

1066

Olive Trees

I WILL
GIVE THESE TWO
OLIVE TREES ETC
LECH 4:11-14

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

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EDITOR & PROPRIETOR
NEW YORK

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OLIVE TREES

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

No.

FEBRUARY, 1905.

2.

QUESTIONS OF THE HOUR.

OUR RESPONSIBILITY FOR A PERISHING WORLD.

REV. J. M. FOSTER, BOSTON.

The Saviour taught that increase of knowledge, of privilege, and of opportunity carried with it a corresponding increase of responsibility. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." The question is often asked: Will the heathen who have never heard of Christ be condemned because they did not believe on Him? The Scriptures do not say that. But God's Word does teach that all will be judged; that those who are without the law will be judged without the law, and that those who have rejected Christ will be punished more severely than those who have never heard of His salvation. No heathen has ever been found who did as well as he knew. The light of nature is the law that condemns him. But his punishment will be least severe. The Jews who live under the law of Sinai and have not known Christ will be judged by that law. Their punishment will be more severe. But all who have heard and neglected or rejected the gospel of God's Son will be condemned most severely, be-

cause they loved darkness rather than light. "He that despised Moses' law died without mercy, under two or three witnesses; of how much sorer punishment, suppose you, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

But the important question is not, Will God, in His infinite mercy, save the heathen who have never heard of Christ and had no opportunity of accepting or rejecting Him? We can leave that to the infinite wisdom and goodness of God. "The Judge of all the earth will do right." But the great and all-absorbing question is: Can we be saved who have the gospel if we fail to carry the good news to the perishing? It is not an intellectual question of balancing propositions and reducing equations, but it is a question of conscience and of the heart. God could have made the bread and water of life as free and accessible as air and water, and He might have written His gospel on the face of the sky, so that all could read it. But He has chosen to commit the salvation of the world as a trust to His people, and charged them with the responsibility of carrying the message to all nations and tongues and people. The world will perish from hunger and thirst if we do not carry the bread and water of life to them. The

world will go down in darkness if we do not let our light shine into the darkness. Here is the matter of deep and grave concern for us. It will be more tolerable for Lassar in Thibet, or Bombay in India, or Canton in China, or Mukden in Manchuria, than for Boston in the day of judgment, if we suffer them to die without the gospel. "He that knew his Master's will and did it not, shall be beaten with many stripes."

I. The Responsibility of Knowledge.—Sodom had been reproved by just Lot, and had been warned to escape from destruction. Neglecting all this, they fell under God's wrath. Capernaum had been the home of our Lord for many months. Here He raised the daughter of Jairus to life. They had heard His messages. But a **light, indifferent, worldly spirit kept them from responding to His appeals.** "This is the condemnation, that light hath come into the world, and men loved darkness rather than light, because their deeds were evil." Their condemnation was greater than Sodom's. We have greater knowledge than Capernaum. We have seen the Son of God lifted up upon the cross, the world's sin-offering upon His high altar. We have seen Him raised from the dead and exalted to God's right hand. We have seen Him receiving gifts for men, and sending forth the Holy Spirit to abide with us. We have seen His marvelous working through these nineteen Christian centuries in preparing the way for His Kingdom. Who can measure the responsibility which this increased knowledge involves? "O son of man, I have set thee for a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth, and shalt warn them from me. When I say, O wicked man, thou shalt surely die, if thou dost not speak to warn him from me, he shall die in his sins, but his blood will I require at thine hands.

Nevertheless, if thou dost **not** speak to warn him from me, and he die in his sins, thou hast delivered thy soul." The world is the house of Israel now. God's people are the watchman. They are charged with the responsibility of warning a guilty world and pointing them to Christ. The blood of the perishing millions will be required at our hands if we fail to proclaim the gospel. At the pool of Bethesda near Jerusalem there lay a great multitude of impotent folk, of blind, halt, withered, on the five porches, waiting for the moving of the waters. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first, after the troubling of the water, stepped in, was made whole, of whatsoever disease he had. And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, "Wilt thou be made whole?" The impotent man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." Now that impotent man is the perishing world. The angel is the Lord Jesus Christ. The water is the pure river that flows from the crystal sea. God has laid upon us the duty of putting the impotent man into the water. But for nineteen hundred years he has lain beside the pool, and still he says, "I have no man, when the water is troubled, to put me into the pool." What a grave responsibility the Church carries. Shall the pathetic appeal of the impotent man go unheeded? When Israel sinned, the plague broke out in the camp. Moses commanded Aaron to go quickly, take a censer with burning coals from the altar and incense in his hand, and stand between the living and the dead, and burn the incense before the Lord. And the offering

was accepted and the plague ceased. "Then said He, He would them destroy, had not His wrath to stay; His servant Moses stood in breach, that them He should not slay." The human family is Israel in the camp of this world. The wrath of God is already destroying sinners before God. Believers are called to go quickly into all nations and stand between the living and the dead, and with the burning coals from God's altar, where the Lamb of God has been offered, to send up the cloud of incense, the prayers of saints and stay the destructive plague. How shall we escape if we neglect so great a salvation? How shall we escape if we neglect the command to go quickly to the perishing with this incense and sacrifice?

