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H. M. SONKERRILL
 EDITOR
 NEW YORK

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OLIVE TREES

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

No.

MAY, 1899.

5.

QUESTIONS OF THE HOUR.

CHRISTIAN DEBTORSHIP.

Rev. J. G. Reed, Princeton, Ind.

"I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." Rom. 1:14.

Paul was a humble man, and among the many lowly things which he says of himself is this, "I am a debtor." It is quite common to send due bills in letters, but not so common to send an acknowledgment of indebtedness.

Paul's indebtedness was in spiritual things. He would like to pay his debt if possible. He would impart unto the Romans some spiritual gift.

Paul writes this letter from Corinth, a Greek city. The Greeks divided the world into two classes—Greeks and barbarians. By this term barbarian they did not mean such reproach as would now be understood by the term. They meant simply non-Greeks. And as the Greeks claimed a kind of monopoly of wisdom, they called themselves, or any one who possessed Greek learning and culture, "the wise"; and all who were without this learning and culture were "the unwise." So that in the use of these terms Paul tells us that he is indebted to the whole human race. No difference to what nationality they belonged or what degree of learning or morality they possessed, he owed a debt to all.

It is Paul the missionary who makes this declaration. It is a man with broad ideas on human brotherhood, and a man who has

heard and accepted the commission of his Saviour, who has said, "I am a debtor" to the whole human race.

* Next Sabbath is the day on which Synod asks the Church for a collection of \$15,000 from her 10,000 members for the support of her foreign mission work. There are missionaries who have acknowledged their indebtedness to humanity for Christ's sake, and have gone to minister the gospel to those who have never heard it. But the missionaries are not the only ones in debt. "How shall they preach except they be sent?" It is the whole Church's duty to send and support the missionaries. Every church member is as truly indebted to humanity as the missionary. If you and I have the same spirit of humility and of devotion to our Saviour which Paul had, and which the missionaries have, we will be saying to-day with Paul, while we contemplate this verse of Scripture, "We are debtors to all humanity." And if the grace of God is in our hearts we will come to church next Sabbath prepared to offer unto God not copper, nor nickel, and many of us not even silver coins, but gold coins or bills, and thus we will discharge a part of the infinite debt we owe. My mention of coins is not to discourage any from giving who, in giving a small amount, are making real sacrifice; for the Saviour says that the widow who had cast in her two mites into

* This sermon was preached the last Sabbath of November.

the treasury had cast in more than they all, for she had cast in all her living. But while there may be a great deal of difference in the amounts we are able to give, none are exempt from the debt.

We take for our subject to-day *The Debt We Owe to the Cause of Missions*

We are not at liberty to say, I can give if I want to; if not, I am under no obligation. We are, every one of us, under obligation. There is not a church member here to-day who can say, "I will give nothing to the cause of missions," unless he means to basely repudiate his just debts. Are we humble enough, have we enough of the Master's spirit, to say, I own the debt; I will pay?

We are debtors:

I. On the ground of human brotherhood.

Suppose the case of a family of brothers and sisters. They have all grown to mature years, and they branch out, each one doing for himself or herself. Some of them are more highly gifted than others. Some have had better opportunities of preparation for life than others. As they go their several ways, some are more favored by Providence than others, and some improve the opportunities they have better than others. As a result of these differences, some become well to do, or even wealthy, while others become almost distressed with poverty. We see a measure of such difference in every family.

What would you think of a brother in easy circumstances who would knowingly allow a brother or a sister to be in actual want of the necessaries of life? Would you, while you had a single loaf of bread to divide, see a brother go hungry? He may have had as good a chance as you, his want may have come through his own improvidence, idleness or dissipation; but no difference how unworthy, you would do what you could to relieve his necessities.

And you would feel that you owed it to him to do so because he is your brother. You would feel mean, and the world would shame you if you did not. This obligation is not felt simply because we have been trained to it, but it is an obligation which God has impressed upon our natures. When Cain had failed to do a brother's part, but, on the contrary, had slain his brother, and the Lord inquired of him in regard to his brother, Cain asked, in affected surprise, "Am I my brother's keeper?"

God did not answer the question. Cain knew the answer too well himself. God simply and solemnly said, "The voice of thy brother's blood crieth unto me from the ground." Cain knew he was his brother's keeper.

Now, if this is true of the recognized obligations of the different members of a family to one another, it only takes a little broader conception and a more far-reaching love to see that all mankind is a brotherhood, and we are under obligations to every member of the human family. Every member of the human race is a descendant of the same father.

As in the case of the members of a single family, time and circumstance have brought about great differences. Some have not been talented; they have not all had the same opportunities; they have not all improved the opportunities they had alike well. Providentially some have been more favored than others. In consequence to-day we see some lands enjoying a much higher civilization than the Greeks had, while others are still in the dense darkness of barbarism. But they are all our brethren, and we are bound by this brotherhood to minister of the things God has given us to those who are in want of these things. When the man fell among thieves on his way to Jericho, and was left for dead, the priest and the Levite of his own countrymen, when they

saw him, basely ignoring the debt of brotherhood, passed by on the other side, while the Samaritan, with hatred of the Jew in his nature, but with the love of mankind in his heart, with considerable sacrifice to himself, ministered to the suffering man's wants, and thus proved himself the true neighbor or brother of him who had been unfortunate. And if we refuse to sacrifice ourselves in order to supply the wants of unfortunate and dying fellow-men, we are basely repudiating the debt we owe to humanity, and we are not worthy of a recognized place in the brotherhood of man. And more than that, if we deny the obligations of human brotherhood, we also deny to ourselves the benefits of God's fatherhood. "If we love not our brother whom we have seen, how can we love God, whom we have not seen?"

In temporal things men of the world recognize the debt of this brotherhood, and when there is famine in Ireland, India, Armenia or Cuba, the whole civilized world liberally responds to the call for help. But besides the need of material help, the Church being possessed of spiritual gifts, through divine grace, and knowing their infinite value, is called upon to respond to the Macedonian cry, "Come over and help us" in spiritual things.

In many parts of the world there is spiritual famine. Men are dying, dying eternally, for want of the gospel. Your brothers and mine are dying. Their souls are going down to everlasting ruin. What sacrifices are we making to save them?

Here we are enjoying many unneeded luxuries. We are working and worrying so as to leave a large legacy to our children. Here we are fussing and fuming about the ways and means in which our gospel dishes are served up. And all the while we think little about the millions of our brethren who haven't even a little gospel soup to nourish them. What are

we going to do next Sabbath to liquidate our unpaid debt to our brethren in Syria?

II. On the ground of Christ's command.

Paul was an apostle of Jesus Christ. An apostle is "one who is sent." He was an appointed ambassador sent forth by Christ to bear a message concerning the affairs of His kingdom, and thus necessity was laid upon him. He was directed by the Spirit of Christ from place to place, and wherever he went, there he proclaimed the King's message of salvation. When he was at Athens he paid his debt to the Greeks. When he was cast upon an unknown island he paid his debt to the barbarians. And he suited his message to each.

Christ's command rests upon the whole Church, "Go and disciple all nations." This is Christ's marching order to every regiment and company in the Christian service. He is our Captain. He has a right to command. We owe it to Him to obey. He has graciously bestowed the gifts of His love upon us. We are enjoying the rights and precious benefits of His kingdom. And He has called on every one of His subjects to enlist in his service. And His instructions are, "Go into all the world and preach the gospel to every creature." The command is clear, comprehensive and definite. Much of "the ways and means" is left to our discretion. But the end is made clear.

When the war with Spain broke out the order sent to Commodore Dewey was to go and capture or destroy the Spanish fleet. Recognizing his obligations to his country, and his superiors who issued the command, he went, and did what he was told to do. Such should be the response to Christ's command.

And we see in Christ's own work and the wording of His command how broad the field of duty is. Christ came, not to save the Jews only, but all races of men. He came to save the lost, regardless of their

lineage. In His humanity there was a mixture of Gentile blood in his veins. He ministered to Jews, Samaritans, Romans, and Syro-Phœnicians. Publicans and sinners found in Him a friend. And Peter and the Church learned that "in every nation he that feareth Him and worketh righteousness is acceptable to Him." And so we find in the terms of the commission the universal intent of the gospel. "All nations." "Every creature." To all the wide world, then, we owe a debt, by reason of the Saviour's command.

In loyalty to Him, then, let us meet the obligation which His command places upon us.

III. More specifically, we are debtors to this particular cause of missions on the ground that it is our special field.

I do not mean "special" among the different fields occupied by our own Church, but the general thought that all the fields where the work is fostered by our Church have a special claim upon us.

Paul was in a special sense a debtor to the Greeks and the barbarians, who were not Jews, because he was specially set apart as the apostle to the Gentiles. That was his special field of work. Therefore he was under special obligation to the Gentile nations.

So I say we are debtors to the special cause of foreign missions to which we contribute next Sabbath, because it is the work for which we as a Church have assumed the responsibility. It is our field because we, under Providence, have taken possession of it. Therefore we owe a debt to it. The Church has invested money in that field in the way of buildings and in work already done. The Church has sent her missionaries there, and they have fitted themselves for the work, and the Church has promised to support them. Much precious seed has been sown there—the seed of gospel truth and the seed of conse-

crated lives, seed that has already fallen into the ground and died—and this seed-sowing gives a sure promise of a harvest. Woe to this generation of the Church if she fails to gather in the fruits of what the preceding generation has planted.

What would you think of a business man who would invest largely in some line of business, and would spend a great deal of money in putting that business in good running shape, and just when it promised to bring in large returns he should neglect it, give his attention to side issues or to the business of some other man? Would it not be the worst kind of business folly? Does he not thereby repudiate a debt he owes to a successful business venture?

We as a Church will be guilty in the very same way if now, when the Syrian Mission has become thoroughly established, and the work has widened out, and the confidence of the people has been won, we should in any measure neglect its support. We owe it to the investment we have made, and to the success now promised, to give liberal support, and not allow the work to be crippled, as it has been the last few years, for want of needed funds.

We owe it to the memory of those faithful men and women of God, whose dust now lies buried in the little graveyard by the Mission Church, to carry on the work for which they gave their lives. We are under obligation to gather the harvest of their consecrated lives and labors. No husbandman would sow his crop and watch and tend it until ready for harvest, and then not gather it.

We are spiritual husbandmen, and if we are anything like as wise as the children of this world we will gather in the harvest of souls made ready. Other men have labored. We have entered into their labors. We would dishonor the faithful dead if we failed to gather the fruit of their toil.

We owe it to the earnest workers now in the field to support them in their efforts. It must be very trying to them, when they leave all to serve their Master, and endure the hardships and privations, and meet the discouragements and difficulties of their work, to find the Church at home is not backing up their efforts, but are getting farther and farther behind; and when they see so many opportunities of enlarging the work, they find that the state of the treasury demands the narrowing of the work instead. Many and many a child who sought entrance had to be turned away from the schools, children whose souls were unsaved, children who were capable then of receiving impressions, which cannot be made in after years when calloused by sin. Our missionaries wept when they turned the little pleaders from the door, saying there was no room for them, and the reason there was no room was because we of the Home Church closed our hearts and purses. And the tears of the missionaries were not unaccompanied by their own practical help. They are doing a large part in carrying the burden. If the whole Church would give as liberally as the missionaries all the treasuries would be full, and there would be a surplus.

