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# Olive Trees



WHAT  
ARE THESE TWO  
OLIVE TREES ETC.  
ZECH. 4: 11-14.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

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

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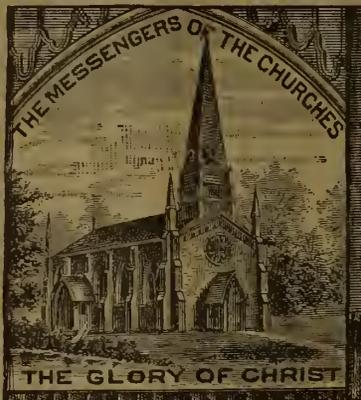
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# OLIVE TREES

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

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MAY, 1900.

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## QUESTIONS OF THE HOUR.

### OUR OBLIGATION TO THE HEATHEN.\*

*Rev. J. S. Thompson, Utica, Ohio.*

Paul inquires, "How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" The most obvious and practical conclusion from this series of questions is that those who have the gospel are under obligation to give it to those who do not have it. The verse preceding this series of questions is a quotation from Joel, the purpose of which was to confirm the declaration that the apostle had already made that God intended salvation blessings for all, the Gentile as well as the Jew. Joel, after predicting terrible judgments, foretold that subsequent to these judgments should come a time of great and general blessedness. This happy period would be characterized by the prevalence of true religion, the blessings of which would no longer be confined to the narrow limits of the Jewish people, but would overflow to all the world. The gist of Paul's argument was that if the gospel was intended for all the world, not to give it to all the world is very great wickedness. Dr. Hodge says of this connection: "Paul

considered it as involved in what he had already said, and especially in the predictions of the ancient prophets, that it was the will of God that all men should call upon Him. This being the case he argues to prove that it was His will that the gospel should be preached to all. As invocation involves faith, and faith implies knowledge, and knowledge instruction, and instruction an instructor, so it is plain that if God would have all men call on Him, He designed preachers to be sent to all, whose proclamation of merey being heard, might be believed, and being believed might lead men to call upon Him and be saved." If God wills the end He also wills the means. If it is His will that all men call upon Him, then it is His will that the gospel be given to all. If it is His will that the gospel be given to all, then the obligation that rests upon us who have it is to give it to all. This obligation is enforced by several considerations.

1. Without the gospel all are lost. Peter, speaking of the saving power of Christ, says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." If there is salvation in none other, then it follows that all who do not obtain salvation through Him are lost. And Paul says of God, "Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator

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*\*Substance of a Sermon preached before the Annual Offering was made for the Foreign Missions.*

between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." Observe how much there is in this quotation. First, God would have all men to be saved. Second, To be saved they must come to a knowledge of the truth. Third, The truths needed to be known are such as relate to God, the mediation of Christ, and the ransom which He paid for salvation. Fourth, If these truths are to be known, and so men saved, they must be testified. Fifth, There is an appropriate time for receiving this witness, and that time is the present. The argument from the connection in which these questions of Paul's occurs is the same. Whosoever will call upon the name of the Lord will be saved. But it is evident that if they do not call they are lost. And the argument is that we ought to send the messengers of the gospel to all, because if they are not sent the gospel cannot be preached, and unless it is preached men cannot hear, and unless they hear they cannot believe, and unless they believe they cannot call, and unless they call they are lost. We meet sometimes with the suggestion from those who would pose before the world as particularly broad-minded, that after all, perhaps there is hope for the heathen who have never heard the gospel, that perhaps God has a secret purpose of salvation, and an unrevealed way of salvation for them. But the revelation certainly is clear enough that there is no way of salvation but through Christ. "Neither is there salvation in any other." "Where no vision is the people perish." Hence it must be that the heathen who are without the gospel are lost. To teach even the possibility of salvation for the heathen without the gospel, is to cut the nerve of the church's missionary enterprise, by removing one of the chief incentives to missionary activity.

2. There is no way for the gospel to

reach those who do not have it except through those who do have it. God has provided just one way to give the gospel to the world, and that is through the instrumentality of those who have it. He said, "Go ye into all the world, and preach the gospel unto every creature." "How shall they hear without a preacher?" "It pleased God by the foolishness of preaching to save them that believe." The preaching of the gospel is the divinely appointed way, and must ever be the chief agency for reaching men with saving power. We hear it said sometimes that teaching, as for instance in the Sabbath School, is a more certain and efficient way of reaching the heart with saving power than the preaching of the Word. I heard this remark not long since: "Far more men are saved by the singing of hymns than by the preaching of the gospel." If so, then one of two things is true; either the preaching of the gospel has sadly degenerated, and there is a great need for a revival of true evangelical preaching: or John the Baptist, and Jesus, and the Apostles made a great mistake in the method they pursued. They ought to have founded schools, and organized choirs, instead of preaching the gospel. Important as are schools both in foreign lands and at home, valuable as is the singing of the divinely appointed songs, as a means of awakening the heart, the main arm of missions ever has been, and always must be the preaching of the gospel.

The only way that the gospel can ever reach those who do not have it is that we who have it send it to them. The gospel is a revelation from heaven. It was not discovered by reason, but was made known by revelation. It has never been known by man except as it has been brought to him. It was brought to the earth by Jesus Christ, who came from heaven to reveal the Father. Wherever it has gone

since that time it has been carried by those who already had it. It is now nineteen hundred years since the gospel of Jesus Christ was brought to this world, and it has never yet been found except where those who had it took it. If then we who have the gospel do not take it to those who do not have it they can never receive it. There is no other possible way by which for it to reach them.

3. The gospel is given us in trust for the world. It is not only true that the gospel never reaches any except as it is taken to them by those who already have it, but it is also true that we who have it hold it in trust for those who do not have it. God had a twofold purpose in giving us the gospel: That we might be saved; and that we might pass it on to others. "The saved must always be saviours."

We are told of Jesus that He was full of grace and truth. And why? That out of His fulness we all might receive, and grace for grace. We are also told that it pleased the Father that in Him should dwell all fulness of the Godhead bodily. And why? That we might be complete in Him. In other words, that which He had was given Him in trust for the world.

And now in turn what He has given us He has given us in trust for the world. He chose the twelve, taught them and gave them power. And why? That they might give to others. For the same reason He chose the seventy, clothed them with power, and sent them out. The power given to the disciples on the day of Pentecost was that they who received it might witness to the world of Christ and His saving power. Disciples are the light of the world. Why is a candle lighted? That it may give light to all that are in the house. For precisely the same reason disciples have been made the light of the world.

For what purpose was it that God called Saul of Tarsus? Certainly that he might

himself enjoy the blessedness of salvation through the gospel of Christ. But likewise that he might hold that same gospel in trust for the world. When Ananias objected to go down and open the eyes of Saul, God said to him, "He is a chosen vessel unto me, to bear my name before the Gentiles: for I will show him how great things he must suffer for my name's sake." And to Paul He said, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified." Paul also spoke of that gospel as committed to him in trust. And he charged Timothy: "The same commit thou unto faithful men."

Jesus said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." The ultimate purpose in bestowing that blessing of the Spirit was, that blessed themselves, they might become channels of blessing to others. The command was, "Go ye into all the world, and preach the gospel unto every creature." "Ye shall be witnesses of these things . . . unto the ends of the earth." Now, if we have received the gospel, is it not true that God has committed it to our trust for the world? Two things Christ expects of us in regard to this gospel. First, that we will keep it pure. Second, that we will give it to the world. Nothing is so sacred as that which we hold in trust. That which is our own we may perhaps handle with some freedom, but not so of that which we hold in trust. This gospel we have in trust for the world; the obligation

to give it to the world is weighty.

4. Gratitude to Him who has given us salvation. Our appreciation of what we have received can be shown in no way better than by telling others of it, and seeking to have them enjoy with us the same blessings. If a physician has done you a great deal of good, especially if all others have failed, you are always ready to sound his praise, to tell of his skill, and to try to induce others who may be similarly affected to try him. Or, if some medicine has greatly benefited you, you take every opportunity to recommend that medicine to others. You show your gratitude for and appreciation of what you have received by telling others of it, and seeking to induce them to try the same thing. And so, if we feel that the gospel of Christ has brought great blessings into our lives, we show our appreciation of it and gratitude for it, by seeking to give its blessings to others. And the deeper our appreciation of it is, the more eager will we be to carry it to others. The reason that Paul was so eager to give the gospel to all the world lay in his appreciation of what it had done for him. The reason why often those who have been brought out of heathenism are so much more eager than we to give that gospel to their fellows is that they appreciate so much more fully the great change that it has wrought in their lives. And yet, if any should appreciate the gospel, and be filled with gratitude for its blessings, it ought to be we who have been born to its privileges, and are surrounded with its best blessings. If Christ laid down His life for us, we ought to be willing to lay down our lives for the brethren. If Christ sacrificed all for us, we ought to be willing to sacrifice something for Him. Yet how little He asks of us! How much less we often give! Would we want our appreciation of the gospel measured by what we do to give it

to others? We ought to seek ways to do more, rather than excuses for doing less. The obligation of gratitude ought to be not among the least of the incentives moving us to do greater things that the gospel might be given to the heathen.

5. The success of the gospel. If we do our part, God will do His. If we take the message He will bless both the messenger and the message. He says, "My word shall not return unto me void, but it shall accomplish that which I purpose." It shall be like the rain and snow that cometh down from heaven, it shall not return thither, but water the earth and make it to grow. The gospel never has failed. All the opposition of men and devils has not been able to destroy it. Wherever Paul preached he made converts. There were many adversaries, but all of these could not shut the doors that the Lord opened. And wherever missionaries have labored, if they have continued in faith and patience, they have not failed of results in the end. The triumphs of missions, the enemies that have been conquered, the victories that have been gained, are among the most thrilling stories of the world's history. The victories gained on the field of carnage are not to be compared with those gained by the hosts of the Lord. If you want encouragement, study the history of our own missions. Take our mission in Syria, for instance. I hear it said sometimes that that mission is not as successful as it ought to be, that it is not as successful as the missions of some other churches are. I occasionally hear fault found with the management, that it is not managed on business principles, that it is not bringing the returns that it ought to bring for the expenditures that are being made. When you hear people talking in that way you may set down that one of two things is true: Either they are grossly ignorant re-

garding that mission, its management and successes; or else they are seeking justification for their unfaithfulness to it, and the love of money and of self that they are indulging. The field that we are cultivating by that mission is recognized by all who are informed in regard to it as one of unusual difficulty. And the success attending our work there, while not all that we could desire, for all that could satisfy our desires regarding that field is all its people brought into the enjoyment of redemption blessings, yet is most gratifying, and is full of encouragement. Statistics are often a very unsatisfactory and uncertain way of representing success, yet these are worth considering. The net increase in the native membership in our Foreign Mission last year was 61, which meant a gain of 28 per cent. I cannot believe that this is the record of failure.