The Saviour taught that there is a tone of mind that incapacitates us from recognizing Christ and His salvation. The Jews were in that case. John the Baptist was sent, living an ascetic life, and they said, He hath a devil. Jesus came, living a social life, and they said, Behold a gluttonous man, a wine-bibber, a friend of publicans and sinners. They could not recognize God's message or God's own Son. They had no capacity for this. They were like sulky children in the market. When their companions played a wedding feast and piped, they would not dance. When they played a funeral procession and mourned, they would not lament. They would not be pleased with anything, so that generation would not hear either the forerunner or the Messiah. They were implacable. And of course they would not carry the message of salvation to others. And professing Christians who fail to carry the gospel message to the perishing write themselves down as having no capacity for the gospel. They die in their sins.

The Saviour also taught that there is a tone of mind that capacitates for recog-

nizing Christ and His salvation. "Wisdom is justified (recognized) of (by) her children." And those who are the children of Christ, having the Spirit of adoption, recognize that, like Christ, they are sent to seek and to save that which was lost. And hence the words of our Lord: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight. Come unto Me, all ye that labor and are heavy laden, and I will give you rest; take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest for your souls; for My yoke is easy and My burden is light."

When the Syrian host besieged Samaria there was a great famine in the city. At the gate there were four leprous men who proposed to fall to the Syrians as a last resort to obtain something to eat. And when they came to the Syrian camp it was deserted. A panic had seized the army, and they fled by night. The lepers satisfied their hunger and carried away spoil and hid it. This they did again and again. At last they said: "We do not well; this day is a day of good tidings, and we hold our peace. If we tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the King's household." So they came to the porter of the city and reported, and the famine was relieved immediately. This world is the city. Satan has besieged it. There is a spiritual famine. God's people are cleansed lepers, who have found the needed supply. And if we hold our peace and fail to report to the perishing, "some mischief will come upon us." As Mordecai said to Queen Esther, "If thou altogether hold thy peace at this time, deliverance shall arise from another quarter, but thou shalt not escape." Our own sal-

vation is involved in reporting this to those for whom the provision is made. Paul said: "I am debtor both to the Jew and the Greek." We think of the Old Testament debtor, the widow of the son of the prophets, whose two sons were to be taken as bondmen to pay their father's debt. She cried to the prophet Elisha. And he directed her to borrow empty vessels, not a few, and to pour the oil from her vessel into them until they were all full. This she did. Then the prophet said, "Go, sell the oil and pay thy debt, and live thou and thy two sons of the rest." Now this is an allegory. The souls of God's people are vessels filled with the oil of grace. The souls of the world are empty vessels. The only way we can pay our debt is by emptying this oil into these empty vessels and filling them. And in filling these empty vessels our supply is not diminished as long as there is a vessel to be filled. What a wonderful way God has of enabling His people to pay their debt! To illustrate: A Christian drummer boy was wounded at Gettysburg. The surgeon, a Jew, had to amputate both an arm and a leg. He proposed to give the boy chloroform. But he refused the drug, because his Lord had declined before crucifixion. He also refused alcohol because he promised his mother he would not take it. While the surgeon was sawing the bone, the boy took the corner of the pillow in his teeth, and the surgeon heard, "O Jesus, do not forsake me now!" Five days later the boy called the surgeon and said, "I am dying. I want to tell you that while you were sawing the bone, I prayed that God would save your soul. And I want you to write my mother in Brooklyn, N. Y., and tell her you found my Bible under my pillow and I read it and prayed every day since I left home." Ten years later, in Washington, D. C., that Jewish surgeon was converted. A few days later he

found the drummer boy's mother, and told her that boy's prayer was answered. That is pouring the oil from the full into the empty vessel.

Another: A Chinese girl with a beautiful voice, but blind, was led by her mistress through the streets of Canton, to obtain money by singing. She was also led into a life of shame for the same purpose. But she fell sick and was sent to the Mission hospital. There it developed that she was a leper, and one of her feet was amputated. There she was converted. And while there led several patients to the Lamb of God. When able to get out, she started a hospital for lepers. The Church in Scotland helped her, and a building was put up for this purpose. She personally led eighty Chinese to Christ, and provided care and comfort for several hundred. This is filling empty vessels with the oil of grace. Think! A blind girl with one foot amputated, and a leper, leading eighty souls to Jesus Christ. What a wonderful debt-payer she was! And what possibilities it suggests for us!

II. The Responsibility of Privileges.— Capernaum was exalted to the heaven of privileges. But being unfaithful, she was cast down to hell. Our privileges are great beyond compare. Our responsibility and our privileges are correlated. To be untrue is the most aggravated guilt. Men have tried to shield themselves from obligation to preach the gospel to every creature behind the decrees of God. They say: "God has His plan. It extends from the beginning to the end. He will save the world in His own good time and way." The deceitful human heart seeks to evade its responsibility. God has determined to save the world by Jesus Christ. He has also determined to bring this salvation to the world by His people. He has determined that the earth shall produce harvests for man and beast. He has also de-

terminated that man must till the soil. "Work out your own salvation, for it is God that worketh in you to will and to do of his good pleasure." And "pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world."