But you say it is hard times. Yes. Perhaps the reason is because the Church has been robbing God. The divine suggestion is, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." But as long as I see people well fed, and well clothed, and well housed, and well warmed, and besides many of them buying farms, or building fine houses, or buying new buggies and expensive machinery, and paying insurance policies, and all that kind of thing, it will

be hard to convince me that they are not able to give liberally to the Lord yet. Of course, if we take out all these other things we may want, first, there won't be much left for the Lord. But we should remember the debts we owe to the Church's work.

And I believe we owe it to the Church in the proportion in which she asks it for the different schemes. I think it is a species of insubordination or of disrespect to Synod's authority to have our pet scheme, and give to that and rob other worthy causes of their support. We owe it to the Church to support all her schemes as in her wisdom she judges their respective needs. She is in a position to judge better of these things than any individual. We owe a debt to all these fields because they are in a special sense our fields.

IV. We are debtors on the ground of the trust committed to us.

We are under obligation to give simply because we have that which we can give. The fact that we possess makes us debtors to those who do not have. If two boys are together, and one of them has an apple and the other has none, does the boy who has the apple not owe a share of it to his fellow? I think you would teach your children that he did.

Well, God has given to us many blessings—life, health, opportunity, talent, wealth, and the possession and appreciation of spiritual blessings. But He does not give us these things for ourselves simply. They are not, they never became wholly our own. They are simply a trust committed to us, which we are to use for the highest good, in the way that will serve the Master best, so that when the Master comes to require at our hands the things committed to us, we shall have something good to show as to the way we have used it. We have no right to these things simply to serve ourselves with. We should use them for the service of others—Christ's

needy ones. Use them in the same way in which Christ Himself would have used them if He had them. The fact that we have these things, and there are others who do not have them, obligates us to make them partakers with us. "Freely ye have received, freely give," is the divine command.

But how much of it shall we give? *Every cent of it* if Christ requires it, if measured in cents. Not a penny is our own. Christ said to the young man, "Go and sell *all* that thou hast and give it to the poor." He held his possessions higher than his Master's will, and because he was not willing to give up what did not belong to him he went away without salvation. The widow cast in her two mites into the temple treasury, and it was all her living. Another widow, long before this, was called upon to bring her last cake of meal to the man of God. Many in the early Church sold all that they had and cast it into the Lord's treasury, and they seemed to get along well and the Church prospered in those days. But God does not often require us to actually give up all in that way. Ananias and Sapphira pretended to give all, but did not. Peter asked them why they had attempted to deceive, and said, "While it remained was it not thine own?" They were not under necessity of giving it all. They were punished for lying, not for illiberality.

But there is clearly set forth in the Scripture the law of the tithe as the minimum of what we ought to give of what has been intrusted to us. There were thank-offerings and sacrifices over and above that amount, at the freedom of the giver, but that much at least is required. Our persons, our families, the nation, and our business justly claim each their portion. But these claims should never cut off the portion due to Christ's work.

I pray you may all become tithe-payers. Know that you pay that much, at the very least, and then pay as much more as God prospers you and gives you a willing heart. Remember that we are only stewards of the things that belong to God. The trust committed to us places us in the position of "debtors."

V. We are debtors on the ground of our own promises.

Human brotherhood, the command of Christ, the claims of the Church, and the trust committed to us, place us under obligation, whether we recognise it or not. But when we acknowledge the debt and promise to pay it the obligation becomes stronger. That is what we have done. We have professed loyalty to Christ, we have taken Him as our example, and have promised obedience to Him. We know by His example and precept that we are debtors to humanity on the ground of brotherhood. We have promised to obey His commission. We have vowed loyalty and support to His Church, and we have promised faithfulness to the trusts of our stewardship.

Are we men of our word? Will we do what we promised? Are we honest and true to our fellow-men, who we fear would disrespect, and perhaps denounce, us if we were not honest, but are not afraid to break our word with God? Do we shudder to think of robbing men, but care not to rob God? Let us "pay our vows before the Lord."

I do trust that the God of all grace will open our minds to see, and give us humility to acknowledge that we are debtors, large debtors, to the cause of foreign missions, and that He will give us grace to pay the debt.

It is not for me to judge you, nor for you to judge me, nor for one to judge the other, what each ought to give. We each know our own circumstances best. But while we may not judge, know that "Jesus sits over against the treasury," and He will judge each one of us.

And we are not to measure ourselves by others, to give as we think they do. But let each man know his own duty and do it. And while it may not be our business to know another's debt, it is our business, each one, to know how much or the least we ought to give; not guess at it, but know it with the greatest certainty possible to careful business methods and honesty with God.

"Give as you would if an angel
Awaited your gift at the door,
Give as you would if to-morrow
Found you where waiting is o'er,
Give as you would to the Master
If you met His searching look,
Give as you would of your substance
If His hand your offering took."

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—Our readers will be glad to have a word or two from Miss Mattie R. Wylie:

. . . There seems to be very little to write, our work being so routine, day in and day out the same almost, "precept upon precept, line upon line." We had a little change a couple of weeks ago, occasioned by a visit from Dr. Metheny with his wife and little boy. Friends who had known him when he was a child were delighted to see him, and the more so because he remembered so many of them. So we were constrained to devote a part of each day to visiting and recreation along with graver duties. He and Dr. Balph performed some critical surgical operations. One was that of a young girl in which we are all interested. She is an only daughter and her father is in comfortable circumstances. Her father and mother with other relatives came to witness the operation, which could not of course be allowed, and Dr. Balph sent the ladies upstairs to Mrs. Balph and Mrs. Metheny to take care of.

. . . The mother was trying hard to control herself, a thing that few Syrian women ever try to do. But she was trembling all over. Mrs. Balph proposed that I have prayer with them, to which they all willingly assented, and afterward the mother was more calm. The operation was successful and the girl is almost well.

The same week a little Ansairie boy died of heart disease, quite unexpectedly. He had not been in the hospital very long, but Miss Dodds had been teaching him about the Saviour. When he became short of breath it was observed that he wanted something. The native nurse came, but he shook his head and kept looking round until Miss Dodds came, when he put his

hand in hers and kept it there until he breathed his last. May we not hope that she will meet that little boy in Heaven?

School work moves on pleasantly. Most of the girls are well again and studying diligently. Even though I am kept closely confined to the school, now that I am alone, yet I try each week to make a few visits to the sick. There are always opportunities for religious conversation.

In a letter dated about a week later Miss Maggie B. Edgar writes:

. . . At this time I can think of nothing that would be of special interest to the Church. Incidents that have been of interest to us have been rather discouraging than otherwise. Our teacher at Melki has not been acting in a satisfactory manner for some time. While he teaches well, his influence has not been what it ought to be, and his resignation has been accepted. The pity is Melki is left without a teacher and we have none to give them. One of my boys was taken out of school the other day. He has catarrh and has been under the doctor's treatment, but his mother thought a Fellah doctor in the village could cure him, and she would not be satisfied unless he went with her to him. He had united with the Church at our last communion, is quite a young boy, and needed more instruction and training before he was thrown among the temptations of village life—at least so it looks to me—but the Lord can and will take care of him if he is one of His own. But I hope you will not think from what I write that I am discouraged. I am hopeful for some of my older boys that they will yet give themselves to Christ. Some are quite thoughtful and give me reason to hope that God's Spirit is striving with them.

I do hope Mr. Stewart will be able to

return as early as he thinks of. I am very sorry to hear of his father's illness. He could not expect that his parents would be long left to him, but whether his coming is delayed or not, these events will make it harder to come away and leave home friends.

SUADIA, SYRIA.—A private letter from Rev. S. H. Kennedy, of Antioch, dated March 11, brings news from Suadia and other points:

Last Saturday afternoon I rode down to Suadia to spend the Sabbath with the people. I preached in the forenoon to a fairly good audience. My brother-in-law (Rev. J. Boggs Dodds) before he left had asked me to visit Suadia as frequently as I could during his absence. And I have been trying to go down once a month. I found that the work was getting along very well indeed. Of course Miss Cunningham is very busy, but she does not mind that. The schools are much better than I ever saw them before.

I heard a very interesting story from Miss Cunningham and teacher Mokhiel about a young man, Simaan by name, who has been attending the services quite regularly during the last two or three months. Last summer the Greek community in Suadia had a new set of Icons prepared for their churches, and this boy refused to go to the consecration service, giving as his reason that it was unlawful to worship pictures as the Word of God condemned such worship. He had been a pupil in the school for one year some five or six years ago and had not forgotten the truth he had learned. As I have said, he has been coming to the gospel services for the last few months; and it may be that his is an instance of the bread which had been cast upon the waters returning after many days. We are seeking that he may be led to a saving knowledge of the Lord Jesus Christ. I had a talk with him after the

morning service last Sabbath and encouraged him to read and study the Word diligently.

Since the beginning of December last (1898) I have conducted five services in Alexandretta, and have been quite pleased with the audiences I was able to get together on such very short notice, as I did not get to the place till late Friday evening. I believe that good work could be done in that town and that something ought to be done for it, as there is no gospel work being carried on there. Yesterday afternoon I heard from one of our own people who had returned from work there that there was a Mormon elder sowing his tares in the city, confining his attention chiefly to the Armenian Protestants who are there for work and are as sheep without a shepherd. I understand that the Mormons have succeeded in perverting some twenty-five persons in Aintab. This elder, who is now in Alexandretta, was in Batias, a village on the hills above Suadia, for eight or ten days, and I understand that five families have signified their willingness to become Mormons. One of these, the person with whom he lodged, has already been trying to get a second wife. From this it is plain that, if the Mormons don't teach polygamy in the United States or in England, they do teach it here.

MERSINA, ASIA MINOR.—In a recent letter to Mrs. Sommerville, Miss McNaughton writes:

We have more Fellaheen children in school this year than usual. I want to tell you about one of the little Fellaheen boys. I saw him crying, and asked him why he was crying. He said he wanted to go home; that he loved me and the school, but he must go home to his grandfather. I said: "Does your mother want you to leave school?" "No," he replied; "she wants me to be in school, and grow up a good man, but my grandfather does not,

and I want to be like him." His mother came to see him a short time ago. She wanted to see how we lived. She had heard that we lived entirely under the ground. I took her all through the school, and showed her everything—where her son slept, ate, studied, etc. She was somewhat surprised to see everything "so nice," as she expressed it, and that she had not been under the ground at all. I took her to my room, and showed her some scrap-books sent out by the Parnassus Mission Band. She was much pleased with the picture of the parting of Naomi and Ruth. When I asked her if she knew the story of Naomi and Ruth she opened her eyes in amazement and said: "No. What is it?" She listened very attentively while I told her the story, and when I had finished she said: "Oh, how nice!"

. . . I wish you could see my boys and girls. I think they look as well as the schools we had at Latakia when you were there.

CYPRUS.—A letter from Rev. Henry Easson, dated March 21, brings good news:

Our communion season is over, and our hearts were rejoiced by an addition of seventeen to the membership of the church. Seven of them were members of the Congregational mission churches in different parts of Turkey, and the other ten joined us by profession of faith in Jesus, and sat down for the first time at the Lord's table.

