

# OLIVE TREE



DO NOT  
 TAKE THESE TWO  
 OLIVE TREES  
 WITH YOU

I WILL  
 GIVE POWER UNTO MY  
 TWO WITNESSES --  
 THESE ARE THE TWO  
 OLIVE TREES ETC  
 REV. 11:3-4

R. W. SCHNEERVILLE  
 EDITOR & PROPRIETOR  
 NEW YORK

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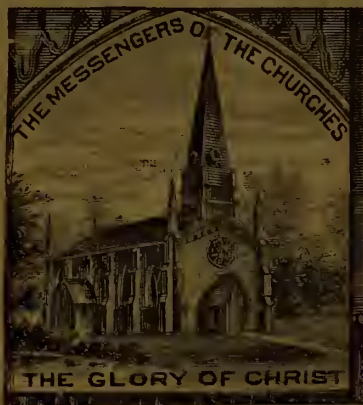
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**TERMS:**

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2. Subscriptions can begin any time, but must end with the calendar year.

3. No subscriptions will be received for more than one year in advance.



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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

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OCTOBER, 1898.

10.

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## QUESTIONS OF THE HOUR.

### SANCTITY AND SUPREMACY OF LAW.

*Rev. S. J. Crowe, Warren, Ohio.*

The royal law of the decalogue is a gift of God's love to man, and is a transcript of the divine nature. He put into it His intelligence, His will, His love and His perfect righteousness. He demonstrated His love to man by meeting his necessities with a code of perpetual and unchanging law. This necessity is based upon the previous conception of the adaptation of these commandments to humanity everywhere, rewarding us for our virtues, and calling us into judgment for our vices. As the Author and Administrator of law He teaches His creatures that they owe fealty and allegiance to their Creator whose government they are under. In the first commandment He demands acknowledgment of God in His unity; in the second, in His spiritual nature; in the third, in His holy and reverend character; in the fourth, in His day and right to be worshiped; in the fifth, in His representatives; in the sixth, in the person; in the seventh, in the purity; in the eighth, in the property, and in the ninth, in the good name of His creatures; while in the tenth He guards against all avenues of approach for sin by interdicting the very beginnings of evil in the human heart, thus securing the perfect and unchangeable rights of God and man. It is no marvel, then, that Jesus recognized this

royal law and re-enacted all its precepts by saying to the rich ruler, "Keep the commandments" if you would inherit eternal life, while He Himself summarized the whole ten into two precepts—love for God and love for man.

This marvelous and comprehensive code is as conspicuous in its beneficence as in its authority. Obedience to its mandates confers the highest happiness and the loftiest attainments of our common humanity. In keeping of it there is great reward. It is more precious than gold, yea, than the most fine gold, and it abrogates and disbars all the claims of mammon as against any of its mandates, and will not permit any human necessity to set aside the claims of a divine law. It is so broad and so perfect that it will convict even to the least violation or disobedience. Take, for example, the law of the Sabbath or the fourth commandment. Generally speaking, it may be said that gathering sticks on the Lord's day is the least sin a man could commit under the law, for it did not involve a second or third party, at least directly. Yet when the Israelite is arrested and put in ward for this offence, he is sentenced to death by the Lord of the Sabbath, and all Israel is commanded to stone him with stones that he may die as the Lord commanded Moses. Now this proves two things very clearly; 1st, that the least offence against the Sabbath law is a grievous sin and is justly punishable with death by

the Lord; 2d, that the plea of necessity, although made by the sinner, must come under review by the Lord of the Sabbath and will not stand when unlawfully made, and will only add the heinous and aggravated sin of lying to the sin of Sabbath-breaking. No marvel then when James says that if a man offend in one point he is guilty of all. The Sabbath-breaker misappropriates *holy time* and falsifies to cover his iniquity. He presumptuously violates the holy law of the Sabbath and reproaches the Lord by despising His word and breaking His commandment, and thereby subjects himself to the penalty revealed in connection with the commission of the sin. Num. 15: 30-36; Ex. 31: 12-15. But let us look at this principle of law as applied by the Lord of the Sabbath to Israel as a nation. Jeremiah is commanded to declare unto King Zedekiah and his princes that if they would bring no burden through the gates of the city of Jerusalem on the Sabbath day, but hallow the Sabbath day, to do *no work* therein; that the city should remain forever. "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Then in 2 Chron. 36: 19-21, or about 13 years afterward, we read the record of its fulfillment in these words, "And they burnt the house of God, and brake down the walls of Jerusalem, and burnt all the *palaces* with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To *fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath*, to ful-

fill threescore and ten years." Here the Lord God keeps Sabbath with an empty and desolate land rather than with a disobedient and unholy people, and that too after He had destroyed and slain the inhabitants with the sword, and sacked their city with fire, and banished the remnant weeping and wailing to hang their harps on the willow trees by distant Babylon's water courses. In the crisis of that favored nation's life it failed to choose a higher level of destiny secured by the commanding elevation of righteousness and holiness that follows Sabbath observance; but willingly accepted the lower level of destiny in the barren wastes of national profligacy and judicial overthrow which is the certain penalty of national Sabbath desecration. Dr. Mark Hopkins, in his admirable address on the "Sabbath and Free Institutions," has laid down and proved the following propositions: 1st, A religious observance of the Sabbath will secure the permanence of free institutions; 2d, Without such observance such permanence cannot be secured; 3d, That the civil, as based on the religious Sabbath, is an institution to which Society has a natural right precisely as its property." He declares that there has been no instance of a people that kept the Sabbath that has not been free. He shows from history that God has joined liberty with the Sabbath, that the Bible is God's educator for conscience, and that the Sabbath is His appointed school day for the race." Wilbur F. Crafts says, "The devil cannot cast a republic down from its high estate by any external blow; he can only say, Cast thyself down." "If he can persuade the people to adopt a holiday Sabbath and put the saloon and the shop in the place of the home and the church; if he can stop the Sabbath's weekly diffusion of intelligence and conscientiousness, and put frivolity and greed in its place, he will at length raise up a people among whom ballots will

be given in exchange for beer and bank-bills. Even a Jew does not care to sell goods on credit in a town where there are no churches." Or as Senator Frelinghuysen once said, "I believe that the adversary of the human race, could he be permitted to select the single object, would strike the blow at this institution, the Lord's day. He would say, Resign to me this great moral lever, let my votaries drive on the pursuits of business, the schemes of enterprise and ambition without interruption; let there be no time for man to reflect, to gather in his thoughts, to renew his life and to consider his origin and destiny, and I desire no more." 'Tis dreadful and significant that the Sabbath when not kept holy is kept unholy, and when not recognized as the Lord's day is soon transformed into the devil's day. There can be no middle ground on this burning question—either it will be kept holy and thereby advance the soul in holiness and sanctification, or defiled and profaned it will breed immorality and vice and destroy the spiritual life. Resting upon the holy will of its Lord, like the Lord's Supper, it becomes obligatory upon all men to keep it holy because all its violations are so offensive to God and harmful to mankind now as ever in the past. No man has the right to take either the Lord's day or the Lord's Supper to make money out of them, nor can they be devoted to carnal pleasure without sin of the most aggravated character. Yet those who work on the Sabbath in violation of its law ignore the holy observance of either the Lord's day or the Lord's Supper, and those who pollute the Sabbath by giving it over to carnal pleasure practically do the same with the Lord's Supper and the preaching of the Gospel, and are dead while they live, "for the carnal mind is enmity against God and is not subject to the law of God, neither indeed can be." No wonder ministers of the Gospel grieve over and cry out against the sin and snare of the modern secularized and carnalized Sabbath. They know that spirituality and

advancement in the divine life do not comport with devotion to seven-day dissipation in that which pertains only to the flesh, and that he is to be pitied who cannot, for one day in the week, do without his worldly pabulum and give God His own time and dispense with earth and earthly things long enough to enjoy the sanctuary privileges that have been ordained for his "spiritual nourishment and growth in grace." Modern Philistinism has forced upon the Church a low condition of spirituality by challenging it to engage in seven-day toil and seven-day carnality. The Daughters of the King have been deceived by the subtlety of the Serpent and have accepted at his hand a human contrivance instead of a divine institution. The plea of the tempter has entered the court of their depraved conscience and decided that Christ is unreasonable in demanding that we should love Him more than "father or mother or houses or land" in order to be worthy of Him. Whereas a conscience enlightened by the Spirit of God and bearing the word of life written upon it by the finger of God will not hesitate a moment to refuse remunerative employment on the Lord's day, though subsistence itself should, for a time, be endangered. Like the apostles, it will rejoice to be counted worthy to suffer for His sake and will not prefer worldly prospects and worldly gain to Jesus Christ. And in the fiery trial of its integrity will not defile itself with a heathen king's meat. Not long since one of the United States Supreme Judges was reported as saying: "You ministers are making a fatal mistake in not holding forth before man, as prominently as the previous generation did, the retributive justice of God. You are fallen into a sentimental style of rhapsodizing over the love of God, and you are not appealing to fear of future punishment which your Lord and Master made such a prominent element in His preaching. And we are seeing the effects of it in the widespread demoralization of private virtue and corruption of the public conscience throughout the land." The majesty of the Word of God and the supremacy of the divine law unite with the holiness and justice of God in demanding that we shall "Remember the Sabbath day to keep it holy."

## NEWS OF THE CHURCHES.

### ABROAD.

SUADIA, SYRIA.—Owing to the failing health of his wife, our missionary, Rev. J. Boggs Dodds, feels it to be his duty to return to this country for a time. At last accounts he expected to sail on the 20th of September direct to Liverpool and thence to New York. Every friend of the Mission will pray that the voyage may be the means of restoring Mrs. Dodds to health and vigor.

In the absence of Mr. Dodds, Miss Cunningham, who has been in England on furlough, will take charge of the work. Early in September she wrote the Secretary of the Board that she had arranged to leave Marseilles by the French steamer due in Latakia on the 26th of that month. To a question as to her ability to bear the strain implied in the necessity for added duties, she replied with characteristic devotedness, "I will do all that it is possible to do in keeping both schools going, and I do not anticipate any great difficulty solving, as the Lord gives health and strength." Probably the Mission will arrange with Licentiate Ibrahim Jokkie, who has his home in this field, to conduct public worship on the Sabbath.

LATAKIA, SYRIA.—A letter from Miss Mattie R. Wylie, written July 22d at Bludan, where she was spending a week or two with Mrs. Crawford, contains an interesting account of the examination previous to the closing of the schools for the summer holidays. "We began," she wrote, "with the Sabbath School on Review Day. The review was held in the chapel and conducted by four of the teachers who had been previously appointed. The room was so full that we had to bring in seats for all the available space, and the enthusiasm continued for an hour and a half of questioning, interspersed with the singing of

Mediatorial Psalms. I closed the exercises with a brief address, to which close attention was given. We all felt that it had been a most refreshing occasion, and we thanked God and took courage.