1. There is the **Duty of Charity.**—And charity includes three principles. The first is the principle of benevolence. Benevolence is always active. The word visit is accentuated. Not the letter, but the spirit. Children cannot visit from lack of experience. The afflicted cannot visit because of the offensiveness of the service. It means that we are to seek the afflicted and not wait for them to come to us. Howard visited all the prisons of Europe, and then followed his "Prison Reform." Ashley visited the coal miners and shop hands of England, and then came his "ten hour law," and corn laws which he and Sir Robert Peel carried through Parliament. Wm. Carey studied the condition of heathen lands, and then gave his life to the work. The true heroes are not blood-stained warriors, but self-sacrificing men, who go through fire and water to save the perishing. The second principle is sympathy. "To visit the fatherless and widow in their affliction." Not to help, not to advise, but visit to sympathize. There are cases when to offer help is an impertinence, and to give advice an insult. A pressure of the hand and the tear-bedewed eye are more potent than a purse of gold or a long lecture of the best advice. The friends of Job sat down seven days and seven nights, and said not a word because they saw his grief was great. Governor-elect Douglass, of Massachusetts, has such power over his thousands of employees because he sympathizes with them and makes their case his own. Moses had such power over Israel as their leader, be-

cause he sympathized with them. He would rather die than have God forsake them. Paul had such power with his people, because he sympathized with them. "I could wish myself accursed for my brethren, my kinsmen, according to the flesh." J. Hudson Taylor, Alexander Duff, John G. Paton, Robert Moffat and David Livingstone have had such power in winning souls to Christ because they were possessed of the Master's Spirit of sympathy for perishing sinners, and nothing could quench their zeal. The third principle is condescension. "To visit the fatherless and widow in their affliction." The case of the fatherless and widow in the Apostle's day was deplorable. Condescension includes considerateness for the desolate and condescension to the friendless. Our Lord went to the rich man's feast by invitation. He went to Bethesda and to Bethany of His own accord. At the feast in Simon's house, He honored the woman who washed His feet with her tears and wiped them with the hair of her head. The believer will search out the needy and friendless, who have no helper, and lead them to the Lamb of God. The Jews would condescend to the Gentiles, but they had no dealings with the Samaritans. But our Lord preached to the woman at the well, and then to all her city. The believer will condescend to them of low degree. Condescension does not lower; evil lowers; vulgar familiarity lowers; coarseness lowers. But condescension dignifies. The Son of God condescended to take our nature and obey. God also hath highly exalted Him. Haughtiness and reserve wither the heart. Condescension is the badge of true manhood. The believer follows the Master without the camp bearing His reproach, because this is the world's salvation. He will go to the ends of the earth; he will live with any people; he will put up with any incon-

veniences and hardships; he will endure all kinds of harsh treatment, that he may win souls to Christ. This is condescension. Benevolence, sympathy, condescension fill the duty of charity.

2. There is the **Duty of Purity.**—“To keep himself unspotted from the world.” The world spots; we are spottable; we must keep ourselves. The world is not to be avoided. But we must keep our garments. The world has a tainting influence upon delicacy of heart. A Christian working in a factory with bad men will be tainted unconsciously unless he keep himself. A Christian girl spending her time in social functions, theatre-going, card-playing, dancing, will be tainted. She must separate. The churches are so tainted with the world that delicacy of heart in benevolence, sympathy and condescension is largely lost. The world has power to make artificial. In being natural we become unnatural. Bad men in society wear a mask of goodness. The world worships wealth. Men practice false economies, meanness and artifices at home, to appear well-to-do when abroad. The world worships politeness. And men indulge in flatteries and unfelt compliments because they work. They become hypocrites. The world worships feeling. And men feign grief and seem to weep while their hearts are cold. The world worships high birth. And men strive to trace their names to great families, and they make haste to bow down to titled men and women. So the world has the multitudes going a-whoring after it. The Church is so weak, because the world has come in and the Spirit is eliminated. Water is a good thing outside the ship. But let it in and the ship is logged. The dykes of Holland do not keep out all the water of the salt sea. The barriers you set up do not keep the world out entirely. But to keep out the world you must be active in

benevolence, sympathy and condescension, and you must be in constant fellowship with God, even the Father. The music of heaven will captivate you and the music of earth will not attract. The beauty of heaven will captivate you and earth cannot allure.

The world has power to destroy feeling. It excites the imagination; it thrills the nerves; it awakens the passions. As in tropical regions everything matures quickly and fades early, so the world unnaturally stimulates the growth and decay of the feelings. More history was made in the past six years than in all the nine hundred and sixty-nine years of Methuselah's life. The world drives and excites church members so much during the week that they have no energy or interest for God's service on Sabbath. So we must have purity toward God and charity toward men to have pure and undefiled religion. The ordinances cultivate piety. Missionary work exercises the gifts. The man who is fed must work. That is what he is fed for. The soldier who is drilled must fight. That is what he is trained for. The physician who is prepared must practice. That is what he was prepared for. Believers who are fed and drilled and schooled must do the Master's work. They were sent for this.

