, and go to the heathen and tell them about Jesus Christ. When the meeting was about to close, there was a notice given that a collection would be taken at the door. Now the boy had not a cent in his pocket, and as he was ashamed to go out and not make any contribution, he hung behind the rest of the people, hoping that the collectors would do their work and depart before he should appear. But as he was stealing toward the door, one of the men heard him, and turning back held the plate towards him. The boy

stood still for a moment and looked at the man, and then said quietly:

"Please hold it a little lower, sir." The man complied with the request.

"Lower still, sir," said the boy again. Again the man did as requested, half amused, half curious.

"You'd better put it on the ground," persisted the boy, and when this direction was followed, he stepped into the plate and glanced up with a smile.

"It's all I have to give, sir, he said, "but if God will let me, I will be a missionary some day."

And there was nobody in all the church that day who gave so much as the little lad with nothing in his pockets.—*Exchange.*

READ THE BIBLE.

"Do not be afraid of being called Bibliolators. Read your Bible. Study it, commend it, spread it by your means. The question may well enough be asked, is it worth our while? Is it a good use of our means to give our money to spread the Holy Scriptures? Well, contrast the lands influenced by the Bible with the lands without it—as, for example, the Hebrides of Scotland and the New Hebrides. Take Madagascar, the third largest island in the world: compare it as it was two generations ago with what it is now, with over 1,300 Christian congregations and academies such as an intelligent people require. Take nations nominally Christian, but keeping the Bible for the clergy only, and contrast them with lands where all read it and have it preached.

"Many are Protestants only in name. The Church baptizes and buries them, but has little more to do with them. Go to prisons and penitentiaries and inquire how

many members of Evangelical and Protestant Churches are in them. You will find the proportion small indeed. I do not remember in a ministry of many years, with large congregations, of having a member a prison convict. And, finally, contrast the literature of which the Bible is the inspiration with that literature which ignores the Bible. An incident may be repeated to you to illustrate this point. It is said that the son of a priest in Mysore, having been led to think of Christianity by the reading of a tract, made his way nearly 200 miles to a missionary, learned from him the truth, accepted it, and continued under Christian teaching.

“The ‘Pilgrim’s Progress’ fell into his hands. With the true Oriental mind he was delighted with it, and said to the missionary frankly that he liked it even better than the Bible. As the narrative goes, the missionary took him to the front of the house and pointed him to a mango tree, and inquired, did he not see the beauty of the tree, the riches of its fruit? Had he not tasted its delicious fruit? Yes, he had. He knew all that. ‘Then,’ said the missionary, ‘where would the branches and the fruits be if it were not for the roots of the tree?’ ‘O, I see,’ said the young man: ‘I see what you mean. The Bible is the root, and these good books are the fruits that come from the root.’”—*Rev. John Hall, D. D.*

THE LOST HEART.

I knew a man who lost his heart; his wife had not got it, and his children had not got it, and he did not seem as if he had got it himself. “That is odd!” say you. Well, he used to starve himself. He scarcely had enough to eat. His clothes

were thread-bare. He starved all who were around him. He did not seem to have a heart. A poor woman owed him a little rent. Out she went into the street. He had no heart. A person had fallen back a little in the payment of money he had lent him. The debtor’s children were crying for bread. The man did not care who cried for hunger, or what became of the children. He would have his money. He had lost his heart. I never could make out where it was till I went to his house one day, and saw an iron safe; it stood behind the door of an inner room, and when he unlocked it with a heavy key, and the bolts were shot and the inside was opened, there was a musty, fusty thing within it, as dry as a kernel of a walnut seven years old. It was his heart. If you have locked up your heart in an iron safe, get it out. Get it out as quickly as ever you can.—*Spurgeon.*

CURE FOR INTEMPERANCE.