6. In this way the blessing will come

to ourselves. "It is more blessed to give than to receive." "The liberal soul shall be made fat, and he that watereth shall be watered again." "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." The spiritual life of the church at home is bound up in her missions to the world. If we are sowing sparingly we will reap also sparingly. But if we sow bountifully we may expect to reap also bountifully. The church that is not a missionary church will soon be a dead church. A church that is full of missionary zeal cannot die. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." If we want the larger blessing seek to give more largely the blessing to others. In blessing others we shall be doubly blessed.

People sometimes ask me, "Why do you not leave the heathen to their simplicity?" Instead of "simplicity" I think I could put some other word. Remember the history of the poor slaves found on the way to Benin. Recall the hundreds who are put to death every year—especially in this month of September—to propitiate the gods and ensure a fruitful harvest. Can we call that "simplicity"? When the natives clothe themselves with leopard skins and rush out and drag the unprotected traveler to his death—is that simplicity? Nay, nay; "The habitations of the heathen are full of cruelty," not of simplicity, and we cannot leave them to themselves.

But is not the evangelization of the heathen a slow process? Is not the material upon which the missionary has to work very different from that which the preacher of the Gospel finds ready at hand at

home? Nay, there is no difference. Human nature is the same throughout the world. The color of the skin may be dark or light, but "God hath made of one blood all nations on the earth." And we have not to go back so very many centuries to find our own land in almost the very same position as are the heathen lands to-day. Others came to us, and we must go to them. Are we discouraged? Outside our great towns, you may see any day in the gasworks vast masses of coal tar. From that tar most of the exquisite colors in which we delight have their origin. Can man produce such fairness from so unlikely a source? How much more can Almighty God transform the poor, down-trodden slave into a new creature in Christ Jesus!—*Dr. J. Taylor Smith, Bishop of Sierra Leone.*

## NEWS OF THE CHURCHES.

### ABROAD.

SUADIA, SYRIA.—Every one will read with peculiar interest the following letter from Miss Cunningham, written March 19: We have had an unusual amount of rain the last two months and consequently we have had hardly any day scholars. Lack of bridges over the numerous rivers make it dangerous for children to attempt to come alone. Although the rivers are small and easily enough forded in dry weather a heavy shower converts them into raging torrents in a few minutes. Were it not for the boarding schools we could not carry on school work during the winter.

We have had good audiences at all the meetings. Mr. Kennedy, of Antioch, preached for us last Sabbath. He is always interesting and helpful. On the previous Saturday a young man called on business and we got talking on religious subjects. He said, "Please give me what I came for and let me go; it is better for a person not to talk about religion as it only makes enemies. We can believe in our hearts and keep silent." I said that is not the Saviour's command, and I handed him Revelation 22:17. As soon as he began reading he became interested, and forgetting that he was in a hurry asked me many questions about faith and repentance. I let him read the replies to his own questions. I had intended inviting him to the service on Sabbath, but there were so many people coming and going that I quite forgot to ask him to come. I was glad, however, to see him coming of his own accord on Sabbath and bringing another young man with him. Mr. Kennedy's sermon was so practical, I was glad he was there to hear, especially as it touched on most of the points we had been discussing on Sat-

urday. His father, and, indeed, all the family are very bigoted Greeks. The very name Protestant is odious to the old man and this young man was brought up in the Patriarch's school in Beirut. He is a great reader and borrows books from me occasionally. The last one I lent him was the "Chronicles of the Schonberg Cotta Family," which is translated into Arabic.

Mr. Stewart hopes to come and preach for us on April 1, and perhaps hold Communion.

CYPRUS.—With a letter dated February 27, Dr. Moore encloses specimens of selections printed in Greek for free distribution. (See p. 156). He gives them out at the clinics, not to every one, but to those who can read. In his judgment it is useless to distribute long tracts on religion or temperance, as they would not be read. About 8,000 of these brief selections have been issued, and the Doctor intends to prepare a few articles on subjects in regard to which he has discussions with the people, setting forth the views of the Protestant Church with scripture proofs.

"Yesterday," he says, "a young man, a school teacher from a village about forty miles away, came in to see me and talk about religion. We had an hour's conversation. When he was leaving, I gave him the Shorter Catechism in Greek with proofs and twenty-five of each of the little tracts which he promised to hand to his pupils."

A letter from Rev. Henry Easson, written on the 10th of March, refers to a brief visit Mrs. Easson and he had made to Bapho. He says: "I examined and accepted into the communion of the church Dr. H. Bairamian and wife, and baptized their two children."

In a letter to Miss Annie Whitehead,

Missionary Secretary of the Y. P. S. C. E. of Second New York, Mr. Easson gives a full account of his trip to Bapho, from which we make a few extracts:

"We were told there was a good hotel at Laco-Franco, about twenty-four miles out. \* \* \* About an hour before sunset we came in sight of a fine two-story stone cottage, with a large yard between it and the road. A colored man was standing at the gate and I asked him if we could stop there for the night. He answered in very good English that he thought we could, and opened the gate for us. To our surprise two young men came out to receive us, and we were not a little abashed for our boldness, when they told us it was not a hotel, but a home built by the 'Eastern Colonial Association, Ltd.,' for their agent on the edge of the Forest. Mr. C. D. Hay, the agent, said that when he was alone he was in the habit of entertaining friends for the night and perhaps that was why it had been called a hotel, but as he had two men with him for the present and only one bed for strangers, he would not be able to keep us all night. However, we must come in and have a cup of tea and let the horse have a rest and a little barley, and then they would see what could be done.

"The agent for a large farm at Kaklia, six miles further on, was there and he said he would give us a line to his servant, and we could occupy his quarters and his man would get us anything we wanted. \* \* \* Expecting to pay we ordered supper and breakfast, with barley and straw for our horse. But, in the morning we were told there was nothing to pay, even the servant refusing a present for himself."

At Bapho, now called Klima, built on a ledge of rocks about a mile and a half from the ruins of the old city, which are on the seashore, a place had been reserved for them at the hotel.

"On Saturday" (Feb. 24), Mr. Easson writes, "An Armenian Catholic lady invited us to her house, saying she had many questions to ask. About a year ago, when in Limassol, she became acquainted with Mr. and Mrs. Vamvois, and Mrs. Vamvois had been the instrument used by God to open her eyes. She said that when Mrs. Vamvois began to talk to her about the Saviour and the duties of a Christian, she felt like ordering her out of the house, but after a while she became interested and had been reading her Bible ever since. Now she would be very glad if she could have Mrs. Vamvois near to guide her in searching for the truth. We spent about three hours with her and her eldest daughter, answering their questions and trying to help them put aside every created help and trust for salvation and eternal life in Jesus Christ alone."

Speaking of the service at which Dr. Bairamian and family were received into the membership of the church, Mr. Easson says: "There were thirty present, including the Governor and his wife. In the evening I preached in Greek to an audience of thirty people, among them a Greek priest. \* \* \* At my illustrated lecture on the Life of Christ in the dining-room of the hotel Monday night, there were about 100 in the room and many more standing in the hall. Mr. Nicholas, the Governor's interpreter, acted in the same capacity for me. \* \* \* At the lecture on Tuesday night a young drug-gist offered to interpret for me. He did not get along very well and another young man began to prompt him, and after a while took his place. At the close of the Life of Christ, I made a few remarks on the finished work of Christ and our duty to put our trust in Him and in Him alone for salvation.

"The wife of the Chief Police Commander is an American, and having been

out with her husband in the village till late Tuesday had not met us. Mrs. Easson had gone to spend the evening with her and I had promised to call after the lecture. I asked the interpreter if he knew where the Commander's house was. 'Yes,' he answered, 'I am his interpreter,' and kindly offered to go with me and show me the house. On the way I learned that he was a German Jew, son of the Chief Inspector of Police in Nicosia, whom I had known for over ten years. So you see I had a Jew telling the people all about the death, resurrection and ascension of Jesus Christ. May the message that he was the instrument of passing from me find a lodgment in his own heart."

On the way home Mr. Easson preached in Limassol, but as the Sabbath was a high carnival with the Greeks, the attendance was small. "One of my hearers," he says, "borrowed my two sermons and copied them to read to a club. He will have a larger audience than I had."

CHINA.—Rev. A. I. Robb says in a letter dated March 9, 1900: Your letter of January came to me the other day. It is nice to know that we have the sympathy and prayers of the home people, even if it does take the written assurance of the fact some time to reach us. What wonderfully changeable creatures we are, and how rapidly our circumstances shift from trial to joy and from prosperity to sorrow. Your letter reaches us now. At the time it was written, Mrs. Robb was entirely well, and when it reaches us, the trials we then had have become only a memory of the past, whose bitterness is all gone and the sweetness of which we now find in the helpful and prayerful letters of our friends. \* \* \* I am glad to report that we are all in usual health, which is pretty good. We are much inclined to think Tak Hing Chau healthier than Canton. \* \* \*

The work at the chapel is moderately good. The attendance at the daily preaching is quite variable. Some days the attendance and attention are good. Other days there are none. One old grandmother, whom the Bible woman has taught, has signified her wish to unite with the church, and there is one man, who said a few nights ago before some eight or ten persons, that he believed and had repented some two or three months ago, but who has not asked for admission to the church. There are a few others who, I think, are really interested, and a great many scoffers. There is much greater friendship on the part of some than at first, and much greater hostility on the part of others. There is one power that can save them and bring them out of darkness into the light. We rely entirely on Him to save this people, and in many cases when we speak to them it is literally a matter of faith, for there is no visible sign of any impression, and sometimes they get up and go, leaving us nothing to see, even if disposed to depend on sight. However, we have not infrequent opportunities for presenting the gospel to individual listeners who give good attention and learn something of the truth.

That they do not accept our teachings without some grain of "salt" may be seen from the fact that a few days ago one of our old neighbor women was in and the Bible woman was talking to her. She pointed to a plaster-of-paris bust of Shakespeare which Rev. Thwing presented to us on his leaving for America and said, "You worship idols, too. When no one is here to see, you all bow down to that and worship it just as we worship our idols." It took some talking to persuade her differently and after all was said it is doubtful if she was persuaded. There is an altar just outside the corner of

our lot where the whole neighborhood has been worshipping the god of the harvest for some time. At their New Year they also worshipped an immense tree of the Banyan variety (not the variety that sends down roots from the branches) just beside the altar and they did it with such vigor they set it on fire and as it was partially dead and hollow in the trunk they had some trouble in keeping their "worship" from destroying its object.