III. **The Responsibility of Opportunities.**—“As you have therefore opportunity, do good unto all men, especially to them who are of the household of faith.” King Ahasuerus issued a decree that the Jews should defend themselves against the execution of Haman's device. This decree was translated into the languages of his people. Copies were transcribed by writers. And then by post on dromedaries and camels, the messages were carried throughout all the one hundred and twenty-seven provinces. And all this was accomplished within three months. The

King's business required haste. Now, the Lord Jesus Christ has issued His decree that whosoever believeth in Him shall not perish, but have everlasting life. He has called upon His people to translate the message. This is done. All the Bible is in three hundred of the world's great languages, and parts of the Bible in six hundred languages. It is in the native tongue of twelve hundred million people, leaving only three hundred millions without it. The Saviour-King commanded copies to be multiplied. This is done. There are two hundred and fifty million copies to-day. He has commanded that the gospel be preached to every creature. This is not done. If the Church were in earnest, this could be done in the present generation. This is our opportunity, because within thirty years this generation will have gone the way of all the earth, and our opportunity will be gone forever. "Behold, now is the appointed time; behold, now is the day of salvation." We must use our opportunity now or it will pass from us, never to return. "There is a tide in the affairs of men which, taken at its height, carries us on to fortune and triumph; but, neglected, ear-

ries us back to dishonor, defeat and eternal loss." This is our responsibility.

IV. The Responsibility of Our Covenant Engagement.—This is above Capernaum. Our covenant reads: "Rejoicing that the enthroned Mediator is not only King in Zion, but King over all the earth, and recognizing the obligation of His command to go into all the world and preach the gospel to every creature, and to teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, and resting with faith in the promise of His perpetual presence as the pledge of success, we hereby dedicate ourselves to the great work of making known God's light and salvation among the nations, and to this end will labor that the Church may be provided with an earnest, self-denying and able ministry. Profoundly conscious of past remissness and neglect, we will henceforth, by our prayers, pecuniary contributions and personal exertions, seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in Him, and that all nations may call Him blessed."



A Baptist missionary in Japan tells of a scene before the Communion table, when a Japanese Christian, with strong emotion, insisted on confessing a sin before he would partake of the Lord's Supper. The sin was this: "In the rush and hurry of wheat harvest and of setting out rice plants, my mind was distracted with the work, and for two days I did not take time to compose it to think upon the loving kindness of my Lord. * * * That I should have been so ungrateful overwhelms me with shame and confusion of face." Missions are worth while when they bring to us from converts in the far East words that stir the secret springs of our own life.



The son of a Mohammedan Afghan robber chief has left his father's castle, crossed the frontier, and made public profession of faith in Jesus Christ at the C. M. S. Mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself when anything stirs his wrath. Yet there he is to-day trying hard to be humble, gentle and Christ-like. He is therefore within reach of the prayers of Christians.

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—Miss Maggie B. Edgar, who is in America on furlough this winter, sent us the following extract from a letter written by Miss Wylie, Dec. 14, 1904:

“We had our Communion last Sabbath. Mr. Stewart intended to have it the Sabbath before, but it rained, rained, rained, so he put it off. Besides, I was not in very good condition. I missed two days from church and Sabbath school * * * Mr. Stewart visited all the families before Communion. Zahid Haddad (son of Salim Haddad, who left us a few years ago) communed this time, and behaved very well. The Friars (French Catholic school) were not going to let him come to church, but Salim Haddad went to them and said if his boys were not allowed to attend their own church he would take them out of school. How I wish he could see his own duty!

“There were six boys, I think, united at this time. Several of the girls asked but I did not feel that they were ready; though most of them are baptized members, we both thought it best for them to wait.

“On Saturday I noticed Mr. Stewart seemed cold and nervous. He began to chill before he was through the service, and had to go to bed when he went home, and has been sick since, but he was better yesterday, although the fever was not yet broken.

“Abdulla Atulla died last Saturday. You will be surprised to know that both Mr. Stewart and I had great hopes of him; a change in him was noticed since his wife died. What pleased us most was that he seemed to be so sorry that he had sinned. I have never in this

country met with any one who felt it as he did. Yet he seemed to have an humble dependence on the Saviour for salvation.

“He asked Mr. Stewart to pray with him, and you know that means a great deal in an ‘accaber’ (high class) house. If Abdulla Atulla is saved, it will be owing a good deal to Mrs. Stewart’s influence, I think. * * * Gazala Samse and Farida Marcus went to the Russian school, as the Bishop promised them work as soon as they would learn the Russian prayers. I took Protestant girls in their places.”

Abdulla Atulla, spoken of in this letter, was a wealthy native of the higher class, who lived a very wicked life until about two or three years ago, when his wife died.

° M. B. E.