Several others asked to join us, and passed very good examinations, but they could not as yet see their way clear to accept our position on Psalmody, and were not admitted.

We had expected a man and his wife from the Roman Catholic Church to join with us, but the wife could not see why she should be baptized, and so did not come forward, and the husband thought it would be better if he waited a little longer

for his wife, so that the family would not be divided.

Rev. Harontune Sarkissian, who has been over thirty years a pastor and preacher, joined us with his wife, and is our "helper" in Nicosia. He preached on Saturday, and made a table address in Turkish.

Brother Dodds, of Mersina, assisted, and gave us some good sermons, and his words were enjoyed by the people. Licentiate Daoud Saada preached on Friday afternoon, and made a short table address in Greek, as there were a number of Greeks present.

I had the explanation of the words of the institution of the Supper interpreted into both Turkish and Greek, and also other important parts of the service.

We had prayer meeting every night during the week preceding communion Sabbath, and some nights three languages were used—English, Turkish and Greek. The services were all well attended, about 130 being present on Sabbath morning. There were thirty-five at the table, and I feel that the Lord was with us, to bless and do us good.

Dr. Moore was ordained to the eldership on Thursday at 2 P. M., and so was able to help us in the examinations, etc.

The following account of a trip to Kittium, a village about one and a half hour's drive from Larnaca, is from Dr. W. M. Moore:

It is always best to go to the villages on some feast day. The services are over about 10 A. M. So last Tuesday being a feast day, we decided to visit Kittium. As I wished to show them that I was a "fixture" in Cyprus, I took Mrs. Moore and our three children with me, as well as our dinner and a medicine chest. On the way we met a Turk, who said he had seen a man riding a "devil's cart" (Turkish for bicycle) pass on the road. Then we knew that Mr. Demetrius was ahead.

We reached the village at 8.30 a. m., and drove to the largest coffee house. It was kept by the "Mughtar," or chief of the village, who had been a patient of mine at one time, and he made us welcome.

The village school teacher invited Mrs. Moore and the children to go into his house. A man took my horse and cared for it, and by the time we were ready to work we had over 150 men and women around us.

Mr. Demetrius explained that our work was to see any poor who were sick, and our custom was to read and explain a portion of the gospel before we began. He read a chapter and made a very good speech, to which the people gave good attention.

When he had closed his address about twenty four or twenty-five asked for medicine. Seven or eight little babies that had been sick two or three months were brought. I think if some of them were to pass the collection box for the "Foreign Mission" the Board would soon be out of debt. Not enough clothes to cover their poor little bodies, and not much but skin on their little bones, they often make our hearts ache.

The people were very much amused to see how quickly I could take out a tooth. They are used to some villager pulling teeth with a pair of pincers made by a Cypriote blacksmith.

When we had finished with all the sick it was 10.30 o'clock.

I then read the story of the "thieves on the cross," and tried to show them God's great mercy. I used the story to encourage those who had been long in sin to turn to the Saviour, even though they were dying, but warned them not to take it as an excuse to put off salvation, as there were two thieves, while only one was saved. Most of them listened very well, but a priest who was present, when I was about half through got angry and said: "Oh,

he wants us all to become Protestants." He went away, but no one followed him or seemed to pay any attention to him.

When Mr. Demetrius opened the Bible to read and speak the school teacher stood away from us and smoked a cigarette, but while we were treating the sick he became interested, and came and helped us, and when I read and spoke he stood by my side and listened to every word.

Having finished our work, we went in to eat dinner. Mrs. Moore began to open our lunch, when the teacher came in and said that if we would wait he and his wife would like to have us take dinner with them. We replied that we would be glad of their company. We gave our box of provisions to his wife and her sister, and soon they had a very nice dinner ready. They had killed a fatted lamb. When we sat down at the table we said that our custom was to ask God's blessing on our food. The teacher said that was right, and yet I am quite sure it was the first time that he had heard a Protestant pray.

We first had soup. Then the teacher set on the table a big black bottle that would hold at least half a gallon. When he reached for our glasses to fill them, we told him we never drank wine. He said he was not a friend of wine, but that he wished to show us an honor. We thanked him, but declined the honor (?). The black bottle was removed, and I am sure that it took more wine away with it than it would have done had the Most Excellent (?) Bishop of Larnaca been his guest.

While we ate dinner together we had an opportunity to say many things, as well as to get better acquainted with our friends, and I hope that they have a better idea of what Protestants really are.

As we went to get the horse and buggy ready to go home we saw several more patients.

While we were out one of the women

came in with a censer, on which were some olive leaves burning, and fumigated Mrs. Moore and the children. These leaves had been blessed in the church, and are burnt in every devout Greek's house every day, and also if visitors come, just before they leave. I am told that it is supposed to destroy the influence of the "evil eye."

If anything bad happens to a Greek family, and they have neglected this important duty (?), they say that it was on account of their not having burnt "those blessed olives." Mr. Demetrius and I were out, and did not get our eyes smoked, and I hope no evil may befall that family, for it might then be blamed on our eyes.

They asked us to come again, and the "Mughtar" said he would be glad if we made regular visits to his village. Thus we hope to lift up Christ, and He will draw all men unto Him.

The following statistics will give an idea of the medical work for a year ended October 1, 1898:

Total attendance at clinics.	2,078
Professional visits.	423
Operations on eyes.	11
Other surgical cases.	10
Obstetrical cases.	5
Religious exercises.	62
Speeches delivered in Greek.	18
Average attendance.	29

Clinic work was not begun for three months after coming from the mountains on account of epidemic of smallpox. The attendance was also less on that account. Cases treated in the Armenian Orphanage and those treated during vacation are not reported. Very few Catholics come, although Dr. Moore is often called to their houses.

CHINA.—A letter from Rev. A. I. Robb, written February 24th, with special reference to the departure of his associate, Mr. McBurney, closes with these sentences: I am glad to say we are in usual health and only

ask for definite instructions as to the building. We know that now we are being left without companions in the work, for a time at least, you will offer special petitions that we may have the presence and blessing of Him whose work it is. Letters from home tell of some rather sad changes among our former friends. We feel very unequal to the tasks that lie before us, and the changes of which we hear are peculiarly felt out here. However, there is no doubt of the wisdom and goodness of God, and we can trust when we cannot understand.

Read the following statement with regard to the Bible in China:

Rev. C. E. Ewing, of Peking, reports that the British and Foreign Bible Society is having an altogether unprecedented sale of its publications throughout the Chinese Empire. Until within four years the average annual sale of Bibles and portions in China was about 250,000 copies, the highest number being 290,000, but during the first ten months of 1898 the sales amounted to 795,000 copies, and it was expected that by the first of January they would amount to over 1,000,000. Mr. Ewing also reports that the sales of publications of the North China Tract Society have far exceeded those of any previous year, and that the demand has exceeded the supply.

NEW HEBRIDES.—*Quarterly Jottings*, in a letter from Rev. J. Noble MacKensie, of Northeast Santo, tells of progress:

Shortly before we left, God gave us the joy of opening a new Mission School amongst a tribe two miles from Vanua Lava. A high chief—always friendly to the worship, but still a heathen—took upon himself the whole responsibility of building the new school premises.

When it was finished he invited his heathen friends and the Christian party together to a great feast which he had prepared in honor of the occasion. Of course the heathen could not partake of food

cooked at a fire common to all—it would mean breaking caste—and they are so rooted to these customs that no power outside the Gospel has ever succeeded in breaking the barrier.

Well, the chief was discriminating enough to provide separate food for the heathen party—pigs, yams, taro, etc.—so that their scruples might not keep them away.

When all had assembled, the chief boldly announced his determination henceforth to break with heathenism; and by way of separating himself absolutely from his former life he proceeded towards the common fire of the Christians to eat with them. What a fearful howling and din ensued upon this announcement! The heathen pleaded and wailed and implored him not to leave them. But all to no purpose. Calm and resolute, following his inward conviction, he stated his adherence to Christ as the True Way, and renounced the way of darkness so long trodden by his fathers and their tribe.

Our little Bands of Christian Endeavor at Vanua Lava and Nogugu have contributed their first fruits, in the shape of arrow-root, to pay for the printing of the Gospel of Mark. Some of the money received from their gifts is to go towards paying for lamps for the schools, so that they may continue their reading lessons and meetings after dark.

Awhile since we took a boat journey down the coast of East Santo towards the south. After several encouraging calls we reached Paulapa, thirty miles from the Home Station; and here an event of great promise gladdened our hearts. Over one hundred natives of a mountain tribe had emigrated from their homes in the interior and taken up their abode permanently on the seacoast; for the sole reason that they might be near the Mission School to hear the Gospel!

Already a large number, through the good news of Jesus, had broken caste. They made a feast to welcome us, but a purer joy followed when, at the feast, more broke through their heathen caste and abandoned prejudices that are our first and most formidable difficulty in this field.

AFRICA.—The *Missionary Record* quotes as follows from Rev. C. T. Wilson in the *C. M. Intelligencer*:

“From a long experience of work among the Moslems, I feel sure our committee have been rightly guided in deciding that the pioneer mission to the Soudan shall be a strong medical mission. Islam is not a religion of love or sympathy, and nothing in Christianity so strongly or practically appeals to the Mohammedan as the tending of the sick and sorrowful, the suffering and the dying; no one is so respectfully listened to when telling of the Saviour’s love and claims as the skillful physician or patient nurse who have, with the Divine blessing, been the means of giving relief or healing to the weary, suffering body. Then comes the question of where such a mission should be planted. Khartoum has, naturally enough, been most often on men’s lips as, at least, its headquarters. I think, however, that it is very likely that Khartoum will not prove to be the most suitable spot. . . . Berber is the point from which nearly all the traffic of the desert starts, and therefore no better place could be found in the Nile valley for reaching those unevangelized Moslem tribes. In conclusion, God has, by the events of the last few months, given a most unmistakable call to us as a nation to take the Gospel to the Mohammedans of Central Africa. He has used the skill of a British general and the bravery of British troops (among others) to break the power of Islam over a vast territory. We must not forget, too, that this victory is far more than a victory over an ordinary Moslem potentate. The

Khalifa (as his title shows) was not merely a civil ruler, but a religious one also, a kind of Mohammedan pope, in fact, and his downfall is not merely the end of his own rule and the crushing of his rebellion, but is also a most tremendous blow to the creed of all Moslems, whether in the Soudan or other parts of the world, who have acknowledged his claims."

In the same paper appears the request from Lieutenant-General Henry A. Brownlow:

"May I ask that the readers of the *Intelligencer* will pray daily for the Mohammedan Soudan, that the Lord may be pleased to awaken the consciences of our rulers and dispose them at a very early date to remove the restrictions now laid on the preaching of the Gospel in that land? He has been pleased to grant us the victory over the armies of the Khalifa, not, I venture to think, for any excellence which He finds in us, as a nation, but in order that the way might be opened for the proclamation of the Gospel in that land so long closed to it; and surely it cannot be in accordance with His will that man should try to shut a door which He has opened, and that a Christian Government should be any party to forbid doing what even the Sultan of Turkey permits, the proclamation of Christ's Gospel to the Mohammedan."