We had the pleasure of a three days' visit from Rev. and Mrs. Christopherson of the Christian and Missionary Alliance, whose station is forty miles inland from us up a small river too small for steam launches. She had seen no one but her husband, except Chinese, for nearly a year and she became homesick to see a foreign face. I think their visit helped them and I am sure it did us. They have gone to the coast for a few days and will then return. \* \* \* I have just been interrupted by neighbors coming in with a blind woman to see if I could cure her. I think no earthly power can heal her eyes, but the Bible woman is now trying to teach her of the Great Physician.

NEW HEBRIDES.—*Quarterly Jollings* for April contains the following items from the missionary at East Santo:

The Teacher and I set out before sunrise one morning to visit in the bush. We hoped to purchase ground for a Teacher's house, if God opened the way. After four hours' walking we reached the first village. The people received us with apparent joy, but were greatly surprised and inquired why we had walked so far. We replied that it was because God loved them and had sent us to love them, too, and tell them of Him. I gathered all—men, women and children—and told them of Jesus. All were attentive and appeared to thirst for the message. Here we got two guides to show us the way to

a place where we were anxious to settle a Teacher. We had to climb no less than four mountains to reach this village. When we arrived—though it was our first visit—the Chief and people welcomed us heartily. I was so surprised at the size of one of the houses that I measured it, and found it to be fifty-nine yards long, the largest house I have seen in these Islands.

Sixty people gathered, and the Chief agreed to accept a Teacher, providing his house was placed away from the village. This would not do, and we had much talking. Eventually ground in the centre of the village was given, and the Chief promised that his people would gather materials for building the Teacher's house.

I then gave them my Commission—the wondrous Story of God's love in Christ, of His willingness to cleanse and save from sin, and of the blessings He bestows upon all who trust Him. On our homeward journey the Chief accompanied us part of the way and begged that clothing might be brought for him next time.

The work at the Head Station is very encouraging in spite of the strong temptations offered by the heathen to get the worshipping natives back to their ranks. The Bible class is increasing in numbers, and we ask the prayers of God's people for the little band of Seekers thus formed.

The Teachers at the outstations are doing splendid work. School attendance is good, and I believe heathenism is giving way before the Gospel. As a consequence the demand for clothing is active.

MELANESIA.—This Mission was founded in 1849, a year after the Geddies were settled in Aneityum, by Bishop Selwyn, who was ever after a devoted friend of Mr. Geddie's. Melanesia—meaning "black islands," as "Polynesia" means "many islands"—is a general name given to the

series of groups extending for some 3,500 miles from New Guinea to New Caledonia, and peopled for the most part by the Papuan or black races. The New Hebrides is a small group in Melanesia.

The Mission Staff of the Melanesian Mission now consists of Bishop Cecil Wilson and twelve English clergymen, two English laymen, twelve native clergy, four hundred native teachers, and seven English ladies. There are 170 Mission Stations in twenty-six islands. Christianity is established in many of the Islands, but large numbers are still heathen. There are 12,000 baptized Christians in Melanesia, and over 12,000 more people under instruction. Over 1,000 persons are baptized annually. St. Barnabas College, Norfolk Island, is preparing 160 boys and 50 girls to become teachers, and at St. Luke's, Siota, Solomon Island, there are 70 scholars.—*Presbyterian Record*.

AFRICA.—*The Chronicle* of the London Missionary Society for April quotes the following items of interest from the *Journal des Missions Evangeliques*:

One of the missionaries of the Basle Society at Coomassie gives a pretty account of an excursion—half school treat, half preaching tour—made in what was a few years ago one of the blackest and bloodiest districts in Africa. For two days this man marched with his school children, two and two, clad in white garments, and singing as they went, from village to village, visiting sixteen in a short circuit. Everywhere there was a welcome, a brief talk about the Gospel, and the children were regaled with fruit and other native delicacies. Order and peace seem now to reign in this once savage region.

About fourteen years ago, when the German Government took possession of Cameroon, the mission work of the English Baptists there was taken over by the

Basle Society. The work was only in the pioneer stage, and the methods of English missionaries seemed to their successors too democratic and casual; but they acknowledge that in all the stations there were good Christian elements, and that the reputation of the English stood them in good stead when the work was extended into the interior. The last ten years have been full of progress. There are now three times as many European missionaries and head stations. The seven sub-stations have increased to 129, the 160 church members to 2,025, the 233 children in schools to 3,278. Much translation work has also been done, and Christian influence is being extended steadily into the interior.

The station of the Rhenish Society at Stjimbingue, in German South-West Africa, has been keeping its jubilee. More than twelve times in its history has it fallen into the hands of enemies, been sacked and burnt; but the work has always been resumed, and now there is a church of 752 members, and their jubilee contributions amounted to over £100. The country is also rejoicing in a better rainfall, and the general outlook is hopeful.

"I was once asked in France," writes M. Christol from Basutoland, "whether it was possible to have a negro for a friend. Why not? Many times we have received spiritual help from our native Christians, by a warning, by a word fitly spoken, or by the manner in which we have seen some of them accept a trial. It seems to me that there is progress amongst the members of the church. The fact that we have had very few grave relapses is certainly an encouraging sign; their people are paying more attention to the sick, they are going out to evangelize the neighboring villages with much more zeal; finally, our prayer-meetings and

Sabbath services are much better attended, which makes the enlargement of our chapel ever more urgent. Our congregation (Hermon) is in numbers the most important in Basutoland. We have more than 450 members of the church and catechumens. \* \* \* The war occupies all minds for the last three months. The natives have not the least wish to join the belligerents. Their sympathies, in our part of the country at least, do not go out towards the Boers, who have always shown themselves hard and implacable towards them."

MANCHURIA.—Missions in Manchuria have been conducted by the Irish Presbyterians and the Scotch United Presbyterians. These two bodies have now united their forces and work together in harmony and with great success, though meeting with much opposition at times. Large numbers of the people have been ready to listen to the truth, and have been forward in proclaiming it. A Manchu seems to be ready, as soon as converted, to tell his neighbors and all whom he meets, of his new-found faith, and it is said that many thousands who have never seen a foreign missionary have heard the gospel from native lips. Christians who thus propagate their faith will be firm in holding it against all opposition. It is said that at the time of the war with Japan, when all the missionaries were ordered from the interior, leaving the churches under the care of native teachers, "not one convert recanted his faith or sought to conceal the fact that he was a follower of the Jesus religion." A college has been opened in Moukden for the training of pastors, and also a training school for girls and for Bible women. The following statements are made concerning the marvelous progress of the work: Twenty-five years ago there was not a single Protestant Christian among the 25,000-

000 of inhabitants. Ten years ago the converts numbered about 1,450; at the close of 1898 the members numbered 15,490, an increase of ten-fold in ten years. The elders numbered 37, the deacons 414, the students 133, and the churches 246; the candidates waiting for baptism numbered 8,875, and the offerings contributed by the members amounted to the goodly sum of \$6,725.

A letter given in the *Missionary Record* for January shows that this work continues to advance at the same remarkable rate. Rev. Mr. Douglas reports that there is a wonderful readiness to listen to the message of the gospel. On his tours he finds the people not merely ready to receive him, but forward in their preparations for Christian work. Of one place he says he was met at the door of a blacksmith's forge by a company of men who, led by the blacksmith, took him to a neighboring house which had been beautifully fitted up as a place of worship. There were no baptized persons there and no preacher, but there were twenty or thirty young converts who were waiting for the missionary. It was a surprise to find that the women came forward with the same eagerness as the men. At another place, where five persons had been previously baptized, there was a company waiting his arrival at the door of a church of their own providing, and along with them some fifty new candidates whom they had gathered round them. At another place, where Mr. Douglas was once mobbed, he had a reception which he speaks of as "more like that of a high-grade official than of a humble missionary." At this place, too, they had provided a church at their own expense. Many of these people have suffered much persecution. In one place a man was found unable to leave his bed, having been beaten night to death because he had

followed the new faith. But he said to Mr. Douglas: "Is it not enough for the disciple, pastor, that he be as his Master?" One of this man's daughters came forward for baptism. She was a girl of fifteen and was asked: "What if you should have to suffer like your father?" and her quick answer was: "Has not our Lord said, 'Rejoice and be exceeding glad, for great is your reward in Heaven?'" When converts are made of such stuff as this, it is not strange that the Kingdom advances.—*Missionary Herald.*

#### AT HOME.

CENTRAL ALLEGHENY.—The congregation, Spring Garden Mission and a large circle of friends, sincerely mourn the death, on March 21, of Mrs. Helen R. Aikin Trumbull, wife of Mr. T. Sproull Trumbull. A noble Christian woman, a warm friend of the congregation, a devoted worker in the mission, she will be greatly missed. Her profession and her life harmonizing so beautifully, offered all the evidence we could desire that for her "to depart was to be with Christ." May our Gracious Heavenly Father sustain and comfort the husband, the father and mother, the sisters and brothers under this sore bereavement and, if such be His will, may He so vindicate the confidence and answer the prayer of the dying mother that the little baby boy shall be spared to become a consecrated servant of Christ.

J. W. S.

CHARLOTTE, N. C.—A letter from Mrs. Ella M. George, written March 24, contains some good things that we will share with our readers, though the letter was not intended for publication:

"We have found open doors for our work in the 'Sunny South' which we have entered. Dr. George and I have each had the opportunity of addressing large and appreciative audiences, frequently twice on

Sabbath and often during the week. We have been very much impressed by the need of work done among the down-trodden negro race. The old prejudice still exists, which says to the black man, 'You are a leper; stand away by yourself; don't come into our assemblies.'

"A young medical doctor on introducing me one evening to an audience where, by request, I was to speak on Christian civil government, said: 'In our college days we were taught political civil government, but we never heard of Christian civil government.' At the close of the address the President of a Baptist College (colored) came up and, introducing himself, expressed a wish that all in the city could have heard those principles, and gave us a pressing invitation to visit the college and address the students.

"The negro race is more in need of help than we of the North realize. I tried to urge the women to take up the W. C. T. U. work, but found that they would be debarred from representation in either county or State conventions. They dare not meet with those of the white race to plan work for the same Master. One exception to this rule I found in St. Augustine, where the president and officers of the colored Union had a standing invitation to attend the Union of the white ladies."

Mrs. George thinks that the "Covenant Church, that stood by the negro while in slavery, should do more for him now than it is doing, since God has heard our prayers and broken the arm of the oppressor and let the oppressed go free. They need instruction on so many lines. One evening after presenting the matter of divorce, the minister said: 'You said the right thing to-night; one man sitting in front of you has been divorced four times.' But what could be expected of a race that had no families till within the last thirty-five years? Our Church should have a mis-

sion in every Southern State, or at least they could send some one to go from city to city proclaiming the truth as we understand it."