A letter, dated January 7, 1905, from Rev. Jas. S. Stewart, says:

The French steamer is in and I may not have time to write much, but I must tell the readers of *OLIVE TREES* that we have had a happy New Year. The only drawback has been that Miss Wylie has been suffering for several days from toothache, and is still confined to her room. There have been prayer meetings every night this week in the Chapel, and the attendance has been good, and the service interesting and profitable. Our winter Communion was held here in Latakia in December. There was an increase of five by profession. The season has been a very wet one from about the first of October until now. I have not been able to visit the out-stations since the summer; however, we get good reports from all the workers, and hope to

visit them ere long and see how they do.

The number of pupils under instruction in Latakia and other places is about 325. Tartous had an epidemic of smallpox, but there were not many deaths from it. A late letter from Brother C. A. Dodds of Suadia reports that all are now in fairly good health, although many had been very sick.

Suadia, Syria.—A personal letter from Rev. C. A. Dodds, written December 7, 1904, contains items of general interest:

Miss Cunningham is much missed in Suadia, and there are many inquiries about her. She is too reticent to say anything about her own condition when she writes, and consequently we are not able to give any very definite information as to the state of her health.

Our work moves along with even step, and I suppose there is less of interest to record than there is in the average congregation at home. The weather has been very wet for the past month—unusually so for this time of the year. A few days ago the Orontes River was up over its banks, and away out over the plain lying between us and the sea. There was a good bit of suffering among the people. The rain was so incessant that many could not kindle their ovens to bake their bread, and others were without flour, not being able to get grinding done. The miller Bogus, one of our members, at the mill just below the girls' school, had his mill-dam washed out five times by the freshets. The poor fellow had gone to heavy expense putting in new mill-stones and getting his mill into first-class shape generally, and has not had ten days' work yet since the season opened. He is quite cast down, but has good grit, and I think will come out on top of his circumstances yet; I hope so, at least. His name is Bogus, but I think perhaps he comes as near being genuine as

any member we have. He is an Armenian, and I am persuaded that on the average one Armenian is worth five or more Greeks—i. e., has more of the qualities that go to make a man.

Owing perhaps principally to the wet weather, our school has not been so well attended as at this time last year. There is a new Greek school, too, which may be taking some of the boys we had last year, but another one that was nearer to us than this new one has been abandoned. The Fellahin have been rather fitful in their attendance, as the Government has been inquiring about their boys. There are thirty-three boys sleeping in the school. Of these, five furnish their own eating, the school fare not being suited to their palates. The number of outside pupils has varied, but has probably not been more than twenty. The preaching service has also been poorly attended. Yesterday being a pleasant day, there were more out than usual. One result of our wet weather has been that about fifty or sixty feet of our garden wall fell down.

I have been making the attempt this year to get out among the people of the place more than formerly. They usually seem glad to have me sit and talk with them and read to them. Owing to the bad roads and other work, I have not been able to get out as much as I should like. One young man who had told me that he would look up some references in the Testament to the intercession of Mary, and bring them to me, did finally come to see me, and frankly acknowledged that he couldn't find any, and that they, the Greeks, rendered her worship that there was no foundation for whatever in God's Word. He seemed to be convinced of the falsity of their teachings and of the truth of ours; but he said that he couldn't come out and openly accept our position, as his people would turn him out of the house if

he did. I had him turn to Christ's words in Matt. x, 24, and tried to impress on him that what Christ expected of him was to come out and be separate from what he acknowledged to be contrary to the teaching of God's Word. We pray, and we ask others to pray, that he may be led to study the truth more and be given grace and courage to follow the teachings of Christ. Since his visit to me I have heard that the opinions of the whole family have been revolutionized—at least in the matter of Mariolatry.

Mersina, Asia Minor.—The following items are taken from a letter written by Rev. R. J. Dodds, December 20, 1904:

The schools in Mersina are excellent, so far as I can judge. To-day they were examined by the Government officials appointed to that duty, and they were evidently favorably impressed.

Our school in Tarsus has had many drawbacks. There has been much opposition and much to worry. But it is good. There are about forty pupils, boys and girls, ranging in age from six to twelve years. They are under two teachers. They are learning Psalms, Catechisms and reading in the Bible.

Recently I have been spending my Sabbaths in Tarsus. Congregations number from thirty to fifty, including the children of the Sabbath school, of whom there are from twenty to twenty-five. The order in our school there is far ahead of other years, owing to the superior efficiency of the teachers in the matter of government.

In Adana the work is purely evangelistic. It goes forward quietly. There are many opportunities and the evangelist seems to be earnest and faithful.

Cyprus.—In a letter from Rev. Walter McCarroll, dated December 22, 1904, he

gives both the discouraging and encouraging features of his work:

Since last writing you, we have had the pleasure of receiving my brother and his wife, who arrived in Larnaca October 27. They seem to be pleased with Cyprus so far as they have seen the island; and I trust that a door wide and effectual will be opened for them by the divine hand.

On the last Sabbath of November I conducted Communion in Famagusta, where we have six members, all of whom continue faithful. The attendance of outsiders was practically nil.

The young Greek, Costa, of whom I wrote in a former letter, who endured considerable persecution, and seemed to be quite transformed in his life, proved, after all, to be unconverted, as he is not a believer in the deity of Christ. An Armenian family has backslidden, and it has become necessary to remove their names from the church roll.