AT HOME.

BEAVER FALLS, PA.—We have received from the Secretary, Miss Carolyn B. McKaig, a report of the Sabbath School Convention held in the First Reformed Presbyterian Church, Beaver Falls, on February 24th. It contains, in addition to the extract from the *Beaver Falls Daily Tribune* published in our last issue, an item on enrollment, from which it appears there was an attendance of 101 delegates, representing the Sabbath Schools of Central Allegheny, Eighth Street, Pittsburg, Wil-

kinsburg, East End, Union, Parnassus, Pine Creek, McKeesport and Monongahela, Newcastle, College Hill, Geneva, Little Beaver, Beaver Falls. The report of the Committee on Resolutions was as follows:

Resolved, 1. That it was a good thing for us to be here; that we send regrets to those who were not here; and that the Secretary request each Sabbath School in the Presbytery to appoint delegates to the next convention.

2. That we look upon the Sabbath School as the Church in training and the Church at work; that we regard it not only as a means of bringing children to the Church, but also of bringing them into it; that we hold it to be a reaper as well as a seed sower; that we urge teachers and superintendents to regard the day of decision for Christ as being ever present; and that while putting forth a stronger effort in reaping we do not neglect the sowing.

3. That we carry hence with us and into our work the deep conviction that the aim of the Sabbath School is to instill saving spiritual truth rather than historical or intellectual knowledge; and that we labor and pray that Christ the hope of glory may be formed in every soul.

4. That it would be of great value to have a statistical report of the Sabbath Schools of this Presbytery; and that the Executive Committee be hereby empowered to issue prepared slips to every Sabbath School in the Presbytery for obtaining the information desired, these slips to be filled out and returned to next convention.

5. That we recommend the *Reformed Presbyterian Standard* to the attention and patronage of the youth in the Sabbath Schools of the Presbytery and of the Church as a medium of communication on methods, plans of work, etc.

BLOOMINGTON, IND.—Our Missionary Society has undertaken to support a little boy in Miss Edgar's school, Latakia. Miss

Edgar writes us he is very quick in committing and good in remembering Scripture verses. We feel much interested in him, and our earnest prayer is that he may, if spared, grow up to become a missionary, or in some other way an ambassador of Christ. We think this is a good thing for any society to undertake, as it gives them something definite for which to work, and stimulates to a deeper interest in missionary work. We only wish we were able to support more of those needy little ones. We resort to various proper methods for raising money for missionary purposes.

We are now making a missionary quilt. Each one who has his name put on the quilt pays ten cents. In this way we hope to realize a nice sum for our work. Besides, having so many names and verses of Scripture neatly worked on it, it will be a very pretty quilt when finished.

MRS. R. M. BLACKWOOD.

April 3, 1899.

Resolutions passed by the Ladies' Missionary Society of the R. P. Church of Bloomington, Ind., on the death of Mrs. Mary McCaughan Faris:

Mrs. Mary McCaughan Faris was called to her heavenly home January 17, 1899, after an illness of about two weeks. She was a daughter of Charles and Nancy McCaughan, and was born October 16, 1847.

She united with the Church when fifteen years of age, and had been a member of our society from the time of its organization.

She was united in marriage to James B. Faris, December 13, 1877, whose death was five years previous to hers. She was an earnest, willing, faithful Christian worker. She allowed no trivial cause to interfere with her attendance upon the ordinances. Though of late years she was not strong in body, she did not allow her

physical weakness to interfere with her work in the Church.

She was ever ready to lend a helping hand to those in need. She never tired in doing good to others and in helping forward every good cause. Three promising children survive her, a son and two daughters.

Since, therefore, God in His wisdom and love has called home one of our most esteemed and faithful members, and has placed another attraction for us in those mansions above, be it

Resolved, 1. That as an active, conscientious member of our society, ever ready to do her part, we seek to imitate her example.

2. That while we greatly miss her kindly greetings and helpfulness in our society, we mourn not as those who have no hope, but take comfort in her death, evidently peaceful and triumphant. May we bow submissively to Him who doeth all things well, and heed the admonition, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

3. That we sincerely sympathize with her bereaved children and friends, and commend the Comforter to them. Christ has promised to do the part of a parent to children thus left without father or mother, saying, "I will not leave you desolate" (or orphans), but as a "father to the fatherless," He "setteth the solitary in families." May the children find God's promises fulfilled to them.

4. That a copy of these resolutions be sent to the children and friends of the deceased, and to the papers of our Church.

MRS. R. M. BLACKWOOD,

MRS. MAGGIE BOYLE,

Committee.

BOSTON, MASS.—The Missionary Society and the Y. P. S. C. E. of First Boston have placed on their records the following minute:

WHEREAS, Our Heavenly Father has

called home one of the active members of these societies, Miss Martha A. Monroe,

Resolved, That while we acknowledge the wisdom and love of God in this providence, we record our sense of bereavement and our loss by her removal.

Miss Monroe was a woman of strong convictions, and had a clear and intelligent apprehension of Covenanter principles. There was no doubting her position on any of the questions before the Church. She had always the courage of her convictions.

Another element in her character was her unswerving loyalty to the R. P. Church, and to the First Boston Congregation in particular. No sacrifice was too great nor service too hard if she could thereby build up the cause of her Redeemer in this part of His heritage. She gave liberally of her time and means to every good work. She was a woman of much energy, and for her to undertake a work meant, under God's blessing, its successful accomplishment.

While associated with the Y. P. S. C. E., and all parts of the Church's work, her chief energies were devoted to the Missionary Society, of which she was treasurer. Among its earliest members, one of its organizers, she gave it a whole-hearted service until the day of her death.

But perhaps more than all did she show her love for her Master by the many acts of kindness and helpfulness done to those in need, many of whom were not in connection with the congregation, and all done in the spirit of not letting her right hand know what her left hand did, so that it is only since her death that many of these have come to our knowledge. Truly it can be said of her "She hath done what she could."

Resolved, That these societies emulate her example of loyalty and fidelity, and that we follow her as she followed Christ.

Resolved, That a copy of these resolu-

tions be sent to her bereaved mother, assuring her of our sympathy and our prayers in her sore trial.

Resolved, That these resolutions be sent to OLIVE TREES for publication.

MRS. SAMUEL McNAUGHER,

MISS EUNICE R. TUPPER,

of the Miss. Society.

MISS ANNA G. GRAHAM,

GEO. C. TUPPER,

of the Y. P. S. C. E.

CENTRAL ALLEGHENY.—Mr. R. Clarke, student of theology of the second year, will have charge of Compromise Mission this summer, and Mr. N. Euer, of the first year, of Spring Garden. The work in both is progressing favorably.

Three of the members of the Jr. C. E. of Spring Garden have united with the congregation since the fall communion.

Rev. Dr. Chalfant, of Pittsburg, has two sons, missionaries in China, whom he visited last year. He delivered a most interesting address a short time ago before the Missionary Society, being an account of his visit. Miss Fleeson, missionary to Siam, who is home on a visit, gave a talk before the Mite Society on the evening of April 9 that was listened to with a great deal of pleasure. Miss Fleeson met our missionaries in China as she was on her return to America. The interest in missions in the congregation is deepening, and will manifest itself in increased contributions.

The annual meeting of the Women's R. P. Association was held in the Central Allegheny Church on the 15th of March. The reports of the different officers were read, and will soon be published in pamphlet form for the information of the church. The old officers were re-elected. There are at the present time four of our aged members in the Home. It is likely that the number will be soon increased.

Mr. H. B. Crombie, for some years a member of the First Newburg Congregation,

but latterly of the Central Allegheny, died on the 19th of February at the home of his son, Dr. Crombie, of Allegheny. A good man, a loyal Covenanter, a firm friend of the congregation, Mr. Crombie will be much missed by his fellow-members in the church and in the community where he lived.

Com.

NEW CASTLE, PA.—We have just concluded a most delightful and, we trust, helpful communion season. The weather was all that could have been asked for, and more even than we dared hope for in early April. The preaching of Brother Stewart, our assistant, was truly doctrinal and scriptural and full of meat for the soul. On Sabbath evening he discoursed to a large and attentive audience on the difficulties with which missionaries in Syria have to contend in dealing with the Armenians, Greeks and Mohammedans, the subject of his discourse being "The Church, the Pillar and Ground of the Truth." The Monday evening service was in the nature of a farewell meeting in honor of Brother Stewart and his family. The members of the congregation, friends and acquaintances of Mr. Stewart and his wife, and neighboring ministers in the city, were in attendance upon the meeting, and bade not only a farewell to the departing missionaries, but also a hearty Godspeed to them in their labors. A pleasant event of the parting meeting was the gift to Mrs. Stewart of a fine Warwick china salad service and a handsome worsted quilt—the former by the Ladies' Missionary Society of the congregation and the latter by Mrs. Sophia Gardner and her daughters, Flora, Tillie and Margaret, members of the congregation.

Mr. Stewart leaves this his native congregation with the good wishes of its members and followed by their prayers and means for success in his field of labor. His presence and assistance at this communion will make it long remembered by

us all. And though we shall probably never all again be seated about the table of the Lord on earth, we hope all to sit down together about His table in heaven, where all the saints shall be gathered at the marriage supper of the Lamb, never more to be separated.

There was an accession to the congregation on this occasion of sixteen, nine on profession of faith and the remainder on certificate. One of those received on certificate was from the U. P. Church, and one of the number on profession of faith from the world. The others were all either baptized or full members of our own church. Our congregation has now reached the two hundred mark.

J. S. M.

NEW CONCORD, O.—Report of L. M. Society for the year 1898 :

During the year we have had eleven regular meetings, with an average attendance of ten. Two names have been added to our roll, and two names have also been erased—one by death, Mrs. Rebecca Low, who was one of the original members of our Society; the other has removed to another congregation, leaving thirty-three members. We spend half an hour in devotional exercise before we proceed to business. We have received letters from some of our missionaries, which were read and enjoyed. At one of our meetings we had an interesting talk from Miss Speer of the Indian Mission. We were also favored with a good address from Mr. J. K. Robb, who was present at our annual meeting. Total receipts, \$132.55; total disbursements, \$132.55.

MARY SPEER, *Sec.*

SARAH STEWART, *Treas.*

NEW YORK.—The congregation of Second New York observed the Lord's Supper on the third Sabbath of April. Contrary to an almost uniform experience in its history, the day was wet and chilly. Many whose delight it is to be present on communion seasons were thus, owing to feeble health or

old age, detained at home. There was, however, a good attendance, and the heavy clouds that concealed the natural sun and darkened the room failed to shut out the sunlight of divine favor. The action sermon was based on the words: "As they thus spake, Jesus Himself stood in the midst of them," etc. (Luke 24:36). All that is needed to enjoy this presence of the Saviour is to have our thoughts fixed on Him and a longing desire to see Him. When He reveals Himself, it is to say, "Peace be unto you," indicating a love that passeth knowledge, the removal of every obstacle that lies in the way of communion with God, and a present experience of His favor. Standing "in the midst," and therefore equally near to each one, He is ready, not only to bestow blessings common to all believers, but to meet special needs.