The Gospel of God’s grace, the regenerating power of God’s Spirit, is the only effective agency for the permanent reform of the drunkard. The *Interior* well remarks that it is a disgrace to the Church to delegate the work of saving drunkards to outside organizations, which, with all the good they do, must often fail, because the devil is ever stronger than human purposes. During the past week several cases have come under our notice of men who, after the weary battle of years in their own strength, have now thrown themselves upon the grace of God, and, for the first time, feel that they have the victory. Consciously unable to keep themselves they have come to Him who can cast out the

most malignant devil, and they have been saved. Said one of these men to the writer, "The Lord has destroyed my appetite, and I have no more desire for it than I have to eat glass." On repeating this statement to a friend the reply was, "Then it is a physical miracle." But it is no more a miracle to displace a passion at once than when, by a slow growth, the churl is made liberal, or the vile thinker pious. All our reasoning against God's power to quell appetite pro-

ceeds from a lack of faith. He can save to the uttermost, and if this be true, to save the drunkard to the uttermost must be to save him suddenly. Let the Church seek out the slaves around it, the demoniacs of appetite, and bring them to that Christ who has all power, and whose almighty expelling grace only the unbelief of the Church can hinder. The Gospel is the only remedy for intemperance, and according to our faith will be its efficacy.

LETTERS FROM CHRISTIAN WORKERS.

SUADIA.—The following letter from Rev. J. Boggs Dodds, which was written from Latakia in April, will be read with deep interest:

"We reached Latakia February 18. The friends met us and gave us a hearty welcome to the Mission circle and to the work. We were most hospitably entertained by Mr. Stewart and his wife until we got to our present home here in Dr. Balph's house.

"There ought to be a text printed in large letters constantly in the view of each missionary: "YE HAVE NEED OF PATIENCE." The proof of this met us, as on Monday morning after arrival, we went to the Custom House to get our goods. With a deliberateness diametrically opposed to Yankee briskness, the officers talked and smoked cigarettes and drank coffee until that seemed to grow monotonous; then they began to inspect the goods. If I were gifted in description and your space would permit, I could tell you some things both provoking and amusing. As things are being handed out, one officer gets hold of a little, fancy

thermometer on a mounting of some cheap material as nickel or pasteboard. On it, perhaps, an owl or two, looking wise. This small article is turned over, tapped with a finger or a pencil. Each one of the officers, there were five, and some spectators, go through the same performance. Some one discovers that one of the legs of the tripod on which it is mounted is movable. This is noticed and inspected by each one again in turn. It is weighed; it is measured, and then returned to its box. Think the text, and practice *Patience!* Finally we get through, all but the books. These are lying yet in the C. H., and it will not be safe even to guess when we will get them. They were taken out of the boxes and put into bags, and in this way carried up to the Governor's office and returned to the C. H. and left there in the bags for several weeks. It made the heart sick to-day as we took them out of the bags to repack them in the boxes preparatory to their being sent to Beirut for examination. Some very fine books were sorry looking objects. Do you think our Christian (?) Government ought

to let us suffer these things? But the Turks can do only what God allows them to do against us in our helplessness. This is a part of His plan for our good. To see a lot of valuable and really beautiful volumes so carelessly destroyed is a great trial to me.

Our next question was, when and how to get to Suadia? The time was settled by the weather. Rains continued in such a way that it was impossible to make a journey over a road on which mountain torrents had to be forded. The delay was a blessing. There was needed rest and we got it. We have both made a start in the study of Arabic. A desolated home needed diversion and cheer. Miss Dodds needed assistance in preparing to go home. In directions less obstructed by bad roads, Mr. Stewart and I made journeys to visit the field of work in places nearer Latakia, and I became acquainted with the four nearest here. With one of the native brethren as our guide and a man and his donkey to carry our beds, we made our journey on horseback, over mountains and plains and across rivers. Our first stop was in Bahamra where we were welcomed by men, women, children and dogs. The people were a little uneasy at first seeing us - in the distance, thinking we were soldiers. And even after they knew who we were, they were fearful lest the Governor would learn of our being there and call the chief men of the village to account for permitting us to come. They were right, because the Governor did call them to account for it. But we were hospitably received. You know how the people live here and hence I will not tell it all over again. But this you will not know: when we were about to retire, Mr. Stewart had