"On Monday Miss Edgar and I commenced our school examinations. We tried to give prominence to the religious studies, but did not neglect geography, grammar and arithmetic. We then selected pupils from the classes and the following week held a public examination, to which the parents were invited. As it was the 4th of July we draped the chapel with American and English flags, and for courtesy's sake had a Turkish flag, too. All the boys did well. Tuesday was the day for the girls. The house was fairly well filled, and every mother was solicitous that her little girl should do well. All seemed satisfied. . . . Three girls graduated and received certificates that they had finished the course, and many prayers go with them as they leave the school, that they may be able to fulfill the Saviour's command to feed the hungry, give drink to the thirsty, entertain the stranger, etc. My parting word to them was the lesson in the 25th chapter of Matthew."

In August Miss Maggie Edgar wrote from Kessab, where she had gone to rest till September 1st, or till after the half-yearly meeting of the Mission. Her letter contains many items of interest to the churches. She says, in reference to the closing school exercises: "A number of the boys showed special interest in the Bible studies." Speaking of the eagerness with which places are sought in the boarding school under her oversight, she says: "Up to this time between 25 and 30 applications have been made, but as there will be only about six vacancies, it is not easy to decide

who shall be chosen. I think it requires as much wisdom and grace to select pupils as for any other work of the year." Then she goes on to speak of what is being done in other parts of the field: "At the close of the school I made a trip to Tartoos and the villages in that vicinity. Miss Balph accompanied me to see something of the people and the work, and Licentiate Saleem Saleh as escort. We went direct to Tartoos, breaking the journey for a night's rest at Baniyas, and spent the Sabbath in the house of M. Yacob Jeraideny. There was a good Sabbath School, and the attendance at the morning service was good, but there were not many present in the afternoon. Monday morning we went out to a village about two hours east of Tartoos and examined the school, which has only been in operation since last February. None of the pupils were far advanced, but they seemed to have made fair progress. As I was examining the boys, outside of the close, warm room, under a large oak tree, the people of the village gathered, and by the time I had finished the examination we were surrounded by a large audience of men, women and girls. We read, talked and prayed with them for some time, and then were invited to the house of one of the chief men of the village for dinner. Urgent request was made to us for a teacher for girls.

"In the evening we returned to Tartoos and examined the schools there. Both girls and boys were more shy and afraid to answer than those in the village schools, but the girls did much better than the boys. The following day we went to Dwaer and Soda. At Dwaer we have no school, but the family of one of the boarding school boys is spending the summer there, and his father had come to Tartoos on Saturday especially to invite us to visit them. They had a very large room, and here we gathered the people and

again we had an opportunity of reading and explaining the Word. After dinner we went on to Soda, our host in Dwaer accompanying us as an escort. Here, too, we examined the school, and had a gathering of the women in the evening. Starting early the next morning, we made the long ride home, somewhat wearied, but having enjoyed the trip very much."

During her brief holiday—the first time she had been out of Latakia for three years—Miss Wylie attended a Conference of Christian Workers at Brummana, a mountain village about three hours and a half by carriage road from Beirut. There is a Quaker Mission there, and, as Miss Wylie tells us, "they did everything in their power to help the Conference. They opened their school-room for visitors to lodge in and their grounds for people who had tents to pitch them in, and entertained as many as their houses would hold. The meetings were held in the open air under awnings. Every one was surprised at the large attendance, and it was indeed pleasant to see so many earnest people, representing different denominations, yet all under the control of the same burning desire, that of leading souls to the Saviour, and all anxious to find out the best method. We would sit listening for two or three hours amid the most perfect quiet, except the persons speaking. Then afterwards there were hand-shakings among old friends and introductions to new ones. Great interest centered in Miss Shattuck, who witnessed the massacres at Oorfa. She was there alone at the time, and was instrumental in saving many lives both then and afterwards. It was thrilling to hear her relate her experiences at that trying time."

According to the printed programme the subjects discussed were of vital importance, such as, "Aims and Motive of Christian Missions in the Levant," "The Holy Spirit the Essential Need for the Christian Life

and for Christian Missions," "Personal Consecration," "The School as a Factor in Spiritual Influence," "The Deepening of the Spiritual Life: the Fact, and How Attained," "How can the Churches be made more Spiritually Efficient, and the Youth be Best Trained for Active Service?" etc., etc. I do not wonder that Miss Wylie was able to say in her letter, "How many tired people were there who came away rested. We expected a time of spiritual refreshing, and we were not disappointed."

Rev. Henry Easson, of Cyprus, has arranged to administer the Lord's Supper at Latakia the first Sabbath of October, and it is expected that Rev. R. J. Dodds, of Mersina, will conduct Communion Services at Tartos the same day. The Syrian Commission will probably be constituted about that time.

CYPRUS.—Writing from under date Aug. 22, 1898, Rev. Henry Easson says: Last week Daoud made a short visit to Larnaca, and taking Demetrios with me, I returned with him to Famagusta, spending the night at Ahna, the village where Christophoros lives, about four hours from Larnaca; not *four miles*, as you have it in August OLIVE TREES.

We did not find him at home, but we had a very pleasant visit, and hope to go again. We met Christophoros in Famagusta, and had several interesting interviews with him, but as the people will get tired of Easson, I have asked Demetrios to write a short account of our trip, which I inclose:

"Early on Tuesday morning (16th) Mr. Daoud, Rev. Henry Easson and I departed from Larnaca, and a little before noon we arrived at the village of Ahna and stopped at the house of the Muhtar, or civil chief.

"After a while five peasants came in, one of whom was a soldier. Mr. Daoud, who had been here before, and was acquainted with some of them, soon started a religious

conversation with them. Word of our arrival soon spread, and more came in to see and hear, and so our talk was prolonged, first with one and then with another. But as I found the soldier enjoyed listening to the words spoken, I talked with him on many gospel truths after the others had gone away, and as dinner was brought in while we were talking, we invited the soldier to dine with us.

"In the afternoon a shoemaker came in, and I conversed with him for a long time and gave him two tracts. He read one of them, and said he would take them and let some of his friends in the village read them. . . .

"In the morning we went on to Famagusta, where, on our arrival, we met Mr. Christophoros, whom we had hoped to meet at Ahna. He went with us to Mr. Daoud's rooms, where we three spent the rest of the morning conversing with him, trying to teach him the way of the Lord more perfectly. In the evening we took a walk outside of the city, where we met a school-teacher who was a friend of Mr. Daoud's. We talked with him on many religious subjects. His eyes are partly open. He spoke of the Archbishop's abuse of power, his laying burdens on the people which he did not live up to himself. Also of the ignorance of the priests, who were truly 'blind leaders of the blind.' He said that while teaching in the villages he read the gospel to the people, and told them that the gospels and Bibles sold by Daoud and others were just the same as their own, etc.

"The next day we met Christophoros at the coffee house, and while I conversed with him about the mediation of the saints and other subjects, the head teacher of the Famagusta school came, and said the two great needs of their people was the reading and the preaching of the Word of God, and then with these a complete refor-



mation of the Church. A large number of people were listening to our talk. At another time we talked for a long time with a rich merchant, who expressed a desire for us to remain in Famagusta, and said if we would do so he would help us in many ways.

“Many conversations like the above took place during our stay in Famagusta, especially with a sergeant of the police, with whom I spoke many times, mostly in the coffee house, but once in the police station, where I found him reading the ritual of the Greek Church. I took the book and explained to him two parables. There were five other policemen present. I told him that he should have the complete Testament, and not depend on these selections only, and proposed that he get one of Mr. Daoud, but he seemed to think those sold by Daoud were not the same as those printed in Athens and used by the Greek Church. I told him there was no difference, but if he would read the other I would send him one. This he promised to do, and I hope to send him a New Testament soon.

DEMETRIOS S. DEMETRIADES.”

On returning home, Mr. Easson learned with deep sorrow of the sudden death of one of the members in Larnaca on Wednesday, 17th of August. He was a young man, a turner by trade, an upright Christian man. He leaves a brother about sixteen years of age.

August 30th Mr. Easson writes: Last week I spent a few days in Nicosia. I preached to the Armenian congregation on Thursday evening. The pastor's daughter translated for me. There were about fifty present. On Saturday morning I visited the Armenian orphanage, at the request of the teacher in charge, and talked or preached to the boys. There are thirty-five boys, who expressed themselves pleased, and wished me to come again.

I took Demetrios with me, and I will let him tell his experience, as he spent most of his time among the Greeks.

I think I spoke in my last letter of a young man from Nicosia who was searching for the light. He is a cousin of Demetrios, and he went home about two weeks ago rejoicing in a nearer communion with his Lord and Saviour. He is from a large family, and they are all very bitter against him, but I am sure the Lord will give him strength, and we pray that he will also give him the souls of his father and mother and brothers and sisters. Demetrios was quite a help to him on this visit, but, as on our trip to Famagusta, I will let him tell his own story, only I will translate it into English for him:

“On Wednesday last Mr. Easson and I left Larnaca about 10 A. M., and reached the Half-way Coffee House about 12:30 o'clock. While resting here we had a long talk with the coffee man and a few peasants who were in the coffee house.

“One peasant seemed to think that the only Christians in the world were Greek Orthodox, and that our Saviour Himself was a Greek Orthodox. I told him that the names Latin, Armenian, Catholic, Protestant, etc., were all the names of different sects of Christians, so that there were many Christians in the world besides the Greek Orthodox.

“Mr. Easson explained to him and the others that a Christian meant a follower of Christ, and hence the person who followed Christ the closest was the best Christian; that if we called Christ Lord we should obey Him; that is, live according to the teachings of His Word, but in order to do this we must know what Christ required of us, and to know this we ought to read and study the Word of God, and then he asked him if he had ever read the New Testament from beginning to end, and he and all admitted that they had not read it, but

they heard parts of it from their priests and bishop, and they thought that was sufficient, and so we could not get any of them to buy a Testament, although we offered them one for about ten cents.

"We reached Nicosia about 6 p. m., and Mr. Easson went to the mission house and I went to my uncle's hotel to stay till Saturday. Soon after my arrival my aunt began to reproach me for changing my religion and becoming a Mason.

"I denied the charge, and began to explain to her as well as I could what a Mason was and the difference between a Mason and a Protestant, or evangelical Christian. After awhile my uncle came in, and with bitter and angry words rebuked me not only for changing my religion, but also for trying to persuade others to do as I had done, and accused me of leading astray my cousin, when he was in Larnaca, and thus destroying the peace and happiness of a family. But with gentle and kind words I succeeded in lessening his excitement and in proving to him that his idea about what I had done was not really true. I told him the facts of the case were these: I had not changed my religion, that I was still a Christian, and I felt that I was a better Christian than I was before. What I had done was to get nearer to Jesus Christ, that I was studying the Bible to see what Christ required of me, and that I was trying to live as He wished me to live, and hence what I had changed was my manner of life and the company which I used to go with. I found I could not follow Christ and live as I had done. I also had to change many of my beliefs because I found them contrary to the Word of God. They began the conversation again in the morning, but after awhile my aunt would come to me when I was in the house and ask me to tell her more about my ideas of what a true Christian should be.