We had eight Moslem boys attending day school. A wealthy Turk, upon whom the parents of three of the boys were in some way dependent, used his power and had the boys removed from our school on the ground that most of their time was spent in studying the Bible.

Vigilant opposition has prevented the attendance of the people upon any of our services in Kyrenia, Famagusta and Nicosia. Rev. Sarkissian, in Nicosia, has been seriously ill for many weeks. His daughter Rachel has gone to America to join her brother there. The other daughter, Miss Hosanna, remains with the double burden of her school and the care of her father, as her mother suffers greatly from rheumatism. To add to her troubles, her school was reduced in numbers through the opening of a Catholic school which was free.

On the other hand, the work is not without its encouraging features. Yester-

day I received a letter from Licentiate Dimitriades, who is now laboring in Nicosia, in which he says a great change has come over that city. On the previous Sabbath the room in which the services are held was filled, and all the hearers remained from beginning to end. He says that it is the "work of God," and that God has heard the prayers of the brethren. He says also that he has many friends there, and that he has great hopes and expectations.

Here in Larnaca each Sabbath morning the attendance is encouraging, the little church being pretty well filled with Armenians, and with a few English and others who know English. The teachers in the school testify that they are encouraged and cheered by the interest manifested by the boys in the Bible lessons.

A few weeks ago a Miss Hamilton from Scotland came to open a "Rest and Reading Room" for the soldier boys in Limassol. She is a devoted Christian worker, has secured a room for a "Rest" in which services can be held, and would gladly welcome a worker from the Mission to preach and hold services for the Greeks. God has thus opened up a way for work in that town, and I pray that the right worker will be raised up to occupy that field. The two colporteurs also during the last quarter have met with more success in their sales, and have found here and there one who has separated himself from the "Orthodox" Church.

I note the call that has been issued for another minister to be sent to Cyprus. I cannot but repeat that the greatest need at the present time for the work in Cyprus is a well-equipped boarding school. The teacher, for the present at least, will be far more effective in accomplishing the purpose of the Mission than will another preacher. A good boarding school will influence the work of the preachers in the

different centers as well as where it is located. "When ye pray, believe that ye have received." I believe that the desire of our hearts will be a realized fact during the course of the New Year.

As we look back over the year just closing, we cannot but record that "goodness and mercy" have followed us and been our guardian angels; and we rejoice that we have been permitted to have some humble share in the great mission of Christ to a lost world.

May I pass on a good thing that has been the means of a special blessing to my own soul? Perhaps some of your readers do not have it. It is "The Open Secret," by Rev. R. F. Norton. A book for the closet. Simple and profound. It teaches how to turn the hour of secret prayer into a season of real fellowship with God.

The health of all is good.

Tak Hing, China.—Rev. Julius Kempf, in a letter dated November 15, 1904, reports his arrival:

We arrived at Tak Hing Friday, October 28, at about eleven o'clock in the morning. Half an hour before reaching the town we sighted the Mission buildings, and as we came nearer we could see Dr. Wright and the ladies at the windows and on the veranda with handkerchiefs and tablecloths waving us a kind and hearty welcome. It was a sight not soon to be forgotten. It made us feel doubly glad that we had at last reached the end of our long journey, and it assured me that here were new friends who were ready to take the place of older friends who were at one time near, but are now far, far away. When we arrived at the Mission I was soon made to feel "at home." They gave me the two best rooms in the compound, supplied me with all necessary things until my own goods should arrive, and made

everything as pleasant and as home-like as I could wish it to be. That is the way your missionaries here treat newcomers.

From what I had read and heard, I had formed an imaginary picture of my new home and its surroundings, but when I saw the place I was agreeably disappointed. The Mission buildings and grounds are much larger than I supposed, and the surroundings are much pleasanter than I had hoped to find them. Large, airy rooms; broad verandas; a wide green terraced lawn, the upper terrace planted with ferns, pine trees, rosebushes and palms, while potted plants line the approaches to the house. Beyond the compound walls are rice fields and garden

patches, reminding one very much of the Long Island vegetable gardens; beyond the gardens toward the south flows the West River, and toward the west lies the town; and beyond the river and the town, and to the north and to the east of us, are the hills and mountains. It seems to me that one could not wish the Mission to be more pleasantly and yet conveniently situated.

We are all well and in good health. Miss Torrence has gone to Canton to spend a few weeks at a Presbyterian Mission school, where she hopes to gain a little experience which will prove helpful when she opens her school here.

AT HOME.

Allegheny, Pa.—The following items are from Central Board :

Financial Statement.