After singing three stanzas of the 63d Psalm, intending communicants were reminded that in order to behold His face and hear His voice and taste the blessings of His salvation there must be grace in the heart, a manifestation of this grace in the life, and prayer for more grace. At the close of the first Table attention was called to the advantages that flow from the revelation of Christ to our hearts: the possession of peace, enlarged views of His character and work, and transformation into His likeness.

Rev. J. B. Gilmore, of York, N. Y., was assistant, and his sermons were full of precious truth that refreshed and strengthened his hearers. His first subject was "Transfigured Views of Christ" (Matt. 17:2). He held Him up as perfect man, truly God, the promised Saviour, our own Saviour, and the exalted Lord, and urged, as conditions of seeing Him, true discipleship and consistent Christian lives. He then spoke on the "Beauty of Holiness" (Psalm 29:2, last clause), showing that it consisted in order, activity, freedom, and fruitfulness,

and that it was spiritual and enduring. On Sabbath evening his theme was "Letting Our Light Shine" (Matt. 5:16). This is the command of Christ. We owe it to Him because of what He has done for us. The gift of salvation implants in the renewed heart a desire for service. Each one has special light. If we, as individuals or as a denomination, have been intrusted with an important truth or phase of truth, we should give it prominence in our teaching for the benefit of others. "Your light." The sphere of activity is "before men," the method is "good works," and the great motive is the glory of God. His closing discourse grew out of the question, "Did not our heart burn within us," etc. (Luke 24:32.) The blessedness that flows from communion with Christ is permanent and capable of never-ending development. Its sources are an understanding of the word of God, not intellectually, but in its spiritual meaning, personal contact with Christ, meeting Him in an hour of need, and the revelation of Himself in the heart.

There was an accession of thirteen, eight of them on profession of faith and two the fruit of the Mission El-Eman. Others connected with that Mission asked to be received into the fellowship of the Church, but were advised to wait for further instruction in regard to our distinctive Testimony.

Two members were taken away since the October communion. One was Mrs. Lizzie Gallagher, who died suddenly on Sabbath, March 26, 1899, leaving a husband and little children to mourn the removal of a loving wife and mother. A good woman, who had been connected with the congregation for more than twelve years, the sudden call found her ready. Two weeks later, on Monday, April 10, Miss Emily L. Wiggins fell quietly asleep, after three months of great physical weakness, which was borne with unaffected resignation

to the will of God. A daughter of the late Elder James Wiggins, she was one of the children of the Church, and from early life to her death, in the twenty-ninth year of her age, in active membership. Her love for the Bible, which was a constant companion, evinced a desire to live near to Christ. Her interest in His cause was shown not only in liberal offerings, but in personal activity. A teacher in the Sabbath school, she was careful to visit the pupils in their homes, helping them with prayers and in other ways unknown even to many intimate friends till after her departure. "Forever with the Lord."

Rev. F. M. Foster informs us that the Third New York had a pleasant and profitable communion April 2, Sabbath. The pastor was assisted by the Rev. T. M. Slater, who preached the gospel with earnestness and power. The day was fine and the attendance large. Fifteen names were added to the roll: six by profession, two by certificate, seven by renewing vows, certificate, and examination.

OAKLAND, CAL.—A private letter from Rev. N. R. Johnston, dated April 6, says: Mr. and Mrs. McBurney are here yet and they may be obliged to remain some time before she can start East. He is greatly cast down in sorrow, not only because of his wife's condition, but also because he had to come away from his post in China, a work he seems to love greatly. He preached in the Mission in the Chinese language, to the great delight of the Chinese Christians; and he is to preach again next Sabbath and, we expect, the Sabbath following.

Dr. H. H. George and wife are here also. They have just closed a somewhat successful National Reform Convention.

PARNASSUS, PA.—At the request of Mrs. A. B. Copeland, Secretary of the L. M. Society, we publish the following expression of their views:

We have read with interest letters from Rev. N. R. Johnston, Oakland, Cal., relating the past history and present condition and needs of the Chinese Mission in that place, and requesting that a missionary be sent there. The Ladies' Missionary Society of the R. P. Congregation, Parnassus, Pa., have become interested in that mission and would like to see the request granted. We would ask of our sister societies that they would discuss at their next meeting the merits or demerits of the Oakland Mission, and consider if it would be the part of wisdom for all the L. M. S. of our Church to co-operate and support a missionary there. We think that we ought at least to have one Covenanter minister in the State of California, not only to do mission work among the Chinamen, but to also cultivate the seeds of National Reform already sown there. We could have this by each member giving on an average one dollar per annum. Could we not, with a little effort, make or save this dollar, and is the object not worth the effort?

PHILADELPHIA, PA.—The Spring Communion of Second Philadelphia was held on Sabbath, April 9, after a week of helpful preparatory services. The pastor, Rev. J. C. McFeeters, D. D., was ably assisted by Rev. W. M. George, of Brooklyn, N. Y., and Rev. E. F. Sherman, of Camden, N. J. The names of five new members were added to the roll of communicants. For weeks the people have been looking forward with prayer and faith to this communion season, and now that it is over they feel that they have been profited and helped thereby. It was good to be there. H.

SOUTHFIELD, MICH.—The Southfield congregation has recently enjoyed a very pleasant communion season. The pastor had the assistance of Dr. W. P. Johnston, of Beaver Falls, Pa. There was an accession of five, one a young man, not of Covenanter parentage, on profession of faith.

TOPEKA, KAN.—I came here, by the appointment of the Central Board of Missions, the first of June, 1896; found the church deeply in debt and not finished. This was very discouraging. The members had all paid as much as they were able to and the Board of Church Erection had donated liberally. What could be done?

The Women's Missionary Society took hold of the matter, and through the president's perseverance, labor, toil and effort the debt is liquidated and house completed, all but seating. Strangers compliment us by saying: "You have a neat, comfortable house of worship." I am authorized by the unanimous vote of the congregation to tender a cordial vote of thanks to the Board of Church Erection, especially to Mr. Walter T. Miller, for aid given, and to all the societies and friends through the church who sent us aid in our time of need.

I preach every Sabbath, giving notice in Saturday's paper of the portion of Psalm to be explained, with text or subject of lecture. Quite a number of people come to hear the exposition of Psalm. "Used to hear it," some of the old people say, "but not for years." Others say they heard of it, but never heard it, so came to hear it.

The Ministerial Union meets every other Monday. It gives me a good opportunity of presenting to all the pastors in the city and suburbs an outline of our distinctive principles as a church. I embrace every opportunity, as wisely as I can, to hold these up before them, on "Psalmody," "Dissent from the U. S. Government," "Secretism," and "Church discipline exercised faithfully against all violators of God's law, that we may have a pure Church." The brethren listen to me with attention and respect. I have one gift that no other brother in the Union has—51 years proclaiming the Gospel of the

Son of God. Rev. 22, 3: "His servants shall serve him." I wonder what that means as spoken of the redeemed in heaven! We know something of its meaning as applied to His servants on earth.

The poor of the city are many. I became acquainted with the Police Matron, an excellent Christian lady. All who make application for aid are reported to her. She gives me their names. I visit their homes and am well received as soon as I report that I am sent by Mrs. Thorpe. The best seat is cleaned for me. I ask, "What do you need most?" They answer as the case may be. I ask about their religion. If any church, usually the Catholic. "How did you come to be so poor?" Then I have an opening to speak to them against drink, tobacco, idleness, vice, Sabbath-breaking, etc. I report to the matron. She acts as I recommend, when supplies of fuel, food, clothes or remedies are sent. Then I call to see what use is made of them, and report again. An important part of this charitable work is getting work for every one who is able to work, and getting them to work, and seeing that they do their work *well*. Just now we are looking up every lot that is vacant, getting tools for every idle one who is able to work, and setting them to gardening. "Abundance of idleness was in her and in her daughters." Just as true here and now as when Ezekiel wrote it 594 B. C.

I find much to do in the temperance work and in the Bible cause. I never had so much to do.

H. P. McC.

UTICA, OHIO.—The Lord's Supper was celebrated by the Utica Congregation on the second Sabbath of April. The weather, which on Friday and Saturday was very unpleasant—wet, "raw," and chilly—cleared up, so that a number of the aged and infirm were able to attend the communion. There was an accession of two.

Brother Thompson preached the action sermon from the Song of Solomon 2:4, "He brought me to the banqueting house, and His banner over me was love." Our entire dependence on the Lord Jesus Christ for all the blessings of redeeming love was the theme discussed. The latter part of the verse afforded a subject for the table address—Christ's banner, a banner of triumph, enlistment, and service. The services were well attended. A good degree of interest was manifested.

Utica is a pleasant town in which to live. It is in the center of a good farming country. The congregation has suffered loss by death and removal. There is, however, quite a number of boys and girls in connection with it, which gives good promise for the future.

The C. E. Society, which meets an hour before service Sabbath evening, is evidently flourishing. There was an attendance on communion Sabbath of about thirty. All appeared interested. One of the members, Miss M. E. Boyd, daughter of the former pastor, Rev. J. C. Boyd, has had for the past two years charge of a Y. P. S. C. E. column in the local paper. I inclose the article that appeared in the issue of April 5. It is refreshing to come across an article that takes such a common-sense view of the subject it discusses, especially at the present time, when so much of an opposite character is published.

J. W. S.

Y. P. S. C. E.

Miss M. E. Boyd, Editor.

A REVIEW OF CHRISTIAN ENDEAVOR.

The Christian Endeavor work has progressed during a term of years, long enough to make a record of its utility and give an earnest of the future.

It came into the religious world asking a place among the Church's work, which is generally considered onerous enough, and found it without interfering with it.

It was subject to some criticism, but has steadily advanced in magnitude, setting silent influences into operation which no other movement has ever done, and will affect time and eternity for the salvation of the fallen and the building up of God's people, that they may know His love and power in a greater degree.

It has awakened latent energy in thousands of young people, who have taken their talent out of the napkin and will have more to their credit when their Lord returns.

Enthusiasm, which is always present in new movements, has given place to steady, persistent and permanent work, and the outlook is that it will continue until the end of time as a means in God's hand for the religious education of the world, and its ultimate submission to His loving authority.

The failing of evangelical churches, which in the past have thought, or acted as if they thought, that the older members, especially the male ones, were the only suitable workers, has been abandoned since the movement has shown that young and vigorous blood can accomplish success in fields heretofore untilled.

The denominational fallacy that each should carry on work only in its own sphere has been dispelled, and it is seen that a union of effort by God's people is necessary for the success of reforms essential to the conversion of the world, a union which is liberal according to the meaning of charity given by Paul in the thirteenth chapter of I. Corinthians.

The churches have been working within prescribed denominational lines, caring for the spiritual welfare of their members, bringing a few from the world about them, and carrying on their missions. They are conservators of doctrine, some of them seeming to exist more for this than for anything else. They are reservoirs of belief

in which usefulness sometimes falls to low-water mark, and are of more limited power working independently than they would be if united in the thought that Christ's grace abides in each, while educating the world to see the "King in His beauty."

The world has had its days of "reformation." Men have interpreted the Scriptures in different ways and secured followings. Creeds are ample enough to satisfy all. It is fitting now for them to work together along any line whereon they can unite, and the C. E. pledge will fit any and all of them.