"My cousin, who had been with me in

Larnaca, did not allow me to meet these charges alone, but came and joined with me in the conversation, witnessing for Christ without regard to the consequences. He also took me to his home and to the houses of other relatives and friends, and if I delayed in opening a religious conversation he would start the subject, and then listen very attentively when I was talking.

"We also went into the market, where we had long talks in the shops about Jesus, and thus wherever we went we tried to speak a word for Jesus. My cousin also told me a little of the persecution that he suffers from his family. He has to hide his Testament and read it in secret. One of his brothers threatens to kill him if he does not give up his new ideas, but he loves the new truth and light and the joy he has received so much that he has resolved never to give it up nor to cease telling to others what Jesus has done for him.

DEMETRIOS S. DEMETRIADES."

NEW HEBRIDES.—Rev. Frank H. L. Paton, of West Tanna, writes in a letter to *Quarterly Jottings*: "In all our work God is blessing us wonderfully. The candidates' class has grown rapidly, and almost every week several make the great decision to utterly abandon heathenism, and live for Christ. There are now over seventy who have made this decision. Of course they are weak and ignorant and need careful watching, and some of the best of them at times cost us sore pain of heart. But they are earnest, and they are growing in grace and in knowledge. Pray very specially for our increasing band of candidates. This class is the central part of our work—to teach the seekers after truth, and lead them to a full knowledge of Jesus.

"Our Sabbath services are well attended, generally about 100, and our school has also grown in number. Beside this we have our long evangelistic tours on Tues-

days and Thursdays. This has been a means of great blessing to our work."

In a private letter quoted in the same journal, Mr. Paton says: "Our work is being greatly, even wonderfully blessed. Yesterday more joined the candidates' class. Among them was Jerapina, one of our most noted and dangerous enemies. Another noted heathen leader, Narkat, has donned clothes and is now one of our warmest supporters. I expect he will soon make the final decision.

"News of the strength of the worship here has traveled all over Tanna, and even the most distant tribes are beginning to lose hope of heathenism. They tell us that fighting is weak now, and that 'talk belong Jaremis (Devil), no strong along Tanna all the same before.'

"The worst heathen leader in all our district has now sent a request for us to go and worship in his village, and we go there on Monday. I have never been at his place, as he really belongs to East Tanna. But though our work is so hopeful, a vast amount yet remains to be done. The light is only beginning to pierce the intense darkness.

"From Weasisi and Port Resolution and Kwamera there is also good news. Tanna's day is really dawning. May the day be as bright as the night has been dark."

MICRONESIA.—It is forty years since the Marshall Islands, which lie directly north of the New Hebrides, were first visited by the missionaries of the American Board. Then there was nothing but absolute heathenism on all those islands. To-day sixteen of the islands are occupied by native missionaries, and there are 75 places where the gospel is preached, bringing the Word of Life within reach of 11,000 people. There are 26 men employed in preaching the gospel, who receive some remuneration, besides other Christians who assist them without pay. Dr. Rife, in presenting

these items, calls special attention to the fact that, as regards the native agency, the work on the islands is practically self-supporting. There are now over 2,500 church members and 1,500 in schools. The contributions of the people have amounted the past year to \$1,208, while the teachers receive but \$1,230.

AFRICA.—The following extracts, taken by the *C. M. Intelligencer* from the annual letters of missionaries, show the progress of the work in Uganda:

Dr. A. R. Cook writes: "As usual, surgical work makes the greatest impression on the people, and the dissecting out and removal of a large tumor, and similar operations that they can appreciate with their own eyes, have a great effect on them. Two criticisms were passed on the work on my first coming that require a moment's answer. The first was that if a hospital was built we should find great difficulty in getting the patients to come in; the second was that if they did come in, their friends would hinder our work by coming in crowds to see them. As regards the first, our difficulty has not been so much in getting them in, but in getting them out when once in. As regards the second objection, the friends have not impeded at all, for we find the simple rule of only admitting them in the afternoons, except operating afternoon, works very happily. As regards the spiritual work done, one would speak very cautiously, but I believe it has been very real. Hardly a man or woman goes out of the hospital without learning to read, which in Uganda may be broadly taken as the first effort to entering the kingdom of God." Mr. J. B. Purvis, Gayaza, writes: "Early in the year the teachers of Kyadondo met together, and as a body protested against the *drunkenness of professing Christians*. So strongly did they feel about the matter that they desired a rule to be made that no person

should be baptized who took strong drink (*mwenge*). This I referred to the Mengo Church Council, and that body asked Mr. Pilkington to meet our teachers and explain to them the impossibility of making such a rule, because a man might take the native drink and not be intemperate, therefore he could not be refused baptism. The outcome of this discussion was the formation of a temperance society, and at our first meeting more than 400 adults were present."

AT HOME.

*Boston, Mass. — The fall meeting of New York Presbytery will be held on the fourth Tuesday of October (the 25th) in the First Reformed Presbyterian Church, Boston, Mass., cor. Ferdinand and Isabella Streets, at 10 a. m.*

*Samuel McNaugher,  
Clerk.*

CORNWALLIS, N. S.—The Berwick (N. S.) Register contains the following item:

"The Reformed Presbyterian service, which was to have been held in Aberdeen Hall on Sabbath evening last, was held in the Baptist church, by invitation of the pastor, Rev. D. H. Simpson. Rev. S. McNaugher, pastor of the First Reformed Presbyterian Church of Boston, who has been assisting Rev. Mr. McFall at the Communion season, was the preacher, and delivered an eloquent and practical discourse from Col. 3:11. A large congregation was present."

Mr. McFall writes that the visit and work of Mr. McNaugher were greatly enjoyed. There was an accession of six to the fellowship of the congregation.

In a letter received from Mr. McNaugher,

after the foregoing sentences were in type, he says: "I cannot tell you how much Mrs. McNaugher and myself enjoyed our trip to Nova Scotia. The Communion season in Brother McFall's congregation was one which will long be remembered by us all. The weather was exceedingly pleasant, and, as a result, the attendance the largest in years. Mr. McFall and the congregation were greatly encouraged by the accession of six. On Sabbath evening the preaching service was held in the Baptist church in Berwick. We visited a great many Covenanter homes, and drove on Tuesday all the way to Grand Pre. I think I never enjoyed myself so much in such a short period of time. We vote Nova Scotia a success. We earnestly pray for a blessing upon Mr. McFall in his very great and trying work for the Master."

KANSAS CITY, MO.—The following resolutions were adopted by the Christian Endeavor Society of the Reformed Presbyterian Church, Kansas City, Mo., upon the death of John W. Speer, which occurred August 8, 1898:

WHEREAS, God, in His infinite wisdom, has seen best to take from our society John W. Speer, a faithful member, we deem it fitting to leave on record the following resolutions:

*Resolved*, That in this departed one our Christian Endeavor Society had a true friend, an earnest Christian, a man faithful to his convictions, an intelligent and thorough Bible student, a man willing to give not only his time and influence to the Church he loved, but who proved his sincerity by his liberality, a man greatly attached to the cause of his Master, and much loved by those who knew him best.

*Resolved*, Second, That in his death we have lost a zealous Christian worker, a liberal contributor of his means, a man of more than ordinary energy and intelli-

gence, and that by this dispensation of God's providence we are led to say, "Help, Lord, for the godly man ceaseth."

*Resolved*, Third, That we tender our deepest sympathy to the bereaved family, and commend them to the God of all grace and comfort—the widow's shield and the orphan's stay.

*Resolved*, Fourth, That these resolutions be enrolled on the records of this society; that a copy be presented to the family of the deceased, and that a copy be sent to OLIVE TREES for publication.

COMMITTEE.

MANSFIELD, O.—A farewell meeting in honor of Miss Fannie E. Thomas was given by the people of the Mansfield congregation on Monday evening, August 29th. Miss Thomas has recently been appointed as one of the teachers in the Indian Mission, and the members of her home congregation wished to give her some token of their esteem and affection before she departed from them. The members of the congregation turned out in force on this occasion, together with a few invited friends.

The meeting was called to order by Licentiate G. W. Benn, who is supplying the pulpit in Mansfield at the present time; and addresses were made, expressing the regret of the congregation on parting with such a valued member, but congratulating the church at large in securing so good a worker for one of her mission fields, by Mr. O. C. Orr, Mr. James Reynolds and Mr. Benn. The ladies of the congregation had done their part by providing bountiful refreshments. After pleasant social intercourse, the services were concluded by singing the 121st Psalm, and prayer by the Chairman.

Miss Thomas will be followed by the prayers of a large circle of friends and acquaintances, as she goes forth to her important field of labor.

Com.

*New Galilee, Pa.—The Pittsburg Presbytery will meet in the New Galilee R. P. Church, Tuesday, October 11, 1898, at 10 a. m. The evening meeting is to be devoted to a conference to be arranged for by the session of the New Galilee congregation.*

*J. S. Martin, Clerk.*

NEW CONCORD, O.—The session of New Concord congregation thus records the death of James Forsythe, a ruling elder:

We recognize the hand of our Heavenly Father in calling home, on April 1st, 1898, our brother in the Lord. May we each heed His admonition to do the work of life "while it is day, for the night cometh when no man can work." "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

Again the Master has come and taken one out of our already small circle of elders.

This beloved brother was born and raised in the R. P. Church. When he had come to years of manhood he made a public profession of his faith.

Chosen and ordained a ruling elder in the year 1848, he continued to exercise the office until removed by the Master's own hand. For nearly four years he was a sufferer from a stroke of paralysis, and during that time he was patient and cheerful. Mr. Forsythe took great interest in the young men in the seminary, enjoying very much their visits and to have them read God's Word and pray with him. He loved children and they loved and respected him. He scarcely ever was absent from a meeting of session or a preaching service, insisting on being taken to God's house in a conveyance. We miss him.

To his bereaved wife we extend our cordial sympathy and rejoice that she does not "sorrow as those who have no hope." In token of our appreciation of God's grace, and our respect for the departed and his esteemed widow, we place this testimony upon our Minutes. Com.

OLATHE, KANS.—The Fifth Annual Convention of the Kansas Presbyterial Christian Endeavor Union met at Olathe August 24-25. J. Ren. Lee presided and in the absence of the Secretary, Mrs. J. W. Dill was chosen to fill her place. Although we have some magnificent distances in Kansas Presbytery there was a representation of sixty visiting delegates, fourteen of whom were juniors. Winchester, Clarinda, Blanchard, Eskridge, Topeka, Denison, Holmwood, Hebron and Kansas City were the societies represented. Olathe reported the largest total amount of contributions for the year and Kansas City the largest proportion per member. The sum contributed to the general fund for mission purposes was fifty-five dollars, and this was devoted by the convention to the treasury of the Foreign Mission Board. Clarinda has the largest membership of any society in the Presbytery and had the largest delegation at the convention.

Mr. Greenberg, of the Jewish Mission of Philadelphia, and Mr. and Mrs. Baksch, two natives of India, preparing for mission work among their own people, addressed the convention on Thursday morning.