*The Metropolis*, of Jacksonville, Fla., has this to say of an address delivered by Mrs. George in the Ebenezer M. E. Church:

"Mrs. George's views on the observance of the Sabbath and means to check desecration of the same, were told with a simplicity that fully accommodated all and met the general approval of all Christians. Her disposition of the Sabbath from a biblical, physical, mental and moral standpoint was well supported by correct reasoning, and the evils of the 'continental Sunday,' which she claims has about half possession of this country, were depicted in forceful terms.

"The Sabbath-breaking that was begun by the Postal Department of the Government in 1810, and has been kept up ever since, was instanced as the forerunner of several other Sabbath desecrations, including the running of all kinds of cars on Sabbath, and attendant branches of business.

"The Sunday press was held up in disapproval, and the rum traffic and slack divorce laws were pointed out as great evils.

"This discourse was purely Christian throughout, and the speaker showed that she is well posted."

The *Daily Observer* thus refers to the Conference in the interest of Christian citizenship held in Charlotte, N. C., the last week in March:

"It is neither on the one hand a Church movement nor on the other hand is it political. It is a citizens' movement for the uplifting of the country's morals. Leading men in all the Christian churches have been leaders in it. They have watched with alarm the growing burdens and dangers of secularism, the currents of

crime and vice, and wasting demoralization that have grown out of the nation's neglect to accept God's moral law as its supreme standard in all legislation, and they are calling the nation to halt and consider.

"No one should be mistaken as to the aims and purposes of the movement, and especially should no one say or do aught against it under a mistaken idea of it. Let every one investigate the movement, read it up, find out its true import and accept or reject it on its merits. The meetings will all be open to free and fair discussion as time will allow and arguments against it, if such there be, will be answered, or else they will be admitted; but time cannot be given to enemies of Christianity for absurd and captious statements."

According to the *Charlotte News*, on the morning of the Sabbath preceding the Conference, an initiative service was held at the Y. M. C. A. rooms. Rev. Dr. Holland, President of the Ministerial Association, spoke of Dr. and Mrs. George as "distinguished representatives of the National Reform Association, and assured them not only of a hearty welcome, but the co-operation of the churches." The subject of Dr. George's sermon was the "Kingship of Christ." Among other things, he said:

"Jesus Christ is the source of all power, not the people whom He has created. The misplacement of Christ for the people has secularized this country, and we have the continental Sabbath; we have the liquor license, which is putting 100,000 souls in their graves yearly; we have the divorce law, which disrupts 25,000 families a year, and in twenty years has turned more waifs out on the streets than there were soldiers in the combined armies of Lee and Grant. There is one law giver, even Christ. He is Lord of heaven and earth. This is a great country, and I believe the day is coming

when the men and women of this country shall rise up and claim it for Christ.

"Nothing can save this nation but Christianity. Our rulers must be men who will view national questions in the light of national Christianity and confess with their tongue that Jesus is king and that all power in heaven and earth belongs to Him."

In the evening Dr. George preached from the words, "Blessed is the nation whose God is the Lord." He drew a vivid contrast between the secular and religious theories of civil government, and declared that no one can be neutral in this matter, but must accept one or the other. "Nothing," he said, "but the acknowledgment of Christ as the nation's king and Lord, and the divine law as its supreme rule of legislation, will make a Christian nation."

CORNWALLIS, N. S.—Mr. Edwin Chase, of Cornwallis Congregation, died on Jan. 16, 1900, in the 57th year of his age. He was a native of Cornwallis, and about twenty years ago was married to Annie A., daughter of Mr. George Harvey, Grand Pré. For a number of years Mr. Chase had been in poor health; he was also of a retiring disposition, and so did not take a leading place in public affairs for which otherwise he was well fitted, but in his own neighborhood no one commanded greater respect. He was gentle, yet firm. Seldom will one find a person to pay as strict regard to the observance of the Sabbath. He lived about sixteen miles from the Cornwallis Church, and was able to attend only at Communion seasons, but a number of years ago he opened a Sabbath school for the children in his neighborhood. In this work he was deeply interested, and took charge of the school until a few weeks before his death. By his removal the church loses a faithful worker.

Mr. Holmes E. Morton, Elder in the

Cornwallis Congregation, died suddenly on the night of Saturday, March 3, in the 70th year of his age. September 23, 1869, Mr. Morton was ordained Elder in the Cornwallis Congregation. He was faithful in service, fearless in the performance of duty, and uncompromising with error. He was well informed in the principles of the Church, and his opinion was formed, not from the mind of others, but from a personal understanding of the subject. For many years he was superintendent of the Sabbath school, and set a good example by being always in his place early. In December, 1860, he was married to Miss Mary A. Parker, who, with their twelve children, survive him. They all attended the funeral, ten of the children coming home from Boston on the news of his death, and his four sons acted as pall-bearers. In his death his family and church suffer a great loss. However, in his death we know that the loss is **only** to those who remain. His children have been well taught in precept and example to respect the Sabbath Day and House of the Lord. His life has been a sermon of faith in God, and in his case we hope the words of the Psalmist may be verified: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

THOS. MCFALL.

NEW YORK.—The Lord's Supper was observed by the Third New York on April 2 (Sabbath), the Rev. Thomas McFall, of Nova Scotia, assisting. God vouchsafed His gracious presence in many ways. The Gospel was clearly, forcibly, and ably presented by Mr. McFall. Seven names were added to the roll, all by profession, with one adult baptism.

The Special Services, held on the first Sabbath evening of each month from October to April, were marked by evidences

of divine favor. The people labored in prayer and in personal effort to bring to the House of God those who were indifferent to His worship. These Special Services will probably be resumed, D. V., on the first Sabbath of October. Com.

Second New York Congregation enjoyed its half-yearly communion on the third Sabbath of April. An exceptionally fine day secured a large attendance of worshippers, but owing to sickness in many families there were only about two hundred and thirty-five communicants present. Rev. R. C. Reed, of Walton, N. Y., assisted on the occasion, and though only recovering from an attack of *la grippe*, did excellent work. His themes were appropriate and his presentation of the truth effective. An abstract of the sermon he preached on the evening of the Sabbath will be published in an early number of OLIVE TREES.

The action sermon was based on the words, "The Lord is risen indeed, and hath appeared unto Simon." This central fact in all history was pointed to as proof of His claim to be the Son of God, the infinite sufficiency of His atoning death, and a life of holiness and immortality for all in covenant relationship to Him. The fact of His appearing to Simon was used to illustrate the love of Jesus as individualizing and wide as human sin. It was also made the basis of a brief address before coming to the Table, indicating, as it did, on the part of that erring disciple, the penitence, the love to Christ, and the intense desire for communion with God, that are necessary to qualify for the profitable observance of the Lord's Supper.

There was an accession of eleven, one on certificate from a sister congregation, four presenting letters from other denominations, and giving their adherence to the terms of ecclesiastical communion,

and six on profession. Three of these new members were from the Mission El-Eman.

This church has recently been called to part with another of its most devoted members. On Wednesday, March 21, 1900, after a brief illness, Mrs. Annie Killough entered into rest, in the fifty-ninth year of her age. A dutiful daughter, a loving and self-sacrificing mother, and a consecrated disciple, her removal has created a vacancy in the home circle and in the congregation that it will not be easy to fill. She was a living illustration of the grace that beautifies character, sustains under severe privations, and lifts above fear in the prospect of death.

PHILADELPHIA, PA.—The spring communion of the Second Church of Philadelphia was held on April 8th, Dr. S. G. Shaw, of Cambridge, Mass., acting as assistant. A number of the members of the congregation were detained from the Lord's table by the entrance of sickness and death into their families. Two members, Mrs. Robt. Bell and Mrs. Agnes Stewart, passed away just a few days before communion Sabbath. Those who attended the services found them all to be inspiring and refreshing to their souls. There was an accession of five new members at this time.

On Monday evening, April 9th, Dr. McFeeters left Philadelphia to assist at a communion in New Castle on the coming Sabbath.

The W. M. S. held its eleventh anniversary on Thursday evening, March 29th. The programme consisted of reports, music, recitations and tableaux, representing scenes from the Indian Mission. Refreshments concluded the programme. Some clippings from the Secretary's report for the last two year are given herewith :

“In presenting this report for the last two years, we desire to return thanks to our Almighty Father for His goodness to us in the past, and to ask His blessing on our work in the future. We here record the death of our dear sister, Mrs. Lowry. She has passed away from her home here to the one prepared for her in heaven. She was a humble Christian and a patient sufferer, and has received her reward. We sadly mourn her death as our loss. Our number remains about the same.

“In October, 1899, it was resolved to hold our meetings monthly, rather than quarterly, in the future, in order to promote sociability and interest in the work. There have been five held, which have been well attended and very interesting.

“In the summer of 1898 the Misses McBurney did good work as home missionaries among colored women. The work has been continued since with very good results.

“We are supporting one free bed in Dr. Balph’s Hospital in Latakia, and a surplus was sent to Dr. Metheny’s Hospital, Mersina. We have been aiding the following missions: Foreign, Domestic, Southern, Jewish, Chinese and Indian.

We have also contributed to the Home for the Aged in Allegheny. Our last work has been collecting funds for re-furnishing the dormitories of the Indian Mission. We have done this by receiving contributions from our own congregation and by soliciting the co-operation of sister societies in our churches. We have met with very liberal and cheerful responses on behalf of this work. We have sent \$264.33 to cover the purchase of beds and bedding.

“MARIE CLEELAND, *Sec’y.*”

H.

WELLSVILLE, O.—The congregation under the pastorate of Rev. W. M. Glasgow is in a flourishing condition and 56 members have recently been added—29 by profession and 27 by certificate. An elegant new manse has been provided for the pastor, at a cost of \$7,500. Four elders are to be added to the session. The Christian Endeavor societies now enroll 128 members. Socials, musicales and lectures have added their interest. Revs. Taggart, Greene and Barrackman effectively assisted the pastor in the recent commission.—*The Midland.*

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*The Synod of the Reformed Presbyterian Church will meet at Cedarville, O., Wednesday, May 30, 1900, at 7.30 P. M.*

*The Mission Conference will meet the same day at 9 A. M.*

*OLIVE TREES will not send out any Bills for arrears till after the meeting of Synod.*

## MONOGRAPHS.

## JOHN CALVIN SMITH.

Rev. John Calvin Smith, who died at his residence at Cincinnati, Ohio, March 12, 1900, was of Scotch-Irish descent and of martyr blood. Walter Smith, who suffered as a martyr at Edinburgh, Scotland, July 27, 1681, whose history and martyrdom are recorded in "A Cloud of Witnesses;" David Farrie, who died a martyr's death at Edinburgh, Oct. 10, 1681, whose history and death are recorded in the same work, were his ancestors in direct lines, the two lines uniting in marriage about the year 1780. Several of his ancestors were in the Revolutionary war. One of them fell at the battle of Hanging Rock. Mr. Smith was born Oct. 29, 1831, of Thomas Smith and Jane (Curry) Smith, near Bloomington, Monroe County, Indiana. His early education was received in the public schools; his preparation for college under the Rev. James Faris, then pastor of the Reformed Presbyterian Church of Bloomington. In 1851 he graduated from the Indiana University and would have received the honors in mathematics had any been given. Later he received the degree of Master of Arts from the same institution. Subsequent to graduation he taught one year in the Bedford Academy, and for two years in the Model School connected with the Indiana University. For three years, beginning with 1855, he was professor of Mathematics and Natural Science in Geneva College, at that time located at Northwood, O. On Oct. 26, 1859, he was received under the care of Lakes Presbytery as a student of theology. His licensure by the same Presbytery occurred May 22, 1862. Having accepted a call from the Slippery Rock Congregation, a charge that involved the pastoral oversight of seven widely separated branches,

he was ordained and installed April 16, 1863.