	On hand Dec. 1, 1904.	Received.	Expended.	On hand Jan. 1, 1905.
Southern Mission.....	\$1,170.04	\$841.98	\$513.33	\$1,499.39
Chinese Mission.....	502.57	35.00	105.33	432.24
Indian Mission.	1,638.67	485.45	804.50	1,319.62
Jewish Mission.....	264.45	303.09	250.00	317.54
Knox Acad'y Cur't Acct.	111.63	273.14	228.14	156.63
Sustentation Fund....	221.49	64.31	—	285.80
	Overdrawn Dec. 1, 1904.			
Domestic Mission.....	2,345.64	329.43	.—	2,016.21

Distribution of funds was made to Presbyteries as follows :

Kansas.....	\$443.00
Ohio.....	50.00
Vermont.....	21.00
Lakes.....	267.30
Rochester.....	37 50
Illinois.....	387.50
Pittsburg.....	247.50
Lakes.....	262 00
New Brunswick and Nova Scotia	147.50
Colorado.....	388.75
Total.....	\$2,252.05

Chinese Mission.—Enrollment of scholars during month of December, 18; number of night sessions, 14; average attendance, 7½; average attendance on Sabbath, 10; average attendance at prayer meeting, 10¾; average attendance of whites on Sabbath, 11½; average attendance of whites at prayer meeting, 4½.

Southern Mission.—There has been an increase in the attendance of scholars of fifteen or twenty. The janitor, on account of ill-health, resigned. Three of the school boys now act as janitor. The new blackboard in room No. 3 is proving very

satisfactory. Presbyterian and Congregational blanks have been sent to the clerks of Presbyteries. If any have failed to receive them, word should be sent to Mr. J. S. Tibby, Sharpsburgh, Pa., and duplicates will be forwarded. That the Synodical report may be prepared in time, those of the Presbyteries should be forwarded at the very latest on May 15, and when it can be done, sooner. If clerks will keep their data until sufficient time shall have elapsed to allow for the acknowledgment of the reception of their reports, duplicates can be prepared in case of loss by mail.

Attention has been called to the fact that the net decrease last year was larger than reported, as one Congregation was included in the table of one of the Presbyteries that had been disorganized. The stated clerk depends entirely on clerks of Presbyteries for his data. He does not feel justified in going behind their returns except to correct mistakes in addition.

J. W. SPROULL.



A few photographs of the Lacock Street Church, of the old Pittsburg and Allegheny Congregation, and of the Westminster College have been struck off. Copies may be had by applying to Mr. T. S. Trumbull, 520 Federal Street, or to Mrs. R. J. Haslett, 1515 Federal Street, Allegheny City, Pa. Price 25 cents; the proceeds to go for the benefit of the Compromise Street Mission.

Morning Sun Missionary Society have donated fifty dollars to the building fund of Spring Garden Chapel. This very unexpected, but very acceptable, gift is the result of an address delivered before the Society by Rev. D. H. Elliott, who labored there during his Seminary vacation as missionary.

SEC.

Boston, Mass.—The friends of the late

Mrs. Jane E. Pitblado, a member of First Boston, will be glad to have this minute for preservation:

“At a meeting of Conference VII., of the Associated Charities of Boston, held on Nov. 2, 1904, the following resolutions were unanimously passed:

“Voted, That in the death of Mrs. Jane E. Pitblado, which occurred in August, 1904, the Conference has sustained a severe loss. As agent for the Co-operative Society for over twenty-five years, Mrs. Pitblado was in constant and intimate relations with the Conference, and was, throughout her whole period of service, of the greatest assistance and encouragement to both the workers of the Conference and the poor of the district.

“Voted, That this vote be inscribed upon the records of the Conference, and that a copy of the vote be sent to Mrs. James T. Fields, for transmission to the brother of the deceased.

“S. CHASE, Sec’y.”

Philadelphia, Pa.—A tribute of love from the Ladies' Missionary Society of the Third Church of the Covenanters, Philadelphia, Pa., to the memory of Mrs. Mary McAhon, who was called from earth to her heavenly home on the seventh day of November, 1904. In her removal we have lost a faithful worker and a loving friend. Her hospitality was boundless. She was never absent from the sanctuary unless providentially hindered, and ever willing to help in all the work of the Church, but especially devoted to the cause of Missions, and indefatigable to increase earnest and practical interest of those around her in Mission work. We are confident that it is peculiarly true of her that “Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them.”

In loving memory of Mrs. Catharine Boggs, who fell asleep in Jesus on the morning of January 7, 1905: The members of the Ladies' Missionary Society of the Third Church of the Covenanters, Philadelphia, have again seen the stately steppings of the Lord in our midst, and felt the heavy blow of death, removing another of our number from the busy field of labor to the beautiful home above. We have lost a loving friend—one who was loyal and kind and unassuming in disposition. Although a great sufferer, her patient spirit was constantly manifested, and her mind was keen and bright to the end, for she fully realized that for her to die was gain. We bow submissively, and say, "God's will, not ours, be done."

"No time for a last farewell,
No time for the shock of fear;
Scarcely a moment's feet on the shore,
With the guide and the boatman near.
Dear, how surprised you were to go,
With nothing to suffer, little to know.
Only a moment of dark,
A dream of the fleeting night—
And then the beautiful break of day,
And the quiet peace of the light.
And you found yourself where you longed
to stand,
In the calm repose of the fatherland."

MRS. R. C. MONTGOMERY,
MARGARET WILSON,
ELIZABETH H. FORSYTH,
Committee.