The following action was taken in regard to the *Covenanter Ensign*, the paper published by the Union for the last two years:

"Whereas, the *Covenanter Ensign* has been published now for two consecutive years and has not received sufficient moral and financial support to justify its publication further, we recommend that its publication be discontinued after the present volume is complete."

Although this publication, which was designed to serve as a bond of mutual interest among the societies, shall no longer appear in the literary world, yet the banner given "to them that fear Thee, that it may be displayed because of the truth," shall remain unfurled, and the young people of Kansas Presbytery, in other and perhaps more effective ways, shall bear their testimony to the crown rights and royal prerogatives of Zion's King and continue as loyal sons and daughters of the Church as ever.

The organization and its annual conventions have again and again received the official endorsement and the hearty support of the Presbytery, but inasmuch as some of the societies object to the phrase, "*Christian Endeavor Union*," in the name of the organization because they are not "*Christian Endeavor*" societies, and because every young people's society in the bounds of the Presbytery is entitled to representation in the annual conventions, and one principal design of the organization is to secure the harmonious co-operation of all societies, it was decided that the name of the organization ought to be brought into more accord with its nature and purpose, and a committee was appointed to consider the matter and report at the next convention.

Invitations were received from Blanchard and Kansas City for the next meeting, but the decision lies with the Executive Committee and no announcement of the next meeting place has yet been made.

G. A. E.

PHILADELPHIA, PA.—We are glad to learn that Mr. Waldo Stevenson, eldest son of Rev. Dr. T. P. Stevenson, who has been through a course of typhoid fever contracted while in charge of the Y. M. C. A. tent among the soldiers at Chickamauga, is recovering. His brother Thomas, who was in the army and was brought home a few

weeks ago in a hospital train from Knoxville, Tenn., is also convalescent.

TOPEKA, KANSAS.—In April, 1898, a representative meeting was held in Topeka to celebrate the 50th anniversary of the licensure of Rev. P. H. McClurkin, D. D., pastor of the Reformed Presbyterian Congregation in that city. The writer of the following report, clipped from the *Republican* of Coulterville, Ill., is an elder of the United Presbyterian Church who was present on the occasion :

“The Kansas Presbytery met on the occasion, and many of the members took an active part. The exercises occupied the evening of April 20th, exactly fifty years since his licensure by the Presbytery of Northwood, Ohio, April 20, 1848. Various phases of his life and work were presented by the ministers present, such as, ‘his ancestry and boyhood,’ ‘his work as a pastor,’ ‘his work as an educator,’ ‘his work as a Presbyter,’ ‘his work as a reformer.’ The highest encomiums of praise were heaped upon him and his wife by the speakers, and the doctor bore it with that humility which is so characteristic of him.

T. P. Stevenson, of Allegheny, was present and spoke most touchingly of his work as a reformer, and his utter fearlessness in the advocacy of all reforms. Rev. David Coulter, of Winchester, thrilled the audience as only he can, when he spoke of his work for the church of his choice.

At the close of the addresses, one of the elders of the Topeka congregation stepped forward and presented him with two packages of money, one from the congregation and one from his colaborers in the Presbytery. The only time Dr. McClurkin blushed was when he took the money, and apparently seemed not to know what to do with it. His reply to all of the expressions of esteem was one of the most interesting speeches of the evening, and will long be remembered by those who

heard it. Amid the tears we had to laugh as he described his fast ride on a Sabbath evening in Ohio as he fled before a proslavery mob after giving them gospel truth on slavery. At another time he related how stones were thrown through his buggy top as he returned from a temperance meeting, one of them barely missing his wife who was with him.

One of the speakers related an incident of his work for temperance in Wahoo, Nebraska. He went into the saloon of a Bohemian and in the course of his argument with him quoted the scripture, ‘Cursed be the man that putteth the bottle to his neighbor’s lips,’ and at this the Bohemian became angry and ordered him out, and afterwards for a year refused to speak to him. At the end of this time, in conversation again with him, the doctor explained that the words he used were the words of God. This made it all right, as the man seemed better satisfied to have God ‘curse’ him than Dr. McClurkin, and was friendly ever afterwards. The doctor said he felt much alone in the world as not one of the ministers who licensed him 50 years ago were now living. They were Revs. J. B. Johnson, A. McFarland, James Neill and James Boyd.

Mr. McClurkin referred very touchingly to the death of his boyhood friend, Rev. A. C. Todd, the news of whose death had just reached him that evening.

Among the people there we noticed these whom your readers will know: Henderson Torrens and wife; John Holmes, wife and two daughters; John W. Wylie, of Kansas City; Rev. T. J. Allen, of Sterling, Kansas; Rev. David Coulter, of Winchester, Kansas, and Rev. T. P. Stevenson, of Allegheny. All went away feeling that antemortem eulogies were much better than post-mortem eulogies, and expressing the hope that Mr. McClurkin may see at least a good part of another fifty years’ service.

J. A. RAMSEY.”

WASHINGTON, IA.—The thirteenth annual convention of the Woman's Presbyterian Missionary Association of the Iowa Presbytery met in Washington, Iowa, Aug. 31st and Sept. 1st. The first session was held at 7.30 P. M., opened by devotional exercises and followed by greetings from sister societies of the Presbyterian First and Second U. P., and from the young ladies' societies of the First and Second U. P., which were heartily responded to by Mrs. F. M. McElhinney of Washington.

Rev. S. G. Shaw gave a very interesting address on the Southern Mission, drawing a strong contrast between the characters and habits of the Southern people and those of the North. He spoke of the principal hindrance of our missionaries as coming from people of our own race. In substance, he said that the white people of the South would treat our friends with the greatest kindness and respect so long as they did not associate with the colored race and their teachers or refer to the war of the rebellion. He also stated that those who teach among the colored people were regarded as the lowest and most degraded socially, thus cutting them off from all pleasant intercourse with those around them. We feel much more interest in and sympathy for that field than ever before owing to this instructive address.

Convention opened next morning at 10 o'clock with praise service. The retiring president gave a very interesting and appropriate address. Eighteen delegates responded to roll call, representing Sharon, Morning Sun, Wyman, Washington and Chicago. . . . Committee on Reports reported enrollment, 148; receipts, \$421.37, of which the Foreign Mission received \$158.15; Chinese, \$5.00; Indian, \$56.46; Domestic, \$57.91; Southern, \$37.93; Jewish, \$55.95; Foreign Chinese, \$18.88; Miscellaneous, \$31.12. The Presbyterian Fund of the coming year is to be

devoted to paying the debt of the Foreign Mission Board. The question, "Should prospect of immediate results determine our efforts in mission work?" was opened by Mrs. R. Milligan, of Sharon, and was freely discussed by members of the convention and others. In the afternoon, Mrs. W. W. Carithers talked about their life and work in the Indian Mission, and of how they could see the working of the Holy Spirit in the hearts of many. Miss Alice also spoke about the mission, thus encouraging us to greater zeal and effort. A paper by Mrs. Wilson, of Albia, was read by Mrs. W. S. Wylie, "God's love a source of strength to all who labor for Him." Another paper was by Esther Samson, "The mission field which our recent war is likely to throw open to us, and our responsibility for entering on it."

Discussion, "The Lord's Tenth," was opened by Mrs. J. M. Wylie, of Chicago, and discussed with much interest by others. The convention adopted the following resolutions:

Inasmuch as God has blessed our efforts and has spared the lives of all our missionaries during the past year, and has given our soldiers victory in defending the rights of the oppressed, thus opening the way for the overthrow of Catholicism. Resolved, first, That we render praises to God with gratitude and thanksgiving for peace restored, and His goodness to us, and that we endeavor to enlighten the new field opened up by the war. Second, That we will, with renewed consecration, make greater effort to eliminate the foreign debt. Third, That we return thanks to the members of Washington congregation and other friends who have so kindly entertained us in their homes.

The convention will meet next at Sharon, Pa. Dr. Robb then dismissed us with prayer and benediction.

Mrs. G. W. HAY, *Secretary.*



## MONOGRAPHS.

THE RELATION OF THE YOUNG  
PEOPLE'S SOCIETY OF CHRIS-  
TIAN ENDEAVOR TO THE  
CHURCH.\*

The Y. P. S. C. E. is an agency of the Church for Christian work. The Church works through her ministry, her eldership, her boards of deacons, and through her members. The Church is at work in the preaching of the Word, in her Sabbath Schools, and in the mid-week prayer-meeting. And she is just as truly at work in the Young People's Society. Let us notice this truth:

1. *In the origin and purpose of the Y. P. S. C. E.*—It is a significant fact that the Christian Endeavor movement of to-day had its origin in the need of a congregation, as realized by its pastor and session. In the year 1881, the Williston Church, of Portland, Me., under the pastorate of Rev. F. E. Clark, was blessed with a remarkable revival; many young people gave evidence of the Spirit's work upon their souls. The problem with the pastor and his advisers was: How to prevent them from falling back into sin; how to develop in them the graces of the Christian life; how to prepare them for service in the Kingdom. These questions were not new, but questions that constantly press upon the mind of every consecrated minister and Church worker. If you can answer these questions satisfactorily, you have solved the problem of the Church's future. If you can develop the graces of the Holy Spirit in the lives of the young people of the Church; if you can so educate them that "according as each one hath received a gift, he will minister among yourselves as a good steward of the manifold grace of God" (1 Peter 4:

10), then the young people of the Church will, by the blessing of God, in their more mature years, evangelize the world. But if the Christian life of the young people is not properly developed, and if they are not thoroughly furnished for every good work, the outlook for the Church of the future is not promising. Dr. Clark, for himself and congregation, solved this problem by the organization of the first Young People's Society of Christian Endeavor. A constitution was prepared and signed by the young people to whom he ministered. And, with a few alterations, the same constitution is the model constitution of the United Society of to-day. I wish to emphasize the fact that the first Y. P. S. C. E. was organized by the proper officers of the congregation, and that this organization was a necessary and a most important part of the work of the congregation. This movement is not of the world. In the highest sense, it is not of man. The repeated charge of our Saviour and Lord comes down to us through the ages, "Feed My Lambs." The 110th Psalm describes the Messianic Kingdom. The young people are pictured as arrayed in the beauty of holiness from the womb of the morning. The 144th Psalm expresses, in heart-touching words, the wish of Christian parents, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."

The Church is obligated by the Word of God to prepare her young people for service and for glory, and the Young People's Society is one of the agencies in accomplishing this work. We need this training school. The ballroom, the theater, the card-table, the poolroom, the saloon are nets skillfully set to ensnare the unsuspecting youth of our day. Too many are en-

\* Read at the Fourth Annual Convention of the Y. P. S. C. E. of the Pittsburg Presbytery, Nov. 2, 1897.

trapped, until from different quarters we hear the query, "How shall we save the young men to the Church?" Every youth caught in these foils of Satan makes the problem of the salvation of the youth the more difficult. One answer to the question, how to save the youth, is, "Train them for Christ in the Young People's Society." I do not hesitate to affirm that, if we succeed in having our young people interested in the Christian Endeavor movement, we will be able to save them from the snares of the Evil One. As a matter of fact, our difficulties in the development of the Christian life do not arise in those who are active and conscientious in Christian work, but rather with those who will not identify with the Christian workers. The service of God's house is sweeter to the Christian worker than the service of sin. The origin and purpose of the Y. P. S. C. E. declare the relation of the organization to the Church. It is the Church training her young people for service.