He remained as pastor of Slippery Rock Congregation until April, 1889, having served as pastor in this field for twenty-six years.

Having accepted a call from the Cincinnati Congregation he was installed July 10, 1889. In this charge he remained until the time of his death, having preached the gospel thirty-seven years. In all these years of service as a minister he never missed a single meeting of Synod and few if any meetings of Presbytery. In 1896-7 he was moderator of Synod. His writings consist of sermons, numerous articles in country and city papers, usually on reforms; and those in our denominational papers relating generally to discussions on timely themes.

Mr. Smith was twice married. While at Northwood as professor he met and married Miss Sarah Augusta McCartney, daughter of Hiram McCartney, an eloquent and prominent lawyer of Bellefontaine, and one of the founders of the Liberty Party. The issue of this marriage was eleven children. With the exception of two who died in infancy, all are alive, and in every case identified with the Covenant Church. The partner of his early joys and sorrows was called to her reward April 19, 1891. June 22, 1898, he again married, in this instance to Miss Kezia Elizabeth Patterson, who survives him. The wedded life in this case, although brief, was blessed of God to the comfort of all concerned.

In the death of Mr. Smith the Church has lost one who maintained her principles in the love of them; but who at the same time won the esteem and love even of those who radically differed from him in opinion.

Numerous favorable references in both the religious and secular press of Cincinnati, and other places where he was known, bear testimony to the regard in which he was held. As one sent of God he was deeply interested in the salvation of souls. This interest is evidenced in frequent gospel meetings held in Rose Point and Cincinnati. In the latter place he will be remembered as laboring with untiring zeal, although always under difficulties, for the salvation of God's Covenant people. He



was characterized by humility. To such a degree was this true that it amounted almost to a fault in this age of self-assertion. He was pre-eminently of a forgiving disposition. In forgiving he also forgot. Disparaging remarks of others, even of those who despitely used him, were never indulged in by him and always discouraged in those over whom he had a care. He was exceptionally tender-hearted and affectionate. This was seen to best

advantage in his sympathy for those in sorrow or distress, and in his sacrifices for his children in whom he took an increasing delight. His departure was one of peace. Being unexpectedly informed by the physician only two hours before his death that the end was fast approaching, he calmly replied, "I am ready, I was ready long ago. A death-bed is no place for preparation." To the last he continued to comfort those about him in words of confident assurance. His last utterance was a prayer, "Lord Jesus, come quickly." Those of us who mourn can by the grace of God appropriate the life-text of our dear departed father and friend, "All things work together for good to them that love God, to them who are the called according to his purpose."

C. McLEOD SMITH.

The foregoing facts in regard to the life and death of Rev. J. C. Smith have been prepared at our request by his son, pastor of the Reformed Presbyterian Congregation at Ray, Ind., and the brief sketch will on this account be read with special interest.

After Mr. Smith's death there was found among his papers the following

#### COVENANT

which reveals the workings of the inner life and explains the manifest devotedness to God, which marked his ministry :

"Humbled by recent afflictions, and grateful for recovered health, and thankful to God for frequent remarkable answers to prayer, and for life-long tokens of love, I desire to put on record this acknowledgment for past mercies and this expression of firm faith in my God for the future, and to renew covenant relations and pledges.

"With confession of many past sins and a deep sense of my own weakness and helplessness and with faith in promised grace, I consecrate myself with all my faculties,

opportunities, and possessions to the service of Christ. According to my own earnest desire I shall endeavor to lead my family, each one, in the ways of duty and service to God. It shall be my earnest effort to edify the congregation committed to my pastoral care, to bring the lambs of the flock to Christ and to convert sinners to God. I give myself to labor and prayer in behalf of His cause and kingdom in the world.

"In the performance of these and all other duties I expect in accordance with God's own promise and covenant to receive a goodly portion of His Holy Spirit and all needed grace to make me what I ought to be and to help me to do what I herein do promise.

"I believe that God will give saving grace to each one of my family and to those under my pastoral care, and success to my poor efforts to promote His cause and glory on earth.

"I trust my soul and body to my precious Redeemer in life, in death, and for all eternity. For all these things and every other good thing, I confidently rest in God.

"And now, O my God, I gratefully and humbly give myself to Thee, and with abiding faith in Christ and His salvation, and in the truth of all Thy promises, I claim covenant relationship and covenant blessings. Let these be all sealed to me as I now sign and seal this my covenant with Thee.

"In witness whereof I do now, this second day of October, 1886, sign and seal this covenant."



The high esteem in which Mr. Smith was held, wherever he was known, is seen in the services that were held in connection with his funeral at three places

where he had served in the ministry of the gospel; editorials in papers under the control of other denominations; the resolutions of the congregation with which he spent the last decade of his life, and the minutes of interdenominational associations with which he was identified for many years.

An editorial in the *Western Christian Advocate* (Methodist) for March 21, 1900, says:

"Rev. J. C. Smith, pastor of the Clinton Street Reformed Presbyterian Church, died at his home on Mount Auburn, on Monday, March 12. He was sixty-eight years old, and for thirty-seven years had been a minister of the gospel. He came to Cincinnati ten years ago from a charge in Pennsylvania, where he had been for twenty-six years. He was a graduate of the University of Indiana, and for several years before entering the ministry taught in Geneva College, then located at Northwood, Ohio. Brother Smith was a genial, affable, kind-hearted man, a good preacher, an able theologian, and a faithful, sympathetic pastor. He was well known among the ministers of all denominations in this city. He was a prominent member of the Presbyterian Ministers' Meeting, and took an active part in the Evangelical Alliance, having been on the Executive Committee for the past nine years. He was an earnest worker in many of the moral and evangelical reform movements. But the special work for which he will be remembered here was his missions to the Jews. He began this work about seven years ago, and was engaged in it up to the time of his death. He will be greatly missed in this city. But he has gone up higher. His last words were 'Come quickly, Lord Jesus,' and so he departed, 'to be with Jcsus, which is far better.'"

The Presbyterian Ministerial Associa-

tion of Cincinnati, Ohio, put the following minute on its Records:

"The Presbyterian Ministerial Association of Cincinnati, at its meeting March 26, 1900, directed the secretary to prepare the following minute on the death of our beloved brother, Rev. John C. Smith, and to send a copy to the family.

"We have learned with deep sorrow and yet with hopeful resignation to the will of God, of the death of our brother, at his home in this city, on Monday, March 12, after a short illness.

"Our brother was born in 1831. He was a pastor in the (Reformed) Covenant Church at Rose Point, Pa., for twenty-six years, and in Cincinnati for eleven years. He was connected with the State University of Indiana and with Geneva College, at Northwood, Ohio. He studied theology at Allegheny.

"His funeral services were held at his home in Cincinnati. Rev. C. L. Work, D. D., pastor of the First Presbyterian Church, Cincinnati, and Rev. David McKinney, D.D., pastor of the Reformed Presbyterian Church, Cincinnati, made appropriate remarks, as did also a ministerial son of the departed. Rev. A. J. Reynolds, of Norwood, Cincinnati, led in prayer. The children of our departed friend led in singing the 23d Psalm and part of the 103d Psalm.

"At New Castle, Pa., where the deceased was well and favorably known, a second service was arranged by friends. It was conducted by the resident Reformed Presbyterian pastor, assisted by the professors of the Allegheny Seminary, and others from Allegheny and Beaver Falls.

"A third service was held at Rose Point, where the interment took place.

"Brother Smith leaves his widow, seven sons, and two daughters to mourn, yet not with bitterness, for we know his soul is with his Saviour, and his body is wait-

ing for the glorious resurrection.

"In his character he was firm for the right, yet loving. He faithfully preached the gospel. He cared for all, and was especially active in doing what he could to bring the Jews to the saving knowledge of Christ. His life was pure and holy and his death was happy. His last words were, 'Lord Jesus, come quickly.'

"A. J. REYNOLDS, Sec'y."

The resolutions of Cincinnati Congregation are as follows:

"Resolutions of the Congregation of the Clinton Street Reformed Presbyterian Church, Cincinnati, on the death of our pastor, Rev. J. C. Smith.

"It is with feelings of sorrow that we record the death of our pastor, which took place at his home on Monday, March 12, 1900. He was born in Bloomington, Ind., in the year 1831. Graduated from the Indiana State University in 1851. Studied theology at the Seminary at Allegheny, and was licensed by the Lakes Presbytery in 1862. He came to Cincinnati in 1899 and remained pastor of this congregation up to the time of his death.

"Resolved, That in the death of Mr. Smith this congregation has lost an affectionate, kind and generous pastor, and one who loved the principles of the church of which he was a minister.

"Resolved, That we bow in humility on account of this bereavement to this congregation.

"Resolved, That we sympathize with the widow and children in their loneliness, but their loss is his gain, for they sorrow not as those that have no hope. Let us live near to our Redeemer and listen to his voice saying, 'Be ye also ready.'

"Resolved, That a copy of these resolutions be sent to the family of the deceased and to our church papers for publication.

"JAMES H. FINLEY.

"WILLIAM J. POOLE.

THE LATE REV. J. C. SMITH AS A  
MISSIONARY.

*By One of His Converts.*

The memory of men like Rev. J. C. Smith is the heritage of the Church. The savor of his name is fresh and fragrant. His memorial needs not to be written with human hands. It is graven on the fleshly tablets of the hearts of those whom he guided to the cross and whom he, by God's gracious help, caused to choose "that good part," which the docile Mary chose, sitting at the feet of the Lord. And thus the record of this good man's character and achievements requires not to be brought before the public eye, lest it should be forgotten; for the record laid up in the archives of many Christian hearts is most likely to be enduring. Such record, nevertheless, it is fitting to present that men may derive from it the full benefit it is designed to yield.