Christian Endeavor, on the line of trust, duty, thought, and striving, and a weekly study of the well-selected topics by the thousands of members, is molding their hearts in unison and intensifying their power for good.

What may we predicate for the future? What effect must this united army have during the next generation? "My word shall not return unto me void," and who can measure the returns from the united study of that word and the practice of its teachings.

Is it possible for short-sighted humanity to make any estimate of the results from an awakening of three millions of people in the interests inculcated by Christian Endeavor? Eternity alone can tell.

A FRIEND OF ENDEAVOR.

WALTON, N. Y.—Miriam McLeod Yates died on March 20, 1899, from an affection of the lungs, the result of the grip three years ago. She was born at Amherst, N. S., Canada, on February 23, 1882, and came to Walton, N. Y., with her father's family, in June, 1890. She left her mother, one brother and one sister behind her. Her father, Rev. Samuel D. Yates, one brother and one sister preceded her across the bourne whence there is no returning.

Millie was in many ways a rare child. Owing to a strong will, admirably trained, she possessed almost ideal self-control. Her long sickness was borne with Christian patience and fortitude. She was a great comforter, and drew her own comfort from her Master, to whom she was conscientiously consecrated. In mind, Millie was brilliant; in disposition, loving and self-sacrificing; in character, pure and sweet. Surely the Master "has gone down into His garden to the beds of spices, to feed in the gardens, and to gather lilies," and has plucked a most beautiful Lily. ·COM.

Amherst, Nova Scotia, papers are requested to publish this record of Miss Yates' death.

WARREN, OHIO.—We are glad to learn that the work of Rev. S. J. Crowe, as an advocate of the claims of the Sabbath Law, is attracting wide attention. Frequently local papers contain complimentary notices of his lectures, and recently the *American Sabbath*, published by the American Sabbath Union of New York, has spoken in the very highest terms of his ability and success:

"Rev. S. J. Crowe, of Warren, Ohio, was commissioned in December, 1897, Field Secretary for Eastern Ohio and Western Pennsylvania, in which field he has done most faithful and efficient work. Mr. Crowe has had large experience in this department of Christian service. There are but few men in this country whose knowledge of the questions bearing upon the various matters relating to the Sabbath is equal to his; few men are as well equipped for presenting this cause and to meet the sophistries of the enemy."

WASHINGTON, IA.—The Iowa Presbytery will meet at Washington, Ia., on Tuesday, May 9, 1899, at 11 A. M.

J. W. CAVAN, Clerk.

MONOGRAPHS.

SYSTEMATIC BENEFICENCE.

SCRIPTURE LESSON.

“There is that scattereth and increaseth yet more;

“And there is that withholdeth more than is meet, but it tendeth only to want.

“The liberal soul shall be made fat,

“And he that watereth shall be watered also himself.”—Proverbs 11: 24, 25. R. V.

These Scriptural paradoxes are hard to explain. We need the key of faith to open up their treasure houses; and only by experience can we understand and enjoy the golden truths they contain.

Scattering and yet increasing! How can it be? Throwing the money around, and yet finding the purse growing larger! Yes, if it be thrown in the right direction and with a right purpose. The farmer scattereth the seed upon the soil with purpose and prudence, and pints become pecks and pecks become bushels. The wise business man scatters his capital, advertising, purchasing goods, and employing help, and grows rich. The instructor scatters knowledge, sowing other minds with all the bright thoughts that come into his own, and increases the treasures of his intellect. And the Christian gives liberally to his church, to the missions, to reforms, and to the poor, and becomes happier and wealthier while so doing.

There is an underlying principle that makes these results certain. The results are not merely by the grace of God, but by grace operating according to law, making the returns as certain as the seasons. The law is that of *utility*. Man is granted life and all that enters into his life, that he may be useful. He lives not unto himself. His first years are for development, during which he receives, enjoys, builds himself up, and gets ready to bless mankind with

the superabundance of supplies God gives unto him. The tree receives rain, dew, sunshine and air, giving out nothing but leaves till it matures, then, being unable to retain the overabundance of nature's supplies, yields its fruit for the benefit of those who need it. The tree lives no longer for itself. God promised to bless Abraham, and did bless him. That blessing included this: “I will make thee a blessing.” Abraham's blessing was not complete until he himself had been developed into a blessing.

The young naturally expect to receive, retain, enjoy and increase. But the time comes when life reaches a turning point, and the main question is not, What can I get? but What can I give? This is maturity. This is the consciousness of a superabundance of blessings. This is the realization of the fact that we are in this world for a purpose and that we stand in a most happy relation to the Giver of all good gifts.

Scattering blessings is essential to true success in life. Scattering brings increase; withholding brings poverty. The young man stands at the head of the two ways: the guideboard points in one direction toward liberality and prosperity; and in the other direction toward illiberality and poverty. Which way will he take? Two voices are pleading mightily within him. One says: Give freely to the work of the gospel, and get freely from God. The other: Keep all for yourself, and increase in goods. The conflict may be terrible, but if he yield to the spirit of penuriousness he is doomed either to a season of repentance or to a life of disappointment. Only by giving, and growing abundant in good works, can he fulfill his mission in this world. Only by using faithfully for

Christ what has been committed to him in trust can he expect his Lord to entrust him with more wealth. Only by yielding fruit can the tree expect to escape the axe.

What ample opportunity for scattering! The home church, the missions in our land, the Christian reforms, the millions of heathen waiting for the gospel! The wonder is that so few are willing to increase their wealth in this most certain and most honorable way; so few become conspicuous in the grace of liberality, building up a fortune on the sure basis of God's Word.

Liberality not only crowns business with success, but makes the soul healthy. There is a consciousness of joy and strength, of usefulness and honor, of independence and triumph over the world, of fellowship with God and the certainty of His help. That soul is delivered from the bondage of fear, and enjoys a glorious liberty and a luxuriant life. Somehow all the liberal contributions seem to come back to it in the form of spiritual blessings, turning it into a garden of the Lord. J. C. McFEETERS.

THE ENVIRONMENT OF OUR YOUTH.*

In the last few years the term *environment* has been much used. We find it in the writings both of religious teachers and physical scientists. It may be defined as "whatever encompasses; especially one's surroundings, collectively; all the external circumstances of an organism." Some claim that the molding and directing influence of environment is powerful. Others attach to it but little importance, and really laugh at those who think that it has the least effect in determining character or influencing views and action. I am not of the latter. That environment is important is not, I think, difficult to show. Every biographer presenting the character

of his subject directs our attention to two points, the man's heredity and his environment, evidently regarding a man's surroundings of as much importance as his antecedents. That in the realm of the physical environment is of great importance cannot be disputed. Scientists tell us that it is sufficient to produce what is known as Variation; that is, "deviation in structure or function from the type or parent form." Of this illustration and confirmation are not wanting. "A change in the surroundings of any animal," writes Drummond, "it is now well known, can so react upon it as to cause it to change. By the attempt, conscious or unconscious, to adjust itself to new conditions, a true physiological change is gradually wrought within the organism." Hunter, for example, in a classical experiment, so changed the environment of a sea-gull by keeping it in captivity that it could secure only a grain diet. The effect was to modify the stomach of the bird, normally adapted to a fish diet, until in time it came to resemble in structure the gizzard of an ordinary grain-feeder, such as a pigeon. Holmgren again reversed the experiment by feeding pigeons for a lengthened period on a meat diet, with the result that the gizzard became transformed into the carnivorous stomach.

Thus, powerful as is the influence of environment in the realm of the physical, it is scarcely, perhaps even no less powerful in the realm of the spiritual (I use the word with reference to man's spiritual nature). Between the influence of environment, as it affects the physical and the spiritual, there is, however, an important difference, of which I shall speak later.

Our environment has much to do with what we are and think and believe and do. Our environment often determines our views of truth and duty. Of its influence we may not be conscious, but it is molding

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

us nevertheless. Some one has said that if Alexander H. Stephens had been born in the shadow of Bunker Hill and Wendell Phillips to an inheritance of three hundred slaves, each would have thought differently on the subject of slavery. Goethe could not have grown up among savages and produced "Faust." There could not have been a Milton outside of a land of Bibles or apart from Puritanism. Shakespeare could hardly have been apart from the Elizabethan period of literature. Lincoln would not have been Lincoln had he grown up in Europe. It took the West to make him what he was, "new birth of our new soil; the first American," as Lowell calls him. In this connection Froude's words are pertinent: "No great general ever arose out of a nation of cowards; no great statesman or philosopher out of a nation of fools; no great artist out of a nation of materialists; no great dramatist except when the drama was the passion of the people. Greatness is never more than the highest degree of excellence which prevails widely around it, and forms the environment in which it grows."

To use an illustration that comes closer. Why are we Covenanters? Not, in most cases, because we were attracted from the world or from some other denomination by Covenanter principles, but because we were born and reared in Covenanter homes and the Covenanter Church. Our views, beliefs, convictions are due largely to our environment, the providence of birth and surroundings.

So much for the general truth. It serves to impress us with the importance of environment, the necessity of removing a harmful one and seeking to create one which will assist in the development of pure and strong lives, of lives Christian and Covenanter.

Let us look for a little at the environment of our youth which affects character.

1. *School and social environment.*

School life exposes to temptations. It compels, on the part of the child who goes from a religious home, a mingling with boys and girls coming from homes in which there is no religious atmosphere. In the earliest years evil things are learned as well as good. In many cases are sown the seeds of vice and degrading habits, from which, in later years, is reaped an abundant harvest. What is true of school days is equally true of college days, if such be enjoyed. In these there is danger, for then the youth is away from the restraints and stimulating influences of the home, and often thrown in with young men of loose morals and vicious habits.

The social environment of many communities is often even worse than the environment of school. Where it is not positively hurtful, it by no means affords either intellectual, moral, or spiritual stimulus or uplift. Too often it presents many temptations to false and low views of life and duty, and frequently leads to indulgence in pleasures which, to say the least, are questionable. Where pleasures are not questionable as to their morality, they are frequently a waste of precious time.

2. *The environment of business life.*

If there is temptation in the environment of school and society, there is even more in that of business life. Many young men, members of our Sabbath schools and churches, are employed in large works, shops, and mills. Their associates, many of them, are wicked. The conversation is often vile. Coarse jests and foul stories are heard. Then, too, in business young men are often taught dishonest practices, made to believe that "it is business," and thus their standard of action is lowered. Here, also, is an even more insidious form of temptation. In business life the spirit of materialism, the spirit of our age, is

strong, and under its influence young men and women are led to attach undue importance to those things which minister only to the body and are for time alone.

This environment of the youth in school, social, and business life presents :

1. *Dangers.*—These are of two kinds. There is, first of all, the tendency to drift away from the truths which, as a Church, we teach. The degree of importance to be attached to these truths is the measure of the danger. Many of our principles are not popular and are frequently assailed, often with ridicule. Unless the youth be well fortified and firmly attached, this will have its effect. But a more serious danger is that the young man or woman will be led away from loyalty to Christ and faith in Him as a personal Saviour. Both these dangers are so evident that a mere mention of them is sufficient.