2. The part taken in this Society by the pastor and other officers of the Church shows the relation that the Society sustains to the Church. The model constitution of this Society makes the following provision: "This Society being a part of the Church, the pastor, elders, deacons, or stewards, and Sabbath School superintendent shall be ex-officio members, and difficult questions may be laid before them for advice." The pastor is ex-officio member of the most important of the Society's committees, viz.: the Executive Committee.

There are two ideas in the Society. First, volunteer work on the part of the young people. The Society is theirs. They organize it; they conduct the business of the Society; they do the work. They are interested in it, because it is their Society. The responsibility for its success rests upon themselves. There is no coercion in the work, save the coercion of their own

voluntary surrender to the service of God. They become "a willing people" in the day of God's power. This volunteer character of the work is essential to the full development of the powers of the young people, and it has much to do with the success of the movement. The young people feel that the Christian Endeavor work is their work.

The second prominent feature of the movement is the close identification of the young people with the pastor and officers of the congregation in work. In most cases the pastor of the congregation leads in securing the organization of the Society. Such elders as are so disposed cooperate with the pastor. The pastor meets with the young people in their prayer-meeting and other meetings, and has the organization well under his control. He is consulted in regard to all the plans of work. He is permitted to speak and to give counsel at his will. Thousands of pastors will testify that the most pleasant and satisfactory part of their work is in connection with this organization. If there should be an occasional rupture, it is very seldom. The causes are local, and probably the rupture would exist were there no Young People's Society.

3. The pledge binds the members of the Society to the Church. This means the local congregation of which we are members or adherents. The cause of our Saviour is best advanced by every church member building the wall "over against his house."

The pledge binds us to our own denomination. We are pledged to loyalty to its principles, for denominations stand for principle; at least the Covenanter Church stands for principle. The principle for which we stand is of more importance than the denominational organization. When Christ is enthroned in Church and State, we need not be concerned for the denomi-

nation. The Endeavor pledge means loyalty to the principles of the Church. If we are loyal Christian Endeavorers, we will live and act the principles of the Church, and we will use the platform of the "United Society" for the promulgation of these principles.

The wise direction of God given by Moses to the children of Israel as they started toward the promised land is applicable today. "As they encamp, so shall they set forward, every man in his place by their standards."

The pledge binds us to wait upon the preaching of the Word in our own Church, and to the attendance of the mid-week prayer-meeting; and thus the Society becomes a great help to the officers of God's house in securing punctual attendance upon the means of grace, and such help is needed, and is welcomed by all active Church officers, because that trivial reasons sometimes prevent professed Christians from waiting upon the means of grace.

#### INCIDENTS IN PRACTICE.

In our practice in the mission field, we see many little things that would be of interest to your readers, as they show the ignorance and superstition of the people.

At Suadia, about two miles north of Larnaca, I noticed a curious decoration on the Greek church. The eaves of the building were draped with a great skein of cotton thread. The house was a large one, and yet this skein of thread, as thick as my arm, was long enough to go twice around it. When I saw it first on one corner I thought some boy had wrecked his kite and that this was the tail. But when I came closer I saw that it was too extensive for that. I asked a man near by what it was for and he said it was to preserve the lives of the little baby boys. I looked around and I could not see that the boys had fared any better than the

girls, for the streets were full of both. I asked others to find out more of this strange church adornment, and they told me that several years ago an old woman had a dream and it was revealed to her in her dream that all the male infants were going to die as soon as born, unless she make an offering to St. George. So she set to work to beg and spin cotton thread enough to make a skein long enough to drape the church of St. George.

As one never is left alone in such a noble work, she soon had others to help her. This was a good many years ago and the thread is renewed when it rots and falls



HOME OF W. M. MOORE, M. D.

off. Many little boys live and that fact, to the native, is sure proof that St. George is appeased. For to them he is all powerful for good or evil. They picture him on horseback, so there is no escaping him. If you want to get the truth from a Greek, wait until he swears by St. George and then you have him.

St. George is supposed to visit at his church in Larnaca on Saturday and you will see all the devout Greeks going out on the road (the church is out of the town about one mile) on Saturday afternoon.

Often some one who has read the Bible a little or been so wicked(?) as to have

gone to Protestant service or talked with us, will tease the others by saying that St. George has not come over from Beirut this week as there was no steamer. I think a man could stand in the streets of a Cyprus town and curse all that is sacred to a true Christian and not attract much notice, but if he should abuse St. George he would be in danger of being stoned.

About six weeks ago a Greek priest asked me to go and see his little six-year-old boy. I found the boy with very high fever and left medicine to be given every three hours. The next morning I was passing his door to see other patients and I thought I would go in and see how the child was. The grandmother came and opened the door for me. She did not give me a very warm welcome, but I paid no attention and went upstairs to see the child. There I met the mother, who said the child was worse, and so he appeared to be. I knew that something was wrong, for I felt quite sure that if he had received the medicine I would have found him better. I asked how much of the medicine he had taken, and they answered, "We gave him one powder and then we feared." I asked, "What did you fear?" They answered, "We don't know, but we feared."

Missionary physicians learn not to stand on small matters of etiquette, so I began to examine the patient, uninvited. On turning down the bed-clothing I saw a great mass which I supposed was a poultice applied over the bowels. But as a poultice is a thing I have long since learned not to name without examination, I began to examine this one. It proved to be one-half of a poor pigeon that had been divided while yet alive and quickly applied to the bare skin. In examining the boy's head I found the other half of the pigeon, the hair being full of blood from the bird. I tried to remonstrate with the mother at such treatment of the patient and myself.

But all she could say was, "We fear." At this point I saw by a glance over my shoulder the old grandma behind my back going through some frantic motions and evidently pleading with St. George or some other imaginary saint. I changed my position, but soon I caught grandma with her hands extended heavenward. She seemed to be wrestling for the life of her grandson. She seemed to be in more terror of "the heretic" than of the fever.

Just then the father came in. He seemed to be ashamed, and said they had not given my medicine any chance. I told him that his child was very sick and in great need of medicine. He came to the door with me, saying that he was sorry, but what could he do? Laying the blame on the women, a proof that he was a true son of Adam.

As I was coming back about an hour after, he came out and begged me to go in, promising that they would give the medicine and do just as I said.

I went in. Grandma did not appear. I found that the pigeon poultice had been removed and the blood all washed away. The boy was feeling some better, the effects of the bath. I showed them how to give the medicine. The next day the fever was less, and in a few days the boy was up. Grandma appeared, to thank me, with the rest. The father gave me seventy-five cents for the medicine I used and expressed sorrow that he could not give me pay for my visits. An older brother of this boy has been coming to my Sabbath school class.

I write this to show what a wall of ignorance and superstition we have to break down to get at these people. But with patience we hope to find our way into every house. At my clinics now I can say just what I please without fear of driving the people away. The Greek priesthood do all they can to keep the people in terror of us.

At first we have to coat everything with a dose of medicine, but we have now reached a time when we hope that we will be able to give every pill and powder coated with the words of Christ. I see no more sorrowful sight than an institution in this country that vaunts itself as a charitable institution, but avowing that it will have nothing to do with religion. It reminds me of a poor deformed child, an object of pity.

W. M. MOORE.

*Cyprus.*

### SOLOMON'S CHARIOT.

—*This paper, from the pen of the late Rev. James Kennedy, D. D., of New York, is an article that he was preparing at the time of his death as a contribution to OLIVE TREES. The fact of its being perhaps the last of his writings enhances its value.*—

“King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love for the daughter of Jerusalem.” Song of Solomon 3:9-10.

For breadth of enlightened judgment, for purity of imagination and for the light of divinely revealed truth, there is nothing to be compared with the “Song of Songs, which is Solomon’s.” But it contains so many strange statements, abrupt assertions, apparent differences, intricate relations, and in many cases difficult conclusions, that the casual reader is discouraged and loses its riches. But the spiritual mind soon learns to appreciate and enjoy the

mysterious beauties of the song, and realizing its spiritual and allegorical meaning it grasps the power and excellence of the figures of this poem and is lifted to closer fellowship with the Beloved. The figure underlying this part of the song, “the chariot of Solomon,” is that of a mighty king, who, having gained the affections of a beautiful maiden, is about to make her his wife. In a long nuptial procession, the royal bridegroom is described as advancing to the residence of the bride to claim her as his own, and to bear her to her future home. He is attended by a royal military guard, coming, according to typical usage, out of Egypt, through a wilderness that leads to the land of promise. The king is seen seated on a couch, the center of admiring and applauding multitudes, who extol him as he advances with songs of adoring praise. The glorious chariot which he has prepared for himself and his spouse is greeted rapturously and the gates and doors of the city are thrown open to welcome it and its royal occupants.

Now, all those who believe this song to be inspired and divine agree that Solomon here is a name for our Lord, the Peace-giver, as the word literally means. The spiritual Solomon is the great worker, agent and operator in all the things of God, in nature, providence and grace. “All things were made by Him, and without Him was not anything made that was made.” To Him all things in heaven and earth bow in acknowledgment of His glorious supremacy. “Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and for Thy pleasure they are and were created.” Rev. 4:11. Thus in harmony with these views of our Lord and of His work, it is said “King Solomon made *Himself* a chariot of the wood of Lebanon.” Two ideas are implied in the form of expression,

"*made for Himself.*" First, that all energy and power are *in* and of Himself, as expressed by Isaiah, "I have formed him, yea I have made him," and by Paul, "Ye are His workmanship, created again in Christ Jesus." Second, that not only was the chariot a marvel of skill and beauty, but it was designed to manifest to all ages His plans, glory and praise. "This people have I formed for myself and they shall show forth my praise."

As to what is meant typically by the structure here called a chariot, opinions differ. Three different words in the original are translated chariot, and while all three have the idea of couch, portable chair or that upon which we lie down for repose, yet we attach to the word many shades of meaning according to the circumstances in which it is used. Thus, we have the rest chariot or bed, the festive chariot, used in procession, the war chariot. Four interpretations have been given to the word when used mystically or spiritually. Some argue that by the chariot is meant the *human nature of Christ*; others, the *Church of Christ*; others, the *preaching of the Gospel*, and again others, the *covenant of grace*. But when we consider the purpose for which this grand display of Christ is made to the daughters of Jerusalem, and reflect how it requires His work in its entirety to meet all the necessities of our salvation, we are disposed to adopt the last of these four interpretations as the true meaning of the "chariot of Solomon." The relation into which the spouse is taken is on a covenant basis, and all benefits derived therefrom are "through the blood of the everlasting covenant." From the beginning of the world the whole of God's dealing with man is on the basis covenant relation, and both in the form of government and rights of administration, embraces the whole economy of redemption.