We desire to-day, with grateful heart, to speak of the dear departed one as a missionary. His heart was filled with love to all men, and his one desire was to bring souls to Christ. But, led by the Holy Spirit, he went especially to the Jewish people, preaching to the neglected Israelites the Gospel of Christ. His love to the Jews was so apparent, his tenderness so manifest, that he had a wonderful influence over the stubborn people. Men, women, and children would gladly listen to the gentle words of the kind minister of Christ, as he told them of the Messiah, whom their fathers had rejected and whom they themselves knew not. Many a Jewish heart was softened, and into many a Jewish mind was planted the seed of the Gospel. Prejudices were quickly overcome by the earnestness and tenderness of Mr. Smith, and even the Reformed Jews acknowledged his honesty and integrity. Professor Deutsch, D. D., Vice-President

of the Hebrew Union Seminary in Cincinnati, attended our morning services in Mr. Smith's church on the Sabbath after his death. And in speaking of the departed after the services, he paid a glowing tribute to his honesty, and earnestness of purpose, and to his great love to the Jewish people. During the two weeks which I spent in Cincinnati after Mr. Smith's death I made a large number of visits in Jewish families, and in every house words of love were spoken about "the friend of the Jews."

The number of Jews converted through the instrumentality of Mr. Smith is not known to me, and will scarcely be known here on earth, but I know that the Holy Spirit impressed the Gospel preached by him so powerfully upon my mind that I surrendered. And gratefully and gladly do I acknowledge this. Mr. Smith's love for the work among the Jews continued unto his death. A very short time before his last sickness laid him upon his bed, he wrote to me and expressed his delight that God had put it into the heart of men to open in Cincinnati a branch of the Philadelphia Bible Shop Window Mission. His one sorrow was the coldness of the churches, not only of the Covenanters, towards mission work among the Jews.

And now he has gone down to the grave where is no more work. The Master whom he served so faithfully among Jews and Gentiles, has taken him to rest. He has left, in his good name, the most priceless of legacies to his children, and in his works and character, the best remembrance and stimulant to our church. We sigh as we think that we shall see his face and hear his eloquent voice no more. But we rejoice that he was "blessed to be a blessing." Though departed, he will not be absent, for his influence and example will still speak potentially to the Church; and the voice whose accents were so loved

by many yet remaining on earth, will still utter its counsel and appeals from the grave; and the work started by him among the Jews in Cincinnati and loved so well, will continue, even though the Church of the Covenanters should withdraw her, at best, weak support entirely from it!

LOUIS MEYER.

Glenwood, Minn.

#### PERILOUS OVERBURDENING OF MISSION-WORKERS IN CHINA.

Letters have recently come to the hands of friends in this country, from Mr. Robert E. Lewis, Travelling Secretary of the College Christian Associations, who is now stationed at Shanghai, and especially laboring among the Chinese students in colleges and schools in the Chinese Empire. Mr. Lewis forcibly presents the dangers to which missionaries in many points are exposed from a lack of re-enforcements. Suffice it to say that the wonderful opportunities and the scarcity of laborers for Foo Chow, have been a matter of most anxious thought to the American Board for some time.

These words from Mr. Lewis' letter follow:

"My close observation of the work of the American Board in North and South China," Mr. Lewis says, "convinces me that somebody has acted with no less than awful neglect of the Lord's work. The representatives of the Congregational churches in China are men and women of exceptional ability, foresight, pluck and spirituality. The work that they have planned, and partly carried out, is probably not surpassed in China. But of late, what has happened? In many cases the support of the work has actually decreased, and yet on the other hand the largeness of the ripe harvest has overwhelmed the comparatively small band of workers, and at present the Board's work

is in a most critical condition. Recently, in my travels among the colleges, I was entertained at an English mission, near that of the American Board, in the great city of Foo Chow. The missionaries from England, of their own accord, besought me to use my influence for the relief of their American brethren, whose great work has outgrown their force.

"At this American mission, I was later entertained. Here is a sample instance of the inability of the missionary force, as it is, to handle the work. My host was a man of intellectual training, and spiritual qualifications. He has been in China three or four years which is the period required for study to get a thorough working knowledge of the language, if the missionary hopes to be a permanently useful man. This is universally recognized, and men are not required to do more than half work during this period. But the force has been so small and the work so great, that in the midst of taxing language study, this missionary is forced to take charge of and superintend the following work:

"(1.) He is president of a Theological Seminary, with twenty-four students, and must direct the teaching as well as do much of it—all in Chinese. The Seminary must not shut down, for the most pressing need of the Mission is for trained Chinese workers.

"(2.) There are nine native churches in the city, which he alone must supervise, and whose difficulties and problems he must help the native pastors to solve.

"(3.) There are four chapels, not yet organized as churches, which he must provide for. There is no one else to do it.

"(4.) There are twelve day schools in the city under his care. There is a Chinese teacher for each, but can the schools be left without supervision? Not unless they are to be abandoned.

“Nor is this all. In the country there are some thirty villages, in each of which from three hundred to five hundred persons have given up their idols, and have asked the Mission to send to each a native pastor. But there is no money to send a single man. God only knows what will become of these villages, but it is clear that the last state of them may be worse than the first. Men must be trained to fill such openings, and the money must be found to send them out. Within nine miles of this theological seminary, there are twenty points where the people have already built chapels, and are waiting for pastors, but not a man can be sent.

“When one faces such overwhelming opportunities, such pressure of work, and such an indifference on the part of American Christians that the work is brought to this pass, he is led to wonder what the end will be. A few persons are to be sent to this point by the American Board this year, but where twenty are actually needed, the pressure will not be relieved. Such burden-bearing means the shortening of men’s lives. Whose is this criminal neglect?”

No further comment on this is necessary. But surely it is not hard to see that before five years our Mission at Tak Hing will be similarly pressed for workers, not only for the schools and preaching at that point, but for the many outlying villages to the west of it. Now is certainly the time to provide trained workers who will have mastered the language and be ready to superintend the work in outlying districts. At least one male physician and woman physician should be on the ground now. There should also be a dispensary and shortly a hospital. A good nurse and matron would find abundant opportunity for bearing the gospel to those under their care. And who will teach or superintend in the day schools for both boys and girls

in all of that region within forty or fifty miles of Tak Hing? Do you hear the Lord calling you, perhaps, as you read these lines? If you have given yourself to teaching, where could you put the next fifteen or twenty years of your life that would count more for the Kingdom of Christ, or bring you more happiness? The pay may be less than you are receiving in a school in the home land, but the treasure in Heaven will be greater. Christian physician, where could you spend the rest of your life to relieve more suffering than in this land where there are only 136 male physicians and 56 female physicians, 192 in all, to over 380,000,000 population, or *one* physician to over two millions of the people, an equivalent in this country to about two practicing physicians for the whole State of Pennsylvania? And yet the State Board of Examiners in that single State alone, is granting physicians’ certificates to over five hundred new graduates every year. Who will volunteer *now* to go to this great nation which has had an unbroken history for over 4,000 years? The Lord is calling to-day for the very brightest men and women in the Covenanter Church to go into this field and help gather the golden harvest. Will you lay your talents on the altar? What father or mother would withhold a son or daughter who is fitted and prepared to do this work? Will you go? You say there is no money? Offer yourself! The Lord will send the money to the Mission Board. The Lord was able to send the ravens to feed His servant, Elijah, and He is the same God to-day. And to you to whom the Lord has intrusted substance, His stewards, who of you would be willing to support a missionary yourself? Is there a congregation that is willing to pledge itself for the support of a missionary, or a part of the support, in addition to what you are already doing?

The writer would esteem it a privilege to furnish information to young people's societies and others, concerning the need of China, its population, the vastness of the country, its wonderful undeveloped mineral resources destined yet to make it one of the leading nations of the world. Will your young people start a class for the study of this field and for the whole world field? Our motto is "The world for Christ."

A. WALDO STEVENSON.

### THE LORD'S DAY—SABBATH.

Recently, Rev. S. J. Crowe preached to the United Presbyterian Congregation at Stowe, O., not far from Brady's Lake, where the Seventh Day Adventists have their headquarters. In the course of a sermon, based on the words, "In the Spirit on the Lord's Day," he showed from Scriptures, as reported in the *Midland*:

1. To be in the spirit on the Lord's Day we must not interfere with our own sanctification which is carried forward by "Remembering the Sabbath Day to keep it holy"; or, as Moses teaches, "Verily, my Sabbaths ye shall keep—that ye may know that I am the Lord that doth sanctify you." A man has not the spirit of God in him who makes his own sanctification impossible, as he does by giving his love and service to the world and the things of the world on the Lord's Day. The Scriptures teach that we should keep the commandments because we love Jesus Christ, and this is the only reason that is emphasized in the Scriptures why we should be in the spirit on the Lord's Day. "If ye love me ye will keep my commandments." The inference is plain that if a man does not keep Sabbath out of love to the Lord of the Sabbath, he has no hope of being in the spirit on the Lord's Day.

2. To be in the spirit on the Lord's

Day we must not be willing to shorten human life by seven-day toil, for "no murderer shall inherit the kingdom of God." Ordinary work on the Sabbath is a clear case of violation of God's holy laws, and the Scriptures teach that "he that turneth away his ear from hearing the law, even his prayer shall be an abomination." Evidently such a man is not in the spirit on the Lord's Day.

3. If we would be in the spirit on the Lord's Day, we must not be willing to say that Jesus Christ cannot provide for us our daily bread unless we violate His holy law to obtain it. It is not the teaching of the spirit that we must violate the perfect law of love in order to live. The whole tenor of Scripture forbids the sacrilegious appropriation of the holy Sabbath to a secular or carnal purpose, and no man is in the spirit on the Lord's Day who will do so.

4. To be in the spirit on the Lord's Day we must not be willing to prove false to God's ordinance, in either the State, the Church or the home—all of which are bound by the law of the Sabbath. In all these relations we are taught by the Holy Spirit to honor the Lord of the Sabbath and to carry out His law. Every citizen is under oath not to resist God's ordinance in the State. (See Romans 3:2.) Right here the Seventh Day Adventists make their greatest mistake when they teach that the State should have no law in favor of the Sabbath as a civil institution. Good citizenship implies a right to life, liberty and the pursuit of happiness, all of which are denied, in part at least, to those employed in the mail service of the United States, or in seven-day work. Such a course would have but one result, and that would be to usher in at once the continental Sunday of Europe with all its continental degradation and sinful abomination.