2. *Duties.*—Surrounded by dangers, we are surrounded by duties and opportunities of service. Brought into touch with evil, the duty of the young, as of all, is to combat the evil and seek its removal. If companions are not what they ought to be, we can and ought to strive to make them better. If school life or business duties bring us into contact with those who are dishonest, unscrupulous, vile, there open splendid opportunities of casting into their lives the salt that will purify, the leaven that will permeate and renew, beautify and strengthen. Where business practices are on a low plane, the young man in business can seek to elevate by acting on a high plane. Thus everywhere and always, unavoidably surrounded by evil and brought into contact with it, there is the duty of teaching truth by speaking what ought to be spoken and doing what ought to be done.

3. *Opportunities for development.*—Development of character comes, not from absence of temptation—that we cannot

have—but from resistance offered to temptation. Here is a lily white, spotless, beautiful. “It is a marvel,” writes Hawthorne, “whence this perfect flower derives its loveliness and perfume, springing as it does from the black mud over which the river sleeps, and where lurk the slimy eel and speckled frog and the mud-turtle, whom continual washing cannot cleanse. It is the very same black mud out of which the yellow lily sucks its obscene life and noisome odor.” The writer unfolds the meaning of his parable, for parable it is. “Thus we see, too, in the world,” he says, “that some persons assimilate only what is ugly and evil from the same moral circumstances which supply good and beautiful results—the fragrance of celestial flowers—to the daily life of others.” Why is it that one life, like the white lily, in evil surroundings becomes fair and fragrant, and another life, like the yellow lily, becomes ugly and hurtful? It is, as with the lilies, because there is a difference in the inner life. If the young man or woman be prepared for, fortified against, the influences of an evil environment, his struggle against those influences will result in his moral and spiritual development. Oaks are not made in hot-houses, nor are strong and pure men made through absence of temptation and danger. Their struggle with evil causes the life to be tough in its fibre, beautiful in its flowers, abundant in its fruit. But place the youth in an evil environment—and you cannot keep him out of it—unprepared, unstrengthened for it, and he will fall before it. Herein is the difference between environment physical and environment spiritual. The sea-gull, the pigeon, could not but be changed by its changed conditions. The youth may be environed by evil, the tendency of which is to lead him from his church, from Christ, and not only be unharmed, but be strengthened, in every way bettered, by it.

How prepare the youth? How fit him that in the midst of evil he will grow into what he ought to be? Precautionary measures to keep from contact with evil might just as well be given up. Duty will bring us face to face with evil, and we cannot hold back from duty through fear of injury. Paul tells us what we must do. He says: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Here is more than a moral precept. Here is a great principle. It is what Phillips Brooks calls "the positiveness of the divine life." In the light of this principle we learn the only correct, the only safe method of procedure. We must so instruct our youth that they shall be fortified against temptation and stimulated to right, faithful, efficient performance of duty. The Christian youth, to use another comparison, is like a battleship. It must go into danger in the discharge of duty. It is surrounded by wind and wave and a tempest of hurtling hail. Without its defensive armor and offensive weapons destruction is inevitable. Send the youth out into an evil world in his own strength and he will fall. Put the strength of Christ into his life, the Spirit of God into his heart, imbue him with right principles, teach him the great truths as to his duty to self and God and fellowmen, properly instruct him in the teachings of the Scriptures which as a Church we hold, and then, even though he be environed by evil, enticed one way and another to one and another form of sin, he will stand. From his temptations he will gather strength and beauty of character, live a life fair and helpful, "supplying good and beautiful results—the fragrance of celestial flowers—to the daily life of others."

As to the means by which this may be accomplished I need say but little. They are the preaching services, the Sabbath school, the young people's meeting, and the home—especially the home. "I am

thy servant; I am thy servant, the son of thy handmaid," sings the Psalmist. How many are the servants of God, seeking in their humble way to do some least good because they look back to a mother who was one of God's handmaidens, because they grew up in an environment of pious example and religious instruction.

Parnassus, Pa. JOHN S. DUNCAN.

A PENTECOSTAL COMMUNION.

Under this heading the *Missionary Record of Scotland*, for September, 1898, prints letters from Dr. Laws and Rev. Donald Fraser, of the Livingstonia Mission, telling a most interesting story of spiritual awakening among the Ngoni. Dr. Laws writes:

"The Ngoniland service was held on Sabbath, May 8, while there had been preparatory and baptismal services during the previous week. At Ekwendeni (Ngoniland) 203 adults and 94 children were baptized. From the Tuesday streams of people came in from Njuju, Elemgeni, etc., till at the Sabbath services there was a congregation of over 4,000 people. When some of these bands of worshipers were passing a heathen village the people turned out to inquire whose 'impi' (army) they were running away from. The answer was 'they were running from no enemy, but going to the *indaba* (business) of God,' whereupon the heathen thought they would pack and go too. I trust many got a blessing. Some of the grizzled old warriors of old days are puzzled at this state of things, and puzzled they will be till they yield to the Saviour. Need I say my heart is full of thanks to God as I think of such a scene within a few miles of the place where the Ngoni wanted to murder Mr. James Stewart and myself twenty years ago. Surely God hath done great things for us, whereof we are glad. To Him be all the praise and glory."

The letter from Mr. Fraser gives a fuller account of the services held on that occasion :

“ We have just concluded a communion season after the old Highland fashion. The people gathered in from all the outstations and spent five days together, humbling themselves before God and waiting on Him. For weeks beforehand prayer had been daily offered at all the stations for the presence of the Lord among us, and a spirit of expectation had been created.

“ On Monday, 2d May, the strangers began to arrive. The first to come were from Mperembe's, the great warrior chief. Mateyu, the teacher, marched at their head, and behind him in a long line followed nearly seventy people. They brought with them a sheep and a goat, which Mperembe had sent as his contribution to Sabbath's collection.

“ Next day, toward evening, the Njuju people arrived. We could see them winding their way down the hillside in a straggling line, which stretched back for nearly a mile. Through all the forenoon of Wednesday bands of people continued to arrive, sometimes marching up the road in solid phalanx, with a swinging step, and sometimes in long drawn-out Indian file.

“ The paths to the south were alive with people, and men sat on the ant-hills as the companies passed, and cried out: ‘ What mean these things? Has an army come in among you? Are you going to a new country?’ And the people cried back: ‘ We are going to the baptisms. Come and see.’

“ As the strangers arrived at the school here they were received by Johane and Amon, the chiefs, and a number of the Christians, and conducted to the villages where they were to stay. More than 1,000 people came, but accommodation was found for them all.

“ On Wednesday afternoon the services

proper began. We met within a large grass screen, which served admirably as a church. A covered-over platform had been erected in the center for the speakers. Here we gathered every morning at nine o'clock and at half-past ten. The audiences usually numbered between 2,000 and 3,000, and were addressed by Mr. Stuart, the Rev. James Henderson and myself. In the afternoon the native teachers addressed meetings in six of the chief villages, and in the evenings held a great number of informal services.

“ From the first a spirit of earnest expectation prevailed. The people listened as I have never seen them listen before. They had come up expecting to meet with Jesus, and I believe that many were not disappointed. For a long time we have been very conscious of the lack of deep experimental religion among the Christians, and not less among the teachers. These services were planned to meet this need in part. Earnest prayer was poured out for a deepening of spiritual life among the Christians. And so the addresses largely ran on that line. We spoke of sin on Wednesday and Thursday, and then of consecration to Christ, and the sanctifying work of the Holy Spirit.

“ Among some of the teachers God seemed to be moving mightily. At one of the evening meetings with them, after I had spoken of backsliding and the need of re-consecration, we had a time of open prayer. Man after man prayed, making broken confessions of sin; some were sobbing aloud; others gave way to severe physical emotion and became hysterical. But this noisy demonstration I sternly checked, and afterward there was only the awful stillness that comes when God is dealing with men. Out in the bush during the night, or in the quiet of the early morning, more than one teacher confesses to have spoken with God, and claimed from Him His great gift. If

this is to be a beginning of a new spirituality among the teachers, and if some of them did indeed open themselves out to the fullness of the Spirit, what praise shall we give to God? How solemn is it to stand by and see the birthday of a church. Whereunto shall this thing grow? Shepherd of the flock, let Thy rod and staff comfort.

"On Saturday morning we intended to baptize the adults who were to be received into the Church, but, owing to a cold, drizzling rain, we deferred it to the afternoon. But what a day that was! None such has ever been seen in Nyasaland. We baptized 195 adults, and on Sabbath afternoon 89 children, in all 284 souls.

"On Communion Sabbath our monthly collection was taken at the beginning of the service. What a collection that was! We counted £1 8s. in money, 3 lbs. 6 oz. of small beads, 11 knives, 1 ax, 2 hoes, 5 finger rings, 3 bracelets, 1 spear, 14 pots, 16 baskets, 1 mat, 67 fowls, 2 goats, 2 sheep, 233 lbs. of maize, 34 lbs. of potatoes, and 62 lbs. of pumpkins.

"A great congregation, numbering nearly 4,000 people, assembled. On the raised platform we three missionaries sat, along with our seven native elders. Arranged in rows before us was the little native church, and, crowding on all sides, the great mass of people. Hundreds of poor, naked, wondering women stood around on the right; and on a large ant-hill to the left sat some sixty or seventy men, many of them old warriors, looking down at the feast below and wondering what it all meant. It was, indeed, a royal banquet, for to many the King was very near. And some faces that had been heavy and dull with the memory of sin caught the radiance of the joy of the Lord.

"As we gathered together on Monday morning at sunrise, to give God thanks, the note of joy was ringing; and we believe

that more than one man went home conscious of a new fellowship with God the Holy Ghost."

A WITNESS FOR CHRIST.

Pastor Vasili Pawloff has passed through great suffering for the gospel. He is but forty-four years of age, and during that time has endured much. A native of Tiflis, he was converted when sixteen years of age. Persecuted by his parents, he was trained for the ministry at Hamburg. Returning to Russia, he preached the gospel throughout the regions of the Don and the Volga, supported by the American Baptist Union. The great success of his labors brought him under the watchful eyes of Russian officials, and in 1887 he was sent to Siberia. Here he was kept for a period of four years, contriving to preach the gospel all the time. On his release he returned to his home in Tiflis; and a few weeks after his return was called before the officials, who demanded that he should sign a document pledging himself to preach no more. On his refusal he was thrown into prison without trial, and very soon after was transported to Siberia a second time. This time his family joined him. In less than a year one daughter was drowned and his wife and other three children carried off by cholera. The sorrowing exile was left with his son, his only remaining child. During this exile of four years he continued to preach the gospel, and when released left behind him a church with a hundred and fifty members. Feeling that it was useless to attempt to preach in Russia, on his return Mr. Pawloff located himself at Tultscha in Roumania, just across the frontier. Here he has been joined by many who, like himself, have had experience of Siberia for the gospel's sake.

TRUE GIVING.

In 1877 there were but a few church members in the church at Ebon, Marshall

Islands, where the mission for that group was first started. Now there are 320 members. At that time there were but three native preachers in the group; now there are twenty-two, twelve of whom are ordained pastors, and more than 2,000 church members. When Dr. Pease visited the islands last year he carried an earnest appeal that the churches of the Marshall Islands would make a vigorous effort to become self-supporting, but he did not have to present it, as they had already contributed enough to support all their teachers for that year.