The glorious character and properties of this God-built chariot are further described:

1. Solomon made it "of the wood of Lebanon." The wood of Lebanon is distinguished by three properties—incorruptibility, inviolability and a strong essential oil, which pervades it. This oil is highly aromatic (chapter 4:11), and besides rendering its fragrance delightful, protects it from the insects which injure other trees and destroy their usefulness as building material. Now, our covenant of grace, by the spirit that pervades it, is rendered incorruptible and inviolable. Not like the covenants of earth, it neither fails through internal weakness and decay, nor can it be destroyed by violence from without. In the constitution of the covenant there can be no failure, for the high contracting parties are both divine, so that in its administration we are assured by our Lord that He "shall not fail or be discouraged till He have set judgment on the earth." Truly we may joyfully exclaim with David, as we reflect upon all its perfection, provision and stability, "He hath made with me an everlasting covenant, ordered in all things and sure, and this is all my salvation and all my desire."

Again, it is said of this chariot, "He made the pillars thereof of silver." The idea here seems to be taken from the sockets of silver, in the tabernacle, built in the wilderness. Besides the curtains, there were upright boards inclosing the structure. These being inserted at the bottom in sockets of silver and fastened above by a bolt or bar, gave stability to the whole structure. Thus by the strength and stability given to the whole they are a beautiful figure of the pillars of Solomon's chariot. We have already seen that by the chariot itself, planned in infinite wisdom and love, is meant the covenant of grace, and if so the silver pillars must mean the

conditions of that covenant, by which it becomes immovable, stable and effective in accomplishing the contemplated end. In this covenant the Son of God undertook to repair the failure of the first Adam by substitution, atonement, redemption, mediation and endurance of the full penalty of the law. And on the ground of such engagement the Everlasting Father made to the Son great and precious promises, securing success in His work and a glorious reward. These engagements of the Father and Son, divine, are usually called the *stipulations* and *re-stipulations* of the covenant of grace, recognized on the part of the Father by the expression, "I have given Thee for a covenant of the people," and on the part of the Son, "I delight to do Thy will, O my God."

Again, of the chariot it is added, "the bottom thereof was of gold." It may seem strange that in this description the bottom or floor should be of more valuable and costly material than the pillars that supported the structure. But the explanation is simple. Whenever gold, the standard of value, is found in any of these figurative descriptions it always implies something divine, something that God is or directly communicates. As, for example, our Lord's words, "I counsel thee to buy of me *gold* tried in the fire," and Peter's language, "Whereby are given unto us exceeding great and precious promises, that by them we might be partakers of the *divine* nature." Now, the whole Godhead forms a *floor* or foundation for the covenant, on which even the silver pillars are supported. The promises, conditions, stipulations and re-stipulations rest on an infallible, because divine, basis, and are called by God Himself "the *sure* mercies of David."

And here another feature of the everlasting covenant is seen. Unlike earthly covenants, it had no *penalty*. By penalty

in covenant we mean something the parties agree to suffer if they fail to accomplish the conditions to which they stand engaged. But in the covenant of grace, all the parties being divine, were therefore infallible, and make a glorious, golden bottom or foundation.

Again, it is stated of this chariot that "the covering of it was of purple." The tabernacle constructed by Moses had three separate coverings. The innermost one resting against the boards was of "fine twined linen," the second was of "goat's hair," spun and woven by the women of Israel, and the third was of "ram's skin dyed red." These coverings were ample so as not only to cover the sides and ends, but formed a canopy to cover the open space above (Ex. 40:19). The outside covering was of the same color as that which covered Solomon's chariot, a purple red. So in this figure we are again reminded of the "blood of the everlasting covenant," that "through His blood we have redemption, even the forgiveness of sins, according to riches of His grace." Thus the covering of this nuptial chariot keeps atonement and redemption ever in view and enables His blood-bought people to say, "The life I now live in the flesh I live by the faith of the Son of God."

Again, concerning this chariot it is said, "The midst thereof is paved with love for the daughters of Jerusalem." A different rendering of these words is given by some, "The interior thereof was of embroideries from the love of the daughters of Jerusalem," and is supposed to refer to the rich gifts of costly embroideries often presented on nuptial occasions; others think the words refer to a tessellated floor wrought in significant emblems. But we have already seen what was that foundation or bottom, and the silver pillars would form no support for the hanging of such embroideries. We think that the figure cor-

responds with the "Ark of the Covenant," which contained the stone tables of the law; "the midst thereof" suggests the *filling of a space*. This corresponds with the administration of the covenant of grace on our behalf. The Father declares, "I will magnify the law and make it honorable," and our Lord, the true "Ark of the Covenant," says to God: "Thy law is within My heart." This heart is also filled with love to the "daughters of Jerusalem," His Church. Everything in the covenant is full of love: God's wisdom, power, justice, faithfulness, righteousness, goodness and truth, all are love, as are all His judgments, providential dispensations and work of the Spirit. Love is the atmosphere of all divine operations, and in good measure imparts the attainments that Paul wished for the Ephesians: "That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God."

#### A WORD ABOUT CHINESE MISSIONS.

As the years pass, I am more and more persuaded that the affinity between Chinese missions in California and those in Southern China is too close to be ignored by the Boards of the Church. The people of the Middle Kingdom are much the same whether in China or in California, whether in Canton or in San Francisco. A few of the many who come hither may cut off their cues and put on our American style of clothes; some of them may throw away their idols, accept Christianity and become disciples of Christ; and not a few of them become subjects of converting and saving grace, so that both in their mode of thought about divine things and in their religious character they are very similar to

other Christians of whatever land. In some other matters, however, a Chinaman continues to be a Chinaman. He may become thoroughly revolutionized in his religious faith and life, but his attachment to such national customs as are the results of a Chinese civilization far older than our own, rarely ever weakens. The Chinese convert lovingly accepts the teachings of Jesus, but he is slow to accept the Mosaic code or customs more Christian when they seem to conflict with the teachings of his almost deified Confucius. Thus it is that mission work on either side of the Bay of San Francisco must be very similar to work needed on the banks of West River in China. The most noticeable difference is in this, that over there the missionary needs to study the Chinese language several years before he can preach the gospel to the people except through an interpreter, while here many learn our languages so soon that the missionary can preach in his native tongue. Other differences are slight.

These things have been suggested by the fact that two members of this Oakland Mission are about to sail to China. They go to visit their family friends and to take money to help their poor parents. They hope to find our missionaries in Hong Kong. If these shall have gone to their chosen field of labor on West River, it is uncertain yet whether our Chinese brothers will be able to visit the missionaries at Tak Hing. It is to be regretted that that remote city is so far in the interior and so distant from Canton, near which are the homes of nearly all the Oakland converts. Yet it is to be hoped that after awhile Brothers McBurney and Robb will be able to locate preaching stations at the places where are the homes and friends of our Covenanters converts. If not, I fear that some of these may be lost to our Church.



Eastern friends who have visited Oakland Mission, and who are interested in it, will be glad to learn that its location has been changed. During the later years of its abode on Webster Street, the night-schools and the worshippers on the Sabbath were subjected to so many annoyances, especially the noise of the steam-car trains which passed four times every hour, many unsuccessful efforts had been made to find a better mission house in a better location. We finally succeeded, and are now rejoicing in the advantages which follow the change. Notwithstanding the many severe trials through which the Mission has had to pass, it still survives, and it is to be hoped that the removal to another and better place may be the occasion of a revival both in the interest in the work and in its spirituality. Two prayer meetings have been held in the new building, and they both foreshadow the needed revival.

The new location is only one block from the old. If any of our Eastern friends are coming to Oakland, they are invited to visit the Mission and to worship with us on Sabbath at No. 307 Eighth Street.

Oakland, Sept. 1, 1898. N. R. J.

#### RELIGION IN THE U. S. NAVY.

The following official statement is taken from the New York *Herald* and reprinted in OLIVE TREES as worthy of preservation among the peculiarly touching incidents that marked the Spanish-American war:

"I wish to make confession that I have implicit faith in God and in the officers and crew of the Texas, but my faith in you is secondary only to my faith in God. We have seen what He has done for us, in allowing us to achieve so great a victory, and I want to ask you all, or at least every man who has no scruples, to uncover his head with me and silently offer a word of thanks to God for His goodness toward us all."

"This was what Captain J. W. Philip said to his officers and men immediately after the great battle off Santiago de Cuba on Sabbath, July 3.

"It was a beautiful afternoon. God's heavens never looked so clear, and the Stars and Stripes never seemed so pure as they did when we lay alongside of the Cristobal Colon, after she had been beached and had surrendered to us.

"We had been engaged in a fierce fight to the death, when these words came from the lips of the same man who had a few moments before given the various orders for attack, and I wish to show to the people of my country what kind of a man Captain Philip of the battleship Texas is.

"I have had the honor of being the chaplain of the Texas since October 19, 1896, so I have been with Captain Philip ever since he took command last October.

"During our first conversation he said: 'Chaplain, I am a firm believer in prayer, and I think it is a duty we owe God to have prayers on board ship every evening.' So when Lieutenant-Commander Harber came to us as executive officer, the captain spoke to me then about having prayers, and I told him I should be very glad indeed to conduct them every evening at quarters, and that custom has been observed ever since.

"The men would be marched aft, and I offered a humble petition for each one, our loved ones, our country, our President, and always closed with an earnest prayer for peace.

"Captain Philip always spoke about the late war, and reminded us that the side that opened fire first on the Sabbath would lose every time; so I was very glad last Sabbath when I saw the Maria Teresa fire the first shot.

"Often during the weary days on the blockade the captain would say something to me about prayer and his unflinching

faith in God. One evening, soon after our second bombardment, we were walking up and down the quarterdeck together—and, by the way, it was after the Spanish had killed him, but I guess they found him a very much alive corpse on Sabbath morning during the fight.

“He mentioned how his wife had felt about him, reading the account of his alleged death, as she did in the papers, but he said: ‘I wrote to Mrs. Philip and said, ‘I am just as safe here as I would be walking up Broadway with you, because God is with us and He is listening to our prayer.’”

“On another occasion he was called on board the flagship, together with the commanding officer of the fleet, for a council of war, and went on board at half-past nine that Sabbath morning. The decision was reached to bombard the forts at two o'clock that afternoon, when Captain Philip spoke up and said:

“Admiral, this is Sabbath. I do not think we should fight to-day. We may be sorry if we do.’ Whereupon the Admiral apologized for even calling them together at all that day, but admitted he had been so pressed he had entirely lost track of the days, so the battle was deferred until the next morning, with the result of no damage to us.

“As a captain, he has been most kind to me, never absent from divine service unless detained on account of duty, as he was always anxious to set his men a good example, and the example had its effect, for my congregations were always very gratifying to me, to have so many men, Protestants and Catholics, meet of their own free will and listen to the simple gospel of Jesus I always tried to give them. I love Captain Philip for his manly stand for the gospel of Jesus.

“When, after the battle, the bugle sounded all hands on deck, I went up, not

knowing what it was for. The captain did not know I was there, and when I heard what he said I was very glad he did not.