The reason assigned by these Seventh Day Adventists that we Americans are not in the spirit on the Lord's Day, and that Sabbath breaking is on the increase, is because forsooth we are not keeping the right day and should have no law to protect the Sabbath, and that if we would keep Saturday instead of Sabbath for the Lord's Day, then Sabbath-breaking would cease and we would become a holy nation. Now, let us see how this worked out in the case of the Jews who have always been bound to the seventh day Sabbath. In Jeremiah 17:24 we have this message sent to the Jewish nation and also to King Zedekiah: "If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath Day, but hallow the Sabbath Day, to do no work therein; this city shall remain forever. But if ye will not hearken unto me to hallow the Sabbath Day and not bear a burden, even entering in at the gates of Jerusalem on the Sabbath Day; then will I kindle a fire in the gates thereof and it shall devour the palaces of Jerusalem, and it shall not be quenched." Then in II. Chronicles, 36:19: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, to fulfill the Word of the Lord by the mouth of Jeremiah until the land had enjoyed her Sabbaths." Now, here is a nation that always recognized the Seventh Day Sabbath that became so abominably corrupt by their continued violation of the holy Sabbath as to call down the righteous judgments of heaven in the shape of war and fire and death and a slavery worse than death in some respects; thus proving that the day of the week has nothing to do with the sin of Sabbath-breaking, but that the will

of man—the American people—that bringeth a snare is the cause of the increase of Sabbath-breaking, and that the charge of the Seventh Day Adventists that because we have the Sabbath protected by the common law of the land and are keeping the wrong day is the cause of our decline in Sabbath-keeping, is both gratuitous and false. And this leads me to say that these mistaken brethren are exceedingly unfortunate in associating with saloon-keepers and Sunday newspaper proprietors and Sunday railway managers, and the Sabbath breakers of the country in general, in their unpatriotic attempt to force open the World's Fair at Chicago on the Lord's Day, which is a matter of record against them.

By such a course these mistaken brethren are not only willing to pass this magnificent country into the hand of the lawless and disobedient, but to unchurch every Christian denomination for the last 1900 years, except that about forty years ago *they* were born out of due time to open the eyes of a blind and dead and lost church to see that their only hope of salvation is to keep *Saturday* as the *Sabbath*. This is one of the narrowest and most bigoted sectarian blunders that has ever been propagated. Their lamentable error seems to blind them to the fact that our Lord's resurrection is the keystone of the mighty arch of redemption, which completed in the risen Christ, is a greater work than creation.

"Twas great to speak a world from naught,

'Twas greater to redeem."

This error blinds them to the fact that redeeming love is greater than creating power. This error blinds them to the fact that they have no weekly monument of the Christ resurrection, no weekly monument of redemption, no weekly monument of Christ as Redeemer. In Jews

who reject the divine Christ and His precious atonement this is consistent, but in those who profess to believe in His divinity and atonement it is absurd and anomalous. Whereas the loyal Christian who delights in the Lord's Day and who is in the spirit on the Lord's Day makes that transcendently joyful day commemorative of a greater event than creation, which changes the tears of the world into laughter and song, and as a mighty miracle transforms the world from a hearse to a triumphal chariot.

#### PURE FROM THE BLOOD OF ALL MEN.

That is a remarkable statement of the Apostle Paul recorded in Acts 20:26-27: "Wherefore, I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

This is the manward side of the same truth, that has its Godward side in the words: "I have fought a good fight; I have finished my course; I have kept the faith." No man can say the one without being able to say the other; and he who can truthfully say either can with equal truth say both. The man who has discharged his duty toward God has fulfilled his obligation to men, but he who cannot say he has met the claims of his fellowmen upon him cannot say he has kept the trust God committed to him.

The fact stated is one of glorious import. Only a soul perfectly true to man and loyal to God can make such a statement, and make it truthfully. What years of labor and hardship and sacrifice it cost the apostle before he was able to make it, but he considered not the cost too great. No sacrifice that a Christian may make, can equal the satisfaction that comes from being able to utter such words. When our course has been finished, we will

not think of the years of faithful service of toil and tears, but of the sweet satisfaction of being able to say to both God and man: "I am pure from the blood of all men." It will be no vain thing that we can say this, when the last hour has come; when earth is receding and before our enraptured vision are rising the shining walls and flashing domes of the city of God. No regrets then that a whole gospel has been offered. No regrets that unpopular truth has been by us proclaimed and nothing kept back; but the calm rest and satisfaction of knowing that God's work has been done faithfully and well.

But we must not overlook the responsibility implied in these words. Paul must have been responsible for the blood of men, not of their bodies, but of their souls, or he could not have spoken of having freed himself from it. He had received the gospel in trust for the world. He was "debtor to the Greeks and to the Barbarians, to the wise and the unwise." So it is in the case of every other person, who has received the gospel; if he has received it at all, he has received it in trust for the world. Like the apostle he has received a message of pardon, a message of life, for others, and the only limit to his responsibility is the limit of his ability. He who has not done all he can to take and send the gospel to the world cannot say: "I am pure from the blood of all men." By public preaching, by letters and by personal effort, in house to house visitation, Paul reached all classes of men. Any lay Christian can be preaching publicly through his representative, whom he sustains, and he must preach in this way, while at the same time he is seeking to win men by his private and personal effort; if he would clear himself of the blood of the souls of his fellowmen.

The reluctance of many real Christians (to say nothing of the large company of

those who are professing Christians, and nothing more) shows how far we have receded from Apostolic Christianity. The unwillingness, on the part of disciples, to deny themselves for the kingdom of heaven's sake and to cast into the treasury of the Lord their very living, even though it is but two mites, shows how far worldliness has strangled true religion. A true Christian ought to tremble at the thought of indulging in luxuries, while the cause of his Lord languishes. Christ certainly knows whether we love Him better than ourselves when He sees us squandering enough on new hats and new clothes to evangelize the world in a short time. He knows that the money spent in this way is not necessary for our health or happiness, but simply at the dictates of fashion and for the gratification of pride. Hoarding is not one whit better than squandering, and we dare not say it is worse. They are the twin stalks that grow out of one root, and that root is "covetousness, which is idolatry." Neither the man who spends more than he must on selfish indulgence, nor the man who selfishly hoards, would like to be called an idolater, but that is what God's word calls them both. The one idolizes Mammon for the passing gratification it affords him now, the other for the gratification he hopes for in the ever-receding future. It would be well for both to consider that they "cannot serve God and Mammon." The essential element in this tap-root—covetousness, is unbelief, real unbelief of what God says, and distrust of Him Himself. The one is not willing to take God for all his satisfaction now; the other is afraid to take Him as his portion for the future, and so both go on, trying to satisfy themselves and distrusting and disobeying Him.

To upbraid such with their unbelief and hardness of heart is useless, since up-

braiding only makes the hard heart harder. The melting power of God is the only thing that can effect a change. But how is this to come? God is restraining His Spirit's power; rather, the Church is quenching the Spirit. Prayer must be the means employed. "For this I will be enquired of by the house of Israel to do it for them." Prayer is the key that unlocks God's mysteries and God's treasures. It opened prison doors for Peter and the treasures of the Syrian host for the beleaguered and famine-stricken Samaria. The present need is for some Daniels, greatly beloved of God, to enter into their closets, and then alone with their Father, plead with Him for the back-slidden church. The great majority of real Christians will not do this for they see neither the danger nor the need. But to the few, whose eyes are anointed, it appertains to enter into the secret of His presence, and pray down blessings from heaven upon a worldly and faithless church. The Church will not confess her sin, for she does not realize it. She will not make supplication for herself, for she knows not her need. But the Daniels, who know how to plead with God, who realize both the sin and need of the Church, are privileged, yes, are bound, to enter the secret place of intercession and confess their own sin "and the sin of their people Israel, and present their supplication before the Lord their God for the holy mountain of their God," and such prayer will bring Divine responses. Let such take Daniel's prayer, as recorded in the ninth chapter of his book, as a model, and continue pleading with God as he did, and the effectual fervent prayer of a righteous man shall avail. Those who will accept such a vocation shall find in it their highest privilege and greatest service. There is nothing greater than praying blessings from heaven upon earth.

Man cannot change the heart of his fellowman but he can move the God who holds the hearts of all men in His hand.

Syracuse, N. Y.

G. M. ROBB.

SELECTIONS TRANSLATED INTO  
GREEK.

(See p. 134.)

Stepping into a cabinet workman's shop one day, my attention was called to two pieces of wood, and I was asked which I thought could be best used by the workman. It took me only a moment to decide, for one was clear and straight, while the other was full of gnarls and knots. But my decision was wrong. The first piece was sound only on the surface. Inside it was rotten. The other was rough, but it was sound to the core. And the mechanic told me that he could shape it and polish it and make it an ornament for any parlor in the land.

If our hearts are rotten, however fair and beautiful the surface, even God, with reverence be it said, can make nothing of us. Judas was fair to look upon, but his heart was foul and filthy, and after three years of intimate association with Jesus he fell, and went to his own place. Peter was rough and rugged, and he was covered with ugly knots, but he had an honest heart, and he became one of God's noblemen, and opened the doors of the Kingdom to both Jews and Gentiles.—*M. M. Davis in Christian Standard.*

A poor victim of intemperance in his last moments was visited by a neighbor of his who had furnished him the rum which brought him to ruin and a drunkard's grave, who asked him if he remembered him.

The dying man, forgetting his struggle with the king of terrors, said: "Yes, I remember you; and I remember your

store, where I formed the habit which has ruined me for this world and the next. And when I am dead and gone, and you come and take from my widow and fatherless children the shattered remains of my property to pay my drink debts, they, too, will remember you."

And when God shall judge the world in righteousness, and shall bring every work into judgment with every secret thing, He will remember the man who has found prosperity through the ruin of his fellows.—*The Christian.*

When the directors of the Chicago, Burlington & Quincy Railroad Company met one Sabbath morning in a hotel in Chicago and sent word to Mr. Charles G. Hammond, the superintendent of the road, that his presence was required, he sent back word by their messenger, "Six days in the week I serve the Chicago, Burlington & Quincy Railroad Company, but the seventh is the Sabbath of the Lord my God, and on that day I serve Him only." Instead of discharging him, the directors were sensible enough to see that in Mr. Hammond they had a man who was simply invaluable; but a weaker man would have obeyed those men rather than God.—*The Advance.*

The Bible has a great deal to say in commendation of peace, but at the same time strongly condemns those who cry Peace, peace, when there is no peace, and declares with vehement emphasis that there is no peace to the wicked. It discriminates between a true and false peace, approving the one and condemning the other. We sometimes hear men say, "Let us have peace," while they do the things that render real peace impossible. True peace must have its foundation in righteousness.—*Presbyterian Messenger.*

Faith in Christ is fellowship with Christ; fellowship with Christ is fidelity to Christ; and fidelity to Christ is freedom in Christ.—*Rev. C. H. Hubbell.*

Don't try to hold God's hand; let Him hold yours. Let Him do the holding, and you do the trusting.—*Webb Peplow.*

The realization of God's presence is the one sovereign remedy against temptation.—*Fenelon.*

#### CHINESE MISSIONS AND ANTI-CHINESE LEGISLATION.

It cannot be forgotten that last Synod took action looking towards the repeal by Congress of the Chinese Restriction law. Too long has the Covenanter Church been inactive in this matter. She is Christ's representative and He commissions her to go before kings, congresses and presidents and in His name demand that His law be obeyed. This power Synod delegated to the officers of the two Boards of Missions. Some of us are disappointed that that action thus far has been a dead letter.