prayers. About one dozen spectators left when he began—a few remained. After prayer we unfolded our beds—iron and wooden ones that fold up so as to be put into a gunny sack—and taking off our shoes and coats, were just about to lie down when in came a dozen or more to see the visitors' beds and their manner of sleeping. You can understand how any one under the circumstances would not feel so modest about so public a going to bed, and we 'turned it.' About the time that we had fairly stretched our weary limbs, there came a boy of about twelve years into the crowd, having on a fantastic dress and with a copper pan for a tambourine. He came, doubtless, to entertain us with nonsense, but as we exhibited displeasure at the intrusion, he was silenced and the crowd soon dispersed, leaving the man and his family, three travelers, an unknown number of goats, sheep and chickens to enjoy the quiet of the one sole room that the stone house (?) contained. We had as good a sleep as the conditions would allow—by conditions I mean stifling air, although out of regard for our comfort the cow and donkey were left outside for the night, cud-chewing goats, fussy chickens and festive fleas. We fared quite well and felt that the Sabbath dawn might mean a great deal more to these people if they were of those who kept the holy day. Mr. Stewart preached there in the forenoon to a goodly number and baptized the babe of the home in which we were entertained. We went a little way to another village in the afternoon and he preached again. When we reached home I had a deeper gratitude in my heart for a Christian home than ever before.

On Thursday, March 30, at 5:30 A. M., Miss Edgar and I started to Suadia. We

reached Kessab at 6:30 P. M. and stayed there all night. The next day we arrived at Suadia about 3:30 P. M. We found Miss Cunningham in good health and busy. I hope a truly capable person will write her biography. Such a work for one lone woman to perform! If any one doubts that a woman is capable of doing as much or more than a man can do, I wish that person were tied to her 'apron strings' and were compelled to keep up with her for one week. For our sister's sake, I will say for *two days*, because at the end of that time she would have to be loosed from a dead weight on her 'apron strings.' What does she do? *Everything*. I am at a loss to describe her work. There are two houses about one hundred yards apart with at least fifty feet of a difference in elevation. In the lower house is her Girls' School and dispensary; in the upper one the Boys' School and, at present, her own rooms. Many times a day does she make the trip between these places. She doctors patients; visits the sick; superintends the two schools; listens to complaints from a dozen sources; manages the kitchen for each school; holds morning and evening service with the boys and girls separately; directs purchase of supplies; entertains company; writes letters; and then, very likely, instead of needed rest she is harassed by the importunity of some one whose sick one needs a doctor. I was amazed at the work she puts through her hands. The Board has certainly done well to send two men to her aid. There is no Governmental interference there yet. Suadia is not a city or town like Mersine or Latakia, and is free from the oppressive surveillance of which Turkish officials are

so capable. Within a very short distance of our Mission house there are said to be five thousand Fellaheen and many Greeks and Moslems. The people are just beginning to appreciate school privileges. The valley of the Orontes is a most fertile region. It is given up entirely to the silk industry and grain raising. The people are besotted with drink and debauched with social impurity. Every year there are large accessions to the population, and each year the place will become more and more important.

"There is the nucleus of a Girls' School here and a good Boys' School. The opportunity for evangelistic work is good. Many villages are to be found within a few hours' ride. The need of the Gospel is painfully apparent. I am well pleased with the place and the prospect. We long to be able to speak to these people in their own tongue, and so become factors in their welfare. We cannot now speak for Jesus, our Lord, but we can live Christian lives for Him, and for this cause we are anxious to get to our home. The storms on sea have prevented us, as yet, from going with our goods, as we must do, in a sail-boat from here to Suadia. This we hope to accomplish in a short time.

"Now is the time to take possession of Suadia. There will be no opposition. The missionaries in Mersine and Latakia have a constant fight on hand. We are able to do a good work now. May our dear helpers in this work be brought forward in due time that the seed may be sown in these quiet times of present opportunity. Pray for our diligence in study and for our speedy acquisition of the language. The Orontes valley for Christ!