“Mr. Harber came to me and said: ‘Chaplain, did you hear what the captain said?’ I replied, ‘Yes, sir.’ ‘A very manly thing indeed to do, and a most impressive sight,’ said he.

“I went in the cabin after the captain had gone there. Holding out my hand to him, I said: ‘Captain, I congratulate you, not alone for your tremendous victory, but for the stand you took after the action.’ His countenance brightened up as he replied: ‘Why, chaplain, I was sure of it when I went on the bridge, for surely God has been with us, and it has been all on account of prayer.’

“This is a glimpse of one of the commanding officers of the United States navy. You see what his faith is. Let me, one of the corps of naval chaplains, ask you just one question, ‘Have you faith to believe? Do things seem dark for you? Has sorrow filled your life? If so, go tell it to Jesus and all will be well,’ and the God who was with us in the battle of July 3 will be with you in all your battles of life, if you have only faith to believe.

“I trust this little sketch will help every one of the many readers of the *Herald* to have more faith in God. The faith of the little child is the faith I would recommend to you all.

“Thanking all of you (and I know there were many) who prayed for the army and navy, because by your prayers you strengthened us when we had to face the foe,

Yours very sincerely,

“HARRY W. JONES, U. S. N.

“*Chaplain Battleship Texas.*”

“*The Lord reigneth.*”

## THE SPIRITUAL LIFE OF OUR YOUTH.\*

A great revolution of sentiment in reference to the place of the young people in the Church's work has occurred in recent years. The time is still within the memories of many when the maxim, although not written above the portals or upon the walls of our sanctuaries, was yet breathed in the very atmosphere of the place, namely, "Young people should be seen and not heard." Thank God, "the acceptable year of the Lord" for our youth has been proclaimed and it is their duty and privilege to be both seen and heard. The Church has suddenly awakened to a realization of the fact that our Lord has assigned a significant work to the young people in advancing His kingdom. Goethe says, "The destiny of any nation, at any given time, depends on the opinions of the young men who are under twenty-five years of age." Had Goethe lived in these times of emancipated and enlightened womanhood he would doubtless have said, "The destiny of any nation, at any given time, depends on the opinions of the young men *and women* who are under twenty-five years of age." No one can nicely balance the industrial, social, political and religious forces of our country and not recognize the young of both sexes as an important factor. The numerous organizations of the youth for religious ends are certainly a criterion for judging their spiritual activity. Let us briefly marshal these forces.

The Sabbath School, the oldest organization for the spiritual training of the young, from being local in its work and aim is now cosmopolitan. The seed sown in Gloucester has germinated and grown until it has become a giant tree. In the

United States alone there are nearly eleven millions of Sabbath School scholars. What a spiritual influence is possessed by this vast army! and especially when we remember that the sole text-book used is the Word of God, "the sword of the Spirit."

The Young Men's Christian Association is another organization numbering a quarter of a million. The Young Women's Christian Association numbers thirty-five thousand. These institutions utilize the principle of the homeopath, "*Similia similibus curantur*"—similars cure similars. Carrying out this idea they employ in committee work and otherwise more than forty thousand young men and young women whose duty is to save others of similar age who are more subject to the temptations of our great cities.

The young people's societies of our country constitute a host of consecrated workers for Christ that can scarcely be overestimated in their influence for good. The Christian Endeavor Society easily leads with a membership of three millions. Their motto, "For Christ and the Church," is far more comprehensive of truth than many realize. It means Christ enthroned in all His mediatorial glory. The Epworth League numbers one million seven hundred thousand of youth. Their motto is, "Look up, lift up"; "look up" to God the source of strength in order to "lift up" a world sunk in sin. The Young People's Christian Union of the United Brethren in Christ has a membership of almost seventy-five thousand. The Luther League of America is an organization numbering sixty thousand. The Young People's Christian Union of the United Presbyterian Church numbers above fifty thousand. There are many other societies with the same object as the ones already referred to which we need not mention.

In noting the spiritual forces controlled

\* Spoken at a popular meeting connected with Synod of the Reformed Presbyterian Church at Walton, N. Y., Friday evening, June 3, 1898.

by the young people we should not forget the change that has occurred in the young men and women attending institutions of learning. A professor in one of our leading universities says, "The student of today is a vast moral improvement over the student of thirty years ago." The "Student Volunteer Movement" is of very recent origin, yet some four thousand students have already pledged themselves to go as foreign missionaries, if there is a call. This movement has been effective in doing much toward arousing a class that has too often been indifferent to the claim a lost world has upon them. These are some of the spiritual forces of the young people. Perhaps it is putting the figures low enough to say (duplicates not counted) that eight to ten millions of young people are engaged more or less in religious work. What a vast power for good this is! The Church must recognize it and use it.

But is the spiritual life of our youth all it should be? With all there is to encourage, there is much that is far from pleasant to contemplate. Especially is there cause of anxiety in reference to the young men of our land. According to the investigations of the National Committee of the Young Men's Christian Association there are only five per cent. of our young men church members. Only fifteen per cent. are regular attenders upon church services. Seventy-five per cent. never attend church at all. Of the five per cent. who are church members three per cent. are said to be careless and indifferent in regard to bearing the burdens incident to church work. From the same authority we learn that young men are the ones who frequent the saloon, the bagnio, the pool room, the theatre and the ball room. The statistics from our state prisons show that seventy per cent. of the convicts are young men. In view of these facts the Church cannot but recognize a low state of spiritual life

among young men. As the companions of our young women are those of a similar age among the other sex the result must be baneful in lowering respect for womanhood and morality in general.

How will the Church grapple with this troublesome problem? How can it turn energy which is at present wasted into channels of usefulness? How can we cultivate and deepen the spiritual life of our youth?

First, make the home a center of religious influence. The family altar is being broken down, even in homes where Presbyterian training and discipline have descended as a blessed inheritance. The early years usually spent in the home are the years when the most permanent impressions are made. It is a divine plan that parents shall thus mold the lives of those committed to them that these lives shall ever after tell for righteousness. The coin shows perfectly every elevation and depression of the die because it was stamped when the metal was in a molten condition. It is not different with the child-mind, which is in the hands of the parent as plastic clay in the hands of the potter. If impressions sufficiently deep and definite are to be made, it must be when the mind is especially susceptible to them. The home influences are therefore all important in shaping the character.

Secondly. Make the Sabbath School a distinctly saving institution. The aim of Sabbath School instruction is primarily the salvation of those who are taught. Frequently as teachers we study the lesson thoroughly, and thus have the mind preparation necessary to impart saving truth. A heart preparation is also needed. This can be obtained by prayer and meditation upon the value of the souls committed to one's charge. Too frequently there is little thought of the end to be sought. The end is thus subordinated to the means.

The teacher that leads the scholars to make a decision for Christ in youth has saved them from the possibility of their straying away into a careless, indifferent, dissolute life. May God help us to teach that we may save souls, not that we obtain a name as a Bible student!

Thirdly. Organize junior societies that will serve as a connecting link between the Sabbath School and the senior society. It makes little difference as to the name if only the aim be sufficiently distinct. A vast number of young people, especially boys, fall away from church influences between the ages of thirteen and eighteen. It is the period of self-confidence, and consequently the time when most susceptible to temptation. It is the time when they are in the rapids, and if the Church does not provide a pilot to guide them into safe waters the world will not fail to provide one to steer them into the maelstrom of sin. The junior society, under the care of a devoted and wise superintendent, is one of God's means to hold the young people in this crisis in their lives.

Fourthly. Encourage personal study of the Word of God. Let it be studied devotionally. We frequently study it doctrinally and thus feed our minds but obtain no spiritual meat for the soul. Let the Scriptures be searched to learn what personal message the Holy Spirit has to convey. This will lay the foundation of a character that will always depend on a higher source of strength than self.

Fifthly. Ever draw nearer to Christ. As we draw near to Him He draws near to us. As the woman received virtue by merely touching the garment of Christ, so we are strong to labor and resist temptation when we as young people come in close contact to His person. When the giant Hercules fought with Antaeus he was at first unable to conquer him, because every time his antagonist touched his mother earth his

strength was doubled. Hercules learning this lifted his formidable enemy from the ground and held him aloft until he squeezed the life out of him. The young Christian in his fight with the giant, Evil, is undaunted and invincible when in touch with his Saviour. Separated from Him, failure and ignominious defeat are sure to follow. Let there be, therefore, a complete separation from all that is sinful or questionable in its nature and an earnest effort to live ever in the sunshine of Christ's presence.

C. McLEOD SMITH.

*Ray, Indiana.*

#### THE WORK OF MINISTERS.

We have every reason to believe, without exaggeration, that the amount of writing done each year by the pastor of a large parish, having two sermons to prepare and few exchanges, is surpassed in the amount produced by no author; that the number of parochial calls made, all requiring tact and sympathy, equals that of a physician in good practice; that the amount of general advising done, touching schools, property, quarrels, questionable action, and a thousand things, equals that of a lawyer with a fair business; and that the other duties, school visiting, lecturing, writing articles, making brief addresses, serving on committees, and doing "everybody's work," would employ another man still, not to speak of the student function, that which makes our clergymen the best patrons of our bookstores and the most thorough readers of our best books. Few people ever know of these things; fewer will stop to think of them.

The hardest part of a clergyman's life, as it is of an editor's, is the necessity of producing, without the time to produce. Good thoughts, whether in the paper, the volume, or sermon, need time to grow up leisurely, to mature in a calm restfulness, and to be produced when, and only when, they are

so ripe that they need expression. Once in awhile we hear a sermon which we know is the fruit of leisure; it must have grown to be the rounded balanced thing it is. We feel instinctively that such a paper could not have been thrown off at the rate of two a week, with a hundred other distractions and cares added thereto. But there are few or no other ministers who can give their people this kind of fare; college professors may, but whether happily or unhappily, our clergymen cannot; they must write on the jump; Sabbaths whirl in amazing swiftness, and the weekly grist of thought, sensibility and reflection must be ready.

If it were not too delicate and personal a matter, we could write freely regarding the tremendous strain upon editors, but that is foreign to our present task. We merely want to indicate, from our point of view, what we think the public should expect and demand from the ministers of religion; how forbearing men should be to a class of educated gentlemen, who, although obliged to wear clothes which do not show the stains of labor, are among the most intense and unwearied workers amongst us.—*Hartford Courant*.

#### THE BIBLE PUTS IT FIRST.

The first message at the birth of Christ was a missionary message.—Luke ii. 10.

The first prayer Christ taught men was a missionary prayer.—Matt. vi. 10.

The first disciple, Andrew, was the first missionary.—John i. 41.

The first message of the risen Lord to His disciples was a missionary command.—John xx. 21.

The first Apostolic sermon was a missionary sermon.—Acts ii. 17-39.

Christ's great reason for Christian love was a missionary reason.—John xiii. 25.

—When God is first in the hearts of His people, all the money needed to carry on the missionary operations of the Church will be laid at His feet.