What others think about the influence of the Restriction laws upon the cause of missions is forcibly illustrated by a letter written by the late Rev. Dr. Masters, Superintendent of M. E. Chinese Missions in California, with his headquarters in San Francisco. It was addressed to the writer of this when we were resting in Vermont during the summer of 1892. It was occasioned by my appeal to him in behalf of our Brother Ju Ho, then in China, but anxious to return to the United States for the sake of gospel privileges. In reference to this case, Dr. Masters writes: "Our friend Ju Ho cannot come in unless he does what no Christian man can ever do—commit perjury and fraud. It is a sad comment upon

our country, courts and laws that the bad Chinamen have no difficulty in getting into the country—money and perjury will do it. The heathen ridicule our Christians and say to them shivering off the Golden Gate, "That's what you get by serving God!"

As even the amended Anti-Chinese law prohibits the incoming of all laborers and permits none who have been here before to return except on a few specified and difficult conditions, Dr. Masters continues his comments: "The work here is slow. The Chinese are stirred up like hornets. They are sullen and bitter, and do not want us to preach our religion to them. One man suggested that our teaching might be beneficial to the national legislators at Washington, and if that failed he would recommend the political ethics of Confucius. We tried to argue that this Anti-Chinese legislation did not represent the better sentiment of the nation. He was too smart for us. 'But,' said he, 'these are the picked men of the nation, your representatives in Congress, elected by the people. How can you say they do not represent the feelings of the nation?'"

If good Dr. Masters, a Methodist missionary now gone to rest from his arduous labors, could thus write in testimony against the governmental wrongs done against the Chinese and against the gospel of Christ, why cannot the Covenanter Church stand up for Jesus "before kings"? It may be too late now to do anything at the present Congress, but another Synod is near at hand, and there will be another session of Congress. Let "the hosts of God's elect stand in their strength." Yours for the right,

N. R. JOHNSTON.

Oakland, Cal., March 16, 1900.

**EDITORIAL NOTES.**

—Attention is called to the following notice:

The Board of Superintendents of the Theological Seminary of the Reformed Presbyterian Church will meet in Seminary Hall, Allegheny, Pa., on Tuesday, May 1, 1900, at 9 A. M.

J. W. SPROULL, Sec'y.

—OLIVE TREES gladly places before its readers the following brief statement in regard to the claims of Geneva College:

It is greatly hoped that the Congregations will allow to the College all that is asked of them on the first Sabbath of May. The Finance Committee of Synod put the sum at \$1,000.00 (one thousand dollars). The Board of Trustees of the College met in the College on Friday, April 6, and voted repairs which will make necessary all the monies that have been appropriated and far more.

W. P. JOHNSTON.

—The Ecumenical Conference on Foreign Missions met on Saturday, April 21, at 2:30 P. M. Carnegie Hall was filled at that hour with a representative audience of delegates and visitors. Dr. Smith, of Boston, chairman of the General Committee of Arrangements, introduced ex-President Harrison as presiding officer of the Conference. After prayer by Dr. Mabie, of Boston, Mr. Harrison read his opening address, which was in every sense loyal to Christianity and a powerful appeal for the support and extension of Foreign Missions.

The meeting in the evening was one of unusual public interest, owing to the presence of President McKinley and Governor Roosevelt of New York State. Every Christian heart in the audience must have thrilled with gratitude to God, as the President of the United States

avowed himself on the Lord's side and in fullest sympathy with every effort to extend a knowledge of His authority and claims. It was indeed a hopeful sign of the times to see him and Mr. Harrison, who had been President for four years, on the platform of a Missionary Conference and hear them speak in no hesitating terms for the Lord Jesus Christ.

—Miss Mattie R. Wylie arrived in New York safely and in good health, Thursday, April 19, on the Kaiser Wilhelm II, direct from Alexandria, Egypt. Miss Wylie was in good time for the Conference, and was appointed to give an address on the Nusairyeh at the sectional meeting on Syria, held Monday, April 23d.

—A few days ago the C. E. Society of Second New York handed us, through the Treasurer, Miss Annic Whitehead, sixty dollars, its regular contribution to support a bed in Latakia Hospital.

—A letter from Dr. H. H. George, written in Mareh, from Jacksonville, Florida, covered forty dollars, to be equally divided between the missions to Syria and China.

Speaking of his work in the South, as Field Secretary of the National Reform Association, he says: "We have usually full houses in union meetings and an almost universal acceptance of the doctrine of Christ's right to reign, and the Nation's duty to own and acknowledge Him as its King and Lord. If the Christian people of the North were as ready as those in the South, and Congress would submit the Christian amendment, I am persuaded it would very soon be adopted. All accept the results of it if it were done. Most admit the duty upon us to insist upon it, and only a few hesitate as to the best methods, etc."

—A few weeks ago a member of Second

New York sent us seven hundred and fifty dollars, an offering to the Lord for the Foreign Missions. More recently thirty dollars came in from Ella S. Taylor and Mary E. Taylor, of East Craftsbury, Vt., "to help support the Mountain Schools in Syria."

—We have also received eight dollars from Rev. S. J. Crowe, of Warren, Ohio, for Foreign Missions, and five from Mr. Joseph Henderson, of Houlton, Me, an old man of fourscore years, and the only surviving member of the family. In a brief letter accompanying the money he says: "I am sending it to the Good Shepherd, and, as you are an under shepherd, you can use it where you think it is most needed. I hope God will bless it as He did the handful of meal and the cruise of oil." A friend who does not wish his name published also contributes nineteen dollars and fifty cents to the same schemes, and this amount has been given annually for years.

—OLIVE TREES has received, for the relief of famine sufferers in India, thirty dollars from the Ladies' Missionary Society of College Hill Reformed Presbyterian Congregation; twenty-two dollars from Cedarville, O., of which \$16.55 represent a Sabbath collection taken for that purpose, and \$5.45 an offering of the Mission Band; and ten dollars from J. M. and L. M. Wylie, of Drayton, N. D. The money has been forwarded to Mr. Charles W. Hand, treasurer of the Presbyterian Board of Foreign Missions, who is in regular communication with one part of the field where the need is very urgent.

—The following contributions have been handed us toward the expenses of the Ecumenical Conference on Missions: Collection in Second New York, \$76.65, to which afterwards Mr. Thos. E. Greacen added \$50, and \$5 from York Congregation.

—OLIVE TREES is indebted to Rev. Dr. J. W. Sproull for a sermon on "Our Name," preached October 6, 1899, "at one of the services held in commemoration of the fiftieth anniversary of the organization of Wilkinsburg Congregation," and published by request. "The object in its preparation," says the author in a prefatory note, "was to give a résumé of the history of the church, and a plain, clear statement of her position." And admirably has he accomplished the task. We wish for this excellent discourse a wide circulation, and hope that it will be read in every family of the Reformed Presbyterian Church. The price is 10 cents a copy or 15 copies for a dollar. Address Rev. Dr. J. W. Sproull, 122 E. North Avenue, or Mr. John Aikin, 63 Pearl Street, Allegheny, Pa.

—In March OLIVE TREES there appeared a brief notice of "The Saloon a Nuisance and License Unconstitutional." The author requests us to say that after consulting with the Publishing House, it is necessary for him to fix the price of the book at 35 instead of 30 cents. All orders should be addressed to J. R. Dill, 2436 Myrtlewood street, Philadelphia, Pa.

—The mail has brought us a little treatise on "Christian Marriage and Divorce," and we very cordially commend it to the readers of OLIVE TREES. The author, Rev. R. C. Allen, B. A., discusses the question of marriage in detail and the relation of the family to the State, then emphasizes the law of God on the subject, and closes with an answer to these two queries: "How does our civil law conform to the divine law?" "What is the law of the United States on this subject?" The price is only 5 cents a copy, or 50 cents a dozen. Write to the author, Grove City, Pa.

—What is said at the Ecumenical Conference should be known by every one interested in the great cause of foreign mis-

sions, whether as a worker in the field or as a supporter, counselor and sympathizer at home.

It is inevitable that the number of those attending the Conference should be very limited, and of those who come no one can be present at the sixty and more meetings that will crowd the ten days.

That the need of all may be met and that the substantial value of the Conference may be preserved for future consideration, the Executive Committee have decided to publish a Report under the title:

ECUMENICAL MISSIONARY CONFERENCE.

This report will be published in two volumes, handsomely printed and bound. The material will be carefully prepared and edited, so as to exclude nothing essential, and include nothing non-essential, and will be in three parts. I. The Story of the Conference, its origin, conduct and personnel. II. Contributions of the Conference, Papers, Addresses, and Discussions. III. Appendix, including, (1) a list of Foreign Missionary Societies with official addresses; (2) the Organization and Roll of the Conference; (3) a Summary of Missionary Statistics; (4) a Selected Bibliography; and (5) an Index.

This Report should be in the hands of every pastor and every missionary worker, and in the library of every Church, Sabbath School and Christian Endeavor Society. It will cast a flood of light on the problem of missions, and it will bear testimony to the power of the Gospel to uplift fallen humanity and establish Christian society.

That the volumes may be within the reach of all, the retail price has been fixed at \$2.50. Persons subscribing before May 1 will, however, receive them for \$2.00. Send word at once to the Publication Committee, Ecumenical Missionary Conference, Room 823, 156 Fifth Avenue, New York City.

—Attention is again called to *Looking Back from the Sunset Land; or, People Worth Knowing.*

Read the following testimonial from Rev. W. H. Masters:

"It is the history of an eventful, useful life, written in elegant language and attractive style. The author modestly narrates his early life-struggle to get a college education and the use made of it in subsequent life. Early in life he was drawn into the anti-slavery conflict, ever and always espoused the cause of the oppressed, and became the devoted friend of the slave, freedmen and the Chinese in California.

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"It is a thrilling story of a true life, truly lived, a man of kind heart, who loved others and lived for their good. It places a premium upon moral principle, Christian character, true friendship; is a tribute to nobler manhood, commending all that is good as worthy of imitation. There is romance, history, biography, personal experience and extensive travel. The author had a personal acquaintance and came in contact with many of our country's great men. One pleasing impression made upon the reader is his royal fidelity, his loyalty, first to the Lord, then his Church, his country and to posterity."

The book is sold by agents at \$1.25 or \$1.00, according to binding; or it will be mailed (postage 16c.) to any one sending his address and remitting the money to Rev. N. R. Johnston, 1024 East 30th St., Oakland, Cal.

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