EDITORIAL NOTES.

—As our readers will learn from the Report of the Foreign Mission Board, the working force of the Missions will be largely increased this year, involving an additional expenditure for the single item of salaries of over \$5,000. It was stated on the floor of Synod that the young people of one congregation had already agreed to pay the salary of the minister to Cyprus. It was also stated that the young women of the Church had contributed with such liberality towards the support of another, that it had been decided to appropriate their offerings to the support of Dr. W. M. Moore, who will be located at Suadia, in Northern Syria, and will be known as the "Young Women's Missionary." Then it was suggested that the pastors might become responsible for the salary of a third. The proposal met with marked favor, and the following ministers volunteered to contribute the sums set opposite their names:

J. A. Black.....	\$10 00	S. G. Shaw.....	15 00
Wyman, Ia.		Walton, N. Y.	
T. P. Robb.....	15 00	J. S. Thompson.....	15 00
Linton, Ia.		Utica, O.	
R. J. George.....	20 00	John S. Duncan.....	10 00
Beaver Falls, Pa.		Parnassus, Pa.	
James Kennedy.....	25 00	Henry Easson.....	20 00
New York, N. Y.		Walton, N. Y.	
B. M. Sharp.....	20 00	W. C. Allen.....	5 00
Blanchard, Ia.		York, N. Y.	
G. B. McBurney.....	5 00	T. H. Acheson.....	10 00
Avery, Ia.		Hopkinton, Ia.	
D. H. Coulter.....	15 00	D. McAllister.....	20 00
Winchester, Kan.		Allegheny, Pa.	
P. H. Wylie.....	5 00	D. C. Faris.....	5 00
Londonderry, O.		W. Barnet, Vt.	
		G. M. Robb.....	10 00
		New Alexandria, Pa.	
		J. O. Bayles.....	5 00
		W. Kortright, N. Y.	
		W. S. Fulton.....	5 00
		Bostwick, Neb.	
		Wm. McFarland.....	5 00
		Flackville, N. Y.	
		P. J. McDonald.....	15 00
		Seattle, Wash.	
		*S. G. Connor.....	40 00
		Hickory, Pa.	
		W. M. Glasgow.....	5 00
		Kansas City, Mo.	
		Geo. Kennedy.....	15 00
		Beaver Falls, Pa.	
		J. C. Taylor.....	10 00
		E. Craftsbury, Vt.	
		A. Kilpatrick.....	5 00
		Valencia, Pa.	

*Mr. Connor handed us his check for \$200, the whole amount for five years. This money has been deposited in the Union Dime Savings Bank, and at his request \$40 with interest will be used annually.

R. C. Wylie.....	10 00
Wilkesburgh, Pa.	
T. P. Stevenson.....	5 00
Philadelphia, Pa.	
J. W. Dill.....	5 00
Oakland, Kan.	
R. C. Reed.....	10 00
Houston, Ill.	
W. J. Coleman.....	20 00
Allegheny, Pa.	
S. R. Wallace.....	10 00
Syracuse, N. Y.	
A. J. McFarland.....	10 00
St. John, N. B.	

In addition to those entered in the above list, the following pledges were sent to the Secretary of the Board more than a year ago for the same purpose:

J. W. F. Carlisle.....	\$50 00
Newburgh, N. Y.	
J. H. Rusk.....	15 00
West Hebron, N. Y.	
W. W. Carithers.....	25 00
Fort Sill, Ind. Ter.	
J. R. W. Stevenson.....	15 00
Blanchard, Ia.	
T. Holmes Walker.....	15 00
Ray, Ind.	