These Marshall Island church members, who have no furniture in their houses, no dishes, no luxuries of any sort, and often scanty clothing, and who are heavily taxed both by the German Government and their own chiefs, give at the rate of 50 cents a year per member for the spread of the gospel.

The missionaries are prohibited from urging or inciting them in any way to give. Their gifts have to be entirely spontaneous.

FACTS TO THINK ABOUT.

It is stated, and there is reason to believe that the statements are correct, that there are 1,000,000 villages in China in which the gospel has never been proclaimed; that the Bible has only been translated into about 70 of the 591 languages and dialects that are found in Africa; that in Japan there are 185 times as many heathen temples as there are Protestant Christian workers; that in one province of India, containing 24,000,000 people, there are only 6 missionaries of any church or society; and that every hour 2,570 people die who have not once been told about the Saviour of the world.

THE MAINE.

—Contributed to Beaver Falls *Tribune*, on the Anniversary of the Maine disaster.—

From the depths of the sea through the darkness
broke,
A mighty tongue of lurid flame,

And a voice like the voice of Jehovah woke,
A callous world to Cuba's shame.
E'en the waves as if guilty, in terror fled,
When spoke the God of freedom there,
For they held, like humanity, tears unshed,
While wails of woe filled all the air.

And they stood abashed, as when of yore,
God lit a pathway through the sea
With a pillar of fire and went before,
To cleave the way to liberty,
From whence that flash and that terrible bolt?
The world's best wisdom asks in vain,
But the presence which planned His people's
revolt
At the burning bush is making it plain.

The pride of a nation which could not hear
In Cuba's cry "his still small voice,"
Heard His thunder-tones in the whirlwind of
fire,
That claimed that awful sacrifice,
And smarting beneath the unseen hand,
The nation leapt from lethargy
To the task which God gave her at birth, to
stand
Between the tyrant and his prey.

Write the names of the men that were claimed by
death,
On high upon the martyrs' scroll,
For their lives fed the light which illumined
the path
Toward the nation's baptismal goal.
Long ago it was writ of our merciful God,
"He smites in love his chosen one,"
And the favor it pledges is well worth the rod,
That points a nation to its crown.

An invisible armour has sheltered our ships,
Our guns were trained by an unseen eye,
And the tempered steel from their livid lips,
Proclaimed God's will to tyranny.

Far above the intentions of nations or men,
Above their knowing or consent,
There's a purpose that sovereigns—an ultimate
plan,
To which their good and ill are bent.
That purpose means freedom the whole world
round,
—The way to pave for brotherhood,
And in the attainment of these to found
Fraternal fealty to God.

—R. M. DOWNIE.

Beaver Falls, Pa., February 15, 1899.

EDITORIAL NOTES.

—Attention is called to the following notice:

The Synod of the Reformed Presbyterian Church adjourned to meet in the Reformed Presbyterian Church of Mansfield, Ohio, on the last Wednesday of May (31st), 1899, at 2 o'clock P. M. Clerks of Sessions will please forward to the Clerk of Synod certificates of delegates. In congregations without pastors, and sessions to which Presbytery has not appointed a moderator, the certificate will be signed by a majority of the elders. Clerks of Presbyteries will certify to clerk of Synod congregations organized or disorganized, and ministers ordained, since the Synod of 1898.

F. M. FOSTER, *Clerk of Synod.*

341 W. 29th St., New York.

—We have been requested to announce that "the closing exercises of the Seminary are to be held on Tuesday and Wednesday, May 2 and 3. The Board of Superintendents meets May 2 at 9 A. M. Discourses will be given by the students on Tuesday at 3 P. M. and 7.30 P. M., and on Wednesday at 10 A. M. and 7.30 P. M., in the Allegheny Church. Nine students finish the course."

—Treasurer Walter T. Miller desires congregational treasurers and all others concerned to note that on and after 1st of April New York City banks charge one-tenth of one per cent. for collecting checks drawn on institutions outside of the city of New York. And on all sums below \$100, ten cents on each check. The Treasurer will, therefore, after that date, be obliged to deduct the bank charge from all contributions so remitted to him. But the best plan is, of course, to obtain either post office or express company money orders payable in New York, or bank checks payable in New York. The credit then will be for the face of the remittance.

—Rev. James S. Stewart and family are busy making preparations for their return to Syria. A reception was tendered them on Tuesday evening, April 25th, under the auspices of the Y. P. S. C. E. of Second New York. Many friends were present to meet them and wish them a safe journey to their field of labor and good success in their work. They sailed from New York Saturday, April 29, at 9 A. M.

—Rev. Elmer McBurney, in a letter announcing his intention to leave Oakland for Beaver Falls on Monday, April 24, says:

Mrs. McBurney has improved very much during the last three weeks, and I feel now that if she continues to improve I will be justified in returning to China soon after Synod. I will not be able to do much there before the hot season, August and September, but I should hurry back and help stay up the hands of those now on the field.

We had a letter yesterday saying that Mr. Robb had been in the country ever since we left Hong Kong, and had a force of twenty men at work on the wall and building, and that he himself had his tools with him and was working hard each day. The Chinese think Mr. Robb's tools very good, and that he works very fast. They are never in a hurry themselves.

—It is very gratifying to find at the close of the fiscal year that the congregational collections for the Foreign Missions have reached nearly \$10,000, while the offerings from Sabbath schools, missionary societies and individuals have not been less than in former years. There have also been over \$2,500 received as special contributions for the reduction of the debt. The result is that the receipts for the past year have exceeded the expenditures by about

\$1,000, and thus the overdraft on the Treasury has been reduced to \$9,000 in round numbers. It must be borne in mind, however, that during the next six months, an almost completely barren season as regards receipts for missionary purposes, the salaries of missionaries and other expenses, will have to be met with money borrowed from the Temporary Investment Fund and other sources. But this need not discourage any one, if the Reformed Presbyterian Church is only true to its trust. If the congregations and individuals that have increased their contributions will continue to show the same liberality, and if congregations and individuals yet seemingly indifferent to the claims of the Redeemer are once led to realize their responsibility, there will be no difficulty in carrying forward and even extending the missionary operations of the Church.

—Mr. Samuel Stewart, of Kauneonga, N. Y., has sent us ten dollars, and promises to see whether the people cannot be persuaded to do something for this department of the Church's work. We have also received three dollars and sixty-five cents from New Concord, Ohio, towards the support of a boy in the school at Mersina, Asia Minor, at present in charge of Miss Lizzie McNaughton. The donor prays for God's blessing on the offering and the purpose for which it is made, but requests us not to publish her name. Three dollars, too, have come from Mr. Edward C. Carmichael, of Brooklyn, toward payment of the Foreign Mission debt.

—Since last issue OLIVE TREES has received the following contributions towards the salary of elders' missionary for a sixth year:

Mr. Wm. Brown.....	\$5 00
Mr. Robert McNeill (2 years).....	10 00
New York.	

Mr. McNeill thinks that, though the pledge was limited to a term of five years,

all should continue the offering as far as possible. Will not all the elders of the Church ponder his suggestion, and resolve to have their own representative in the foreign field? The 451 elders reported at last Synod, giving each five dollars a year, would support two ministers and leave a large balance in the Treasury; or contributing only three dollars and sixty-five cents, a penny a day, would support a minister and a lady missionary, and have enough left to send a native teacher or evangelist into some destitute locality.

—The New York *Sun* of Saturday, March 18, contains a column editorial on "The Decline of Faith," which is specially noteworthy as the leading article of a secular journal. "Never before," says the writer, "has it been so evident as it is now that a sweeping revival of religion is necessary to save many churches of different denominations in New York from falling into a religious indifference which must be destructive of their spiritual vitality unless it is overcome by such extraordinary means.

"The closing years of the life of the late Dr. John Hall were embittered by a movement in the Fifth Avenue Presbyterian Church to get rid of him as its pastor. His preaching had lost interest for these malcontents, yet in kind and quality it was the same which twenty years before had crowded that church with the greatest and richest Presbyterian congregation in the world, and it had long been peculiarly edifying to the whole Church in its simple and direct presentation of the doctrines of the Westminster Confession. He remained the same, but they had changed radically. Since Dr. Hall's death his church has been unable to find a pastor to succeed him who satisfies its critical tastes and comes up to its standard as to pulpit eloquence. Meantime, of course, this, once most powerful of Presbyterian churches, is maintaining a comparatively feeble existence."

Then referring to the recent resignation of Dr. Evans, pastor of the West Presbyterian Church, the writer says: "No accusation against his preaching on any score of its orthodoxy or its spirituality is made, but it is said that it has not been of a kind to draw large and paying congregations and thus assist in the renting of pews. . .

"The financial drain caused by the distraction of rich men extends to other Presbyterian churches also, for that denomination, though once the religious home of very much of the wealth of the town, is not now congenial with the social tastes and ambitions of an increasing number of families of the sort; they prefer the Episcopal Church. This is a very important matter, for, as in the case of the Forty-second street church, the test of a pastor's use is not now the soundness of his doctrine and his spirituality, but his ability to 'draw money,' like an actor, a singer or a dancer.

"The Methodist Church was formerly distinguished by its simple, unquestioning faith in the Bible, but when the Rev. Dr. Cadman, pastor of the Metropolitan Temple in this city, declared recently before a great company of Methodist ministers that 'the absolute inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men,' he was applauded. The Baptists have not presented any such conspicuous example of a decline of faith, but it is discoverable among them also. Dr. Lyman Abbott probably expressed the frequent, if not the usual, sentiment of Congregationalist ministers when he went even further in his departure from the old theology, and Dr. Hillis, who is to be his successor in the pulpit of Plymouth Church in Brooklyn, preaches vague sentimentalities only. In the Episcopal Church the

radical distinction in belief and practice between the Protestant party and the Ritualist or sacerdotal party has not produced here the violent agitation which threatens the disestablishment of the Church of England as a State Church, but it is creating an increasingly wide and impassable gulf of separation. Meantime many of the Episcopal parishes seem to be substituting philanthropy for religion."

No direct reference is made in this editorial to the Reformed Presbyterian Church, and yet no thoughtful man can fail to observe the same downward tendency among ourselves. It is seen in irregular attendance upon public and social ordinances, conformity to the principles and practices of worldly society, and growing indifference to what is distinctive in our Testimony.

The world is indeed gaining the ascendancy, and will kill the two witnessing agencies of the Church, or, in other words, will so completely destroy its priestly consecration and its loyalty to the authority of Christ as to interrupt for a time the fellowship of the Church with its exalted Head in the exercise of His priestly and kingly offices. But our rejoicing is this, that the predicted period of spiritual death will continue only long enough to prove the necessity of entire dependence upon the Holy Spirit of God. At the set time the Spirit of life will enter into the witnesses that have been slain, and thus revived they will hear "a great voice from heaven, saying unto them, Come up hither." This renewed spirituality or complete separation from all worldly associations will be accompanied by marvelous manifestations of divine power and glory that will compel the submission of every enemy.

—*OLIVE TREES* requests its readers to examine the date on the wrapper, and hopes that, if they have not renewed yet for 1899, they will remit as soon as possible.

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