Christ's great reason for unity was a missionary reason.—John xvii. 21.

The first coming of Christ was a missionary work.—Luke iv. 18-21.

The second coming of Christ is to be hastened by missionary work.—Matt. xxiv. 14.

Our Saviour's last wish on earth was a missionary wish.—Matt. xxviii. 19.

And the last wish of the parting Saviour should be the first wish of His returning children.

Put it first—the great commission.

Put it first—the great command.

Put it first—our "standing orders."

Put it first—on sea and land.

Put it first—in every parish.

Put it first—in every heart.

Put it first—don't put it second.

God's own Bible is our chart.

Put it first—the dawn is breaking.

Put it first—the day grows bright.

Put it first—the tide is turning.

Put it first—for right is might.

Put it first—though others mock us.

Put it first—where'er we go.

Put it first—and rally round it.

First to friend and first to foe.

Put it first—'twill draw us closer.

Put it first—'twill banish strife.

Put it first—the rest will follow.

Put it first—'twill bless our life.

Put it first—where Jesus put it.

Put it first—'tis God's own plan.

Put it first—and "No surrender."

Put Christ's missions in the van.

—*C. M. Gleaner*.

—The writer of the above is a young clergyman, son of a bishop. Since writing this, he has been accepted by the C. M. Society as a missionary.—

## EDITORIAL NOTES.

—*There seems to have been unusual delay in the delivery of OLIVE TREES for September. The paper was mailed in New York, as the Postmaster's receipt shows, on the 3d day of the month, yet, owing to some unexplained irregularity in the postal service, packages addressed to places within five and twelve hours of the city did not reach their destination for ten days or a fortnight. In not a few instances the paper had not been received up to the date of writing this notice. It will not mend matters, however, to complain or find fault. To every subscriber who informs us that the September number failed to reach his address, a copy will be mailed at once.*

—The accompanying cut is a good picture of the little iron chapel at Larnaca, Cyprus. The building to the right is the house in course of erection as a home for the American missionary and his family, with apartments fitted up in the first story and basement for reading room, Bible depository, etc. As far as possible the labor

of Armenian refugees has been employed in preparing the lot and putting up the building. The money contributed by friends in this country and in Britain for their relief was not given in charity, but paid out as wages to men who were willing to work, and in this way provide food for themselves and their families. Thus every

dollar has accomplished two objects—it has fed the hungry and helped to establish a center of heavenly influences in a community needing the light, life and liberty that only Protestant Christianity can secure.

The building is not yet complete. It needs windows and doors, and a great deal of work must be done inside before it will be tenantable. Who will give the windows? Who will finish a room? Mr. Easson has contributed very largely of his own means to provide a house, not for himself, though he expects to occupy it for a



time, but for the Church. OLIVE TREES will gladly mail to Cyprus at once a draft for \$500, the offering of one or five or ten persons who may wish to have an interest in a valuable piece of mission property. An exact estimate of the amount required to finish the building cannot be given, but if a thousand or fifteen hundred dollars more than shall be needed are contributed for that purpose, the money shall be honestly used for gospel work on the island. Read what is reported on pages 294-6 as to the way in which God is blessing the brethren there, and take courage. Every dollar shall be sent out as an evangelist.

—The return of Rev. J. Boggs Dodds (see p. 292) will leave the Mission in Northern Syria without an American minister. Arrangements will be made to meet, as far as practicable, the spiritual necessities of the converts, through the preaching of licentiates and social prayer meetings. But a Mission is not properly manned, and cannot be expected to render efficient service without the constant oversight of a wise and faithful pastor. The necessary retirement of laborers, now and then, from the field is the voice of God reminding the churches that these ministers are liable to be taken away permanently. Even good men die.

At the last meeting of Synod the Board of Foreign Missions was authorized to send out certain laborers "as soon as they can be secured and the funds supplied." That clause, "the funds supplied," is the one obstacle in the way of sending another minister to Syria. There are consecrated licentiates ready to go, talented and devoted young men, called of God. Some of them have already expressed a desire to devote their lives to preaching the gospel in the regions beyond and furnish abundant evidence of fitness for that service. But no step forward can be taken because the Treasury is overdrawn.

As it seems to us the action of Synod was a great mistake, revealing a strange want of that confidence in God which is essential to success in any enterprise. He is calling for laborers, and His professing Church, through its chosen representatives, refuses to send them into the field. This is virtually saying to the Redeemer that we will not do His will, because we do not see the end from the beginning, and cannot trust Him.

—Dr. S. A. S. Metheny and family left New York to resume his labors in connection with the Tarsus Mission, Thursday, Sept. 29th. They sailed on the steamship Bremen for Port Said, via Southampton, England.

—A recent letter from Mr. T. G. Graham, of Olathe, Kan., inclosed \$28.85, which will be appropriated according to his instructions. Twenty dollars will be sent to Miss Wylie, of Latakia, Syria, to aid in the education of a girl, an anniversary memorial of the death of his daughter Maud. The balance will be employed to continue Maud's subscription and that of Mrs. Maggie F. Graham to the salary of the Young Women's Missionary.

—The following contributions toward the salary of the Young Women's Missionary for a sixth year were not reported in previous acknowledgments:

Mrs. Maggie F. Graham . . . . .	\$5.20
Miss Maud Graham (deceased) . . . . .	3.65
Miss Jane M. Edgar . . . . .	5.20
Mrs. R. M. Moore . . . . .	3.65
Mrs. W. A. Snair . . . . .	3.65
C. E. Society, of Evans, Col., Con- gregation . . . . .	12.00

The Treasurer's receipt, printed on the last page of this number, shows, when compared with that of the previous year, a large falling off in the special contributions of the young women of the Church. Probably they have decided to send their money direct to the general fund rather



than let the public know that they are endeavoring to support their own representative in the foreign mission field. OLIVE TREES is very proud, however, of the names that appeared in its columns last year with special offerings for this purpose.

—Since last report one contribution has been received towards the salary of the Elders' Missionary for a fifth year—R. D. Scott, \$3.65. The receipt on the fourth page is for money contributed by the twenty elders whose names are inscribed on a Roll of Honor in OLIVE TREES for 1898, and only represents a fraction of what they give for the missionary operations of the Church. Their four hundred and thirty-one brethren in the Eldership are evidently determined not to let anybody know the amount of their offerings.

—In the September issue of OLIVE TREES it was announced that Rev. Samuel McNaugher, of Boston, Mass., had been elected at the Nashville Convention a Trustee of the United Society of Christian Endeavor and a member of the Executive Committee. We are very glad to learn that Mr. McNaugher has accepted these appointments. "It will be my earnest purpose," he says in a private letter, "to do all I can to advance the cause of Christian Endeavor, and at the same time to bring forward the great truths of our denominational life. I am proud to be accounted worthy to represent the Reformed Presbyterian Church among the sisterhood of churches, and in every way practicable her position shall be magnified."

—"The Reformed Presbyterian Synod of America, at its meeting . . . declined to accept, on behalf of its young people, the invitation of the Young People's Union of the United Presbyterian Church to the young people of the R. P. Church to unite in their annual convention, as uninspired

hymns and instrumental music would be used in the convention."—*R. P. Witness (Scotland), September, 1898.*

Who is responsible for this statement? The U. P. Church, neither in its annual gatherings of its young people nor in its religious services anywhere, uses "uninspired hymns." The publication of this untruth is a slander on a church that is as exclusively Psalm-singing as our own.

—The Fleming H. Revell Company, New York, Chicago and Toronto, has laid on our table the following books:

*Fellow Travelers. By Rev. Francis E. Clark, D.D. Price, \$1.25.*

This is in many respects a very attractive volume, not a connected story of travel, but simply sketches and impressions of men and scenes. As the journey of 40,000 miles that it describes was undertaken in the interest of Christian Endeavor, it necessarily contains much about Christian Endeavor in foreign countries that all who are interested in this great movement will be glad to learn. It is restful reading, and at the same time stores the mind with new facts and incidents.

*Everyday Life in Korea. A Collection of Studies and Stories. By Rev. Daniel L. Gifford, Eight Years a Missionary in Korea. Price, \$1.25.*

The author characterizes his book in the preface as "a series of pictures of life in Korea—life in the olden time, as history has presented it; modern, everyday life, as the Westerner living among an Oriental people sees it; life as it is affected by the work of the Christian missionary; and, finally, the life of the missionary himself." The closing chapter on "a remarkable forward movement" in Pyeng-yang, supplying as it does a fresh illustration of the "gospel, the power of God unto salvation," is worth the price of the volume. It gives new courage and strength.

*John G. Puton, Missionary to the New*

*Hebrides. An Autobiography, Edited by His Brother. . . . Price, 50 cents.*

This is Volume III. of the famous Autobiography published some years ago, and read with thrilling interest by multitudes. It carries the life story of the beloved Dr. Paton forward to the present year, and tells of the work that has employed his energies during the twelve years that have elapsed since the publication of the original book. It also contains an historical note and an account of the progress of the gospel in the New Hebrides. Judging from the applications made to us by individuals and missionary societies for the very information it supplies, we predict for this supplementary volume an immense circulation in America.

*Missions and Politics in Asia. By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions. Price, \$1.*

This book contains a course of five lectures on Persia, Southern Asia, China, Japan and Korea, delivered to the Faculty and students of Princeton Seminary in February, 1898. The lectures read just as Mr. Speer talks. Every paragraph reveals a man on fire with love to Christ, thor-

oughly persuaded of the truth as it is in Jesus, and always ready to give an answer to every one that asks for a reason of the hope that is in him. We can well believe, in the words with which the author closes his preface, "that they are at once the fruit and the ground of the conviction, vindicated by the obvious facts of history and of life, that Christ is the present Lord and King of all life and history and their certain goal." Every one interested in the evangelization of the world should have the book, and the low price puts it within his reach.

*Agatha's Unknown Way. By "Pansy" (Mrs. C. R. Alden), Author of the Prince of Peace, etc. Price, 30 cents.*

The name "Pansy" will carry this touching little story of missionary guidance in many a home without any other recommendation.

*Saint Paul, an Autobiography. Transcribed by the Deaconess. Price, 25 cents.*

We do not know who the "Deaconess" is, but we are sure she might have employed her time to better advantage than by transcribing these recorded utterances of the great Apostle. If any of our readers has 25 cents to spare, we recommend him to buy a pocket New Testament, where he will find this life story in its true setting, rather than purchase this detached and abridged edition.

New York, Sept. 21, 1898.

Received to-day, through OLIVE TREES, the sum of Three Hundred and Four Dollars and Sixty-five Cents, being the contribution of the Young Women of the Reformed Presbyterian Church toward the salary of their missionary for a sixth year.

Also received through the same channel, from the Elders of the Reformed Presbyterian Church, the sum of Ninety-three Dollars and Thirty-five Cents, toward the salary of their missionary for a fourth year.

\$304.65.

93.35.

Wm. T. Miller  
Shear

FOR advertisement of Revised Psalters, see HERALD OF MISSION NEWS for the Year 1897, 3d page of cover.

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