To this fund Arthur Foster, M. D., recently appointed Medical Missionary to Cyprus, has asked permission to give \$10 annually, making a total of \$540. The pledge is for at least five years, except in the case of Dr. Kennedy, of New York, who will probably continue his contribution, but does not wish to place himself under obligation for more than one year. The first payment is to be made on New Year's Day, 1894. It is hoped that brethren who were not at Synod, and others who, though present and deeply interested in the work,

were not ready to respond to the appeal at once, will after prayerful consideration of the whole matter join in the enterprise and send their names to our office. There should be raised in this way at least \$800, the amount promised to Rev. J. Boggs Dodds, of Suadia, Syria, who will be known as the "Pastors' Missionary."

—The Elders of the Reformed Presbyterian Church are also expected to have missionaries of their own in the field. Those who were at Synod rose, almost to a man, when asked if they could not spare at least *an extra cent a day* for so good a work, agreeing in this way to do so, and promising to urge the matter on the attention of their associates when they returned home. Below are the names and addresses of those who thus pledged themselves:

S. Carmichael.....	\$3 65
Brooklyn, N. Y.	
Robert Wylie.....	3 65
Harlansburg, Pa.	
M. G. Euwer.....	3 65
Parnassus, Pa.	
A. Stewart.....	2 50
New Castle, Pa.	
James Forsyth.....	5 00
New Concord, O.	
R. G. Robb.....	3 65
Sharon, Ia.	
Wm. McCullough.....	3 65
New York.	
John H. Currie.....	3 65
Bloomington, Ind.	
James Mahon.....	3 65
Vernon, Wis.	
Wm. Brown.....	3 65
New York.	
Wm. S. Young.....	3 65

J. R. Steele.....	3 65
Theo. Sproull.....	25 00
Allegheny, Pa.	
James Milligan.....	3 65
W. G. Adams.....	3 65
S. M. Orr.....	5 00
Allegheny, Pa.	
T. G. Graham.....	5 00
Olathe, Kan.	
William Anderson.....	3 65
L. M. Patterson.....	5 00
Baldwin, Ill.	
W. R. Sterrett.....	5 00
Cedarville, O.	
R. D. Scott.....	3 65
Venice, Pa.	
J. R. Caskey.....	3 65
Little Beaver, Pa.	

These pledges are for a term of five years, except in the case of A. Stewart, whose contribution is limited to two years, and the first payment is to be made on New Year's Day, 1894. A cent a day from each of the 489 elders, and many of these will give far more, will provide a fund of \$1,784.85, almost enough to support Dr. Foster in Cyprus, Miss Lizzie McNaughton in Latakia, and Miss Jennie B. Dodds in Mersine. In this way the Elders can have a representative in each of our Foreign Missions. We would like to have their names and the amount of their contribution in time for the September issue of our journal. The brethren who are laboring in Syria and Asia Minor and Cyprus are "the messengers of the churches and the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."

—There are 334 Deacons in the Reformed Presbyterian Church. Do they wish to have a representative in the Foreign Field? We shall be glad to hear from them.

—Since our last issue we have received the following contributions to the Young Women's Fund:

Miss Lillie B. Joseph.....	\$5 20
Mersine, Asia Minor.	
Miss Margaret McCartney.....	3 65
Beaver Falls, Pa.	

This fund now amounts to more than \$700, but \$1,000 are required to pay in full the salary of a Medical Missionary. The first payment was due on New Year's Day, 1893.

—All contributions to these special funds are over and above the regular offerings for missionary work, and have no value if allowed to interfere with them.

—A few weeks ago we received ten dollars from "Young Friends of the Indian Mission," and hold the receipt of the Treasurer for that amount.

MISSIONARY LITERATURE. — Fleming H. Revell Company, 112 Fifth Avenue (near 16th Street), New York, and 148-150 Madison Street, Chicago, have sent us the following volume: "Glances at China;" 12 mo.; pp. 191; price, 80 cents. This is a very interesting and instructive volume, from the pen of Rev. Gilbert Reid, M. A., a missionary of the Presbyterian Church in this country. It is well written and full of illustrations, conveying in a compact and entertaining form much valuable information respecting the history and customs of China, as well as the missionary work in that Empire.

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