In the thick of the terrible battle of Nanshan, just north of Port Arthur, two Japanese soldiers were wounded at the same moment. One of them, a corporal, crept to his comrade and tried to bind up his wound. The man said to him, "Don't trouble about me, look out for your own wound; I have believed in Jesus Christ." Then the corporal recited to the desperately wounded man, "Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me." "Yes," responded the other, "I have been laid hold of by Jesus Christ." At that moment a second bullet struck the speaker and he died. The corporal lived to reach the hospital and to tell the Christian nurse of this strange communion of souls on the battlefield. Some of the money given by Christians in the West, in self-denial and with prayer, carried the gospel to those two pagan Japanese, and so yielded fruit a hundred fold on the bloody slopes of Nanshan.—*Bureau of Missions.*



In 1833 three white men from France appeared before the great chief Moshesh in Basutoland with a message about a Saviour and a gospel. The chief compared their message to an egg, and said he would wait for it to hatch before forming an opinion. The egg has hatched. After seventy years there are in connection with the Paris Mission in Basutoland twenty-seven missionaries and 425 native workers, with 22,356 professed Christians, of whom 14,950 are communicants. In the year 1903-4 these Basuto Christians gave nearly \$20,000 for home and foreign missions. That is to say, they supported all of the 197 out-stations of the Paris Basuto Mission, and besides this they sent \$400 to the Mission in Barotsiland on the Zambesi.—*Bureau of Missions.*



If, instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.

—*George Macdonald.*

MONOGRAPHS.

THE LEPER.

—The following monograph is extracts from a home letter written by Dr. J. Maude George in 1902.—

You remember my writing of my first leper here—the man who bowed so low, and filled me with such pity by his entreaties for healing. I have been giving him medicine, and the people about thought he was improving, and many lepers came. The only medicines which offer any shadow of hope are expensive, and there is such doubt of any cases having been cured by medicine, that I have lately been telling clear cases of leprosy that I cannot cure them, giving them back their money, the five cents which they pay to register.

I find the Chinese very much afraid of it as a contagious disease. They consider that everyone must have smallpox, and so they do not dread it; they recover from it, they say. But leprosy they dread.

This poor fellow lived on a boat on the river; the men about saw him spitting into the river and feared that he was contaminating the water, so they beat him, and told him he must leave, and the poor fellow committed suicide. I was glad I had not turned him away. The Chinese thought he was getting better.

I should like to have a dispensary day just for lepers, and to try the remedies that have been recommended. One poor man, last week, whom I told I could not cure, stood stock-still staring after me as I went into the house. Mr. Robb and I watched him for quite a little bit, and he had not moved when I left off watching. He seemed dazed. I do not say to them what the disease is, and they seldom ask or mention it; but you can see their dread

and anxiety, and it is pitiful. If they could just have the gospel and a little colony to themselves, where they could have some comforts! The disease is not painful, physically, as a rule; but lepers are so cruelly treated by the people who are afraid of them. Do pray that I may be guided to the best thing to do for them.

March 13, 1902.—I have good news about that poor leper. It seems he did not die. He took opium, and it put him in a heavy stupor and they thought him dead, but he revived, and the Chinese say he is cured of his leprosy. I am so glad he is not dead. I believe God will bring some good out of his life yet.

July 10, 1902.—I have such good news about the lepers. A doctor who has devoted his life to the study of leprosy has come to Canton, and has settled in that leper village where Un Ho, the little lame, blind girl, is. He is able to do much for the alleviation of their condition. It is too soon to report cures. He is not a missionary, but I am so glad to be able to tell these people of a place where they can be helped.

Another item of interest is that the Presbyterians on last Sabbath dedicated their new chapel in that leper village—the outgrowth of the work of little Un Ho. You learn to recognize the lepers here by the expression of hopelessness in their faces. But the paper says that there was a new expression on their faces last Sabbath, as they saw that there was a light and a joy for them, and friends who cared for them.

October 18, 1902.—In Canton I visited the leper specialist, and was received most kindly. He seemed glad to find one who was interested. He took me to the leper village where his hospital is, and there I

saw all his patients and his method of treatment, and he named for me all his remedies; but said if I could work with him eight days, I should gain much more. I may go down again to work with him, as it is a most excellent opportunity to learn more of the disease than I could learn by years of reading. He takes every means to have them kept clean, and the hospital is one of the cleanest spots in Canton, I am sure.

December 8, 1902.—I must tell you something of our work with the German leper specialist, Dr. Raylag. Five of us took the course—Dr. Wright, Dr. Todd, Dr. Wood, Dr. Bigler and myself. We started for the leper village in chairs carried by coolies at 6 A. M. It took more than an hour to go. A long distance through the narrow streets, then a little distance by a country road. The country part of the journey was nice.

The leper hospital just outside the leper village consists of several rows of new buildings with a wall around them, and there are clean parts where lepers never go. In these we dress for our work. Then we go to our work, which does seem to offer hope for the lepers. After the work we disinfect ourselves carefully and change our clothes, then the Doctor talks to us a while, and we return home and change our clothes again after a bath. We learned a good deal, I think. Dr. Raylag has nothing new in the way of medicine, but he has a careful course of treatment which does much to stop the progress of the disease, and he had one case apparently cured, and another—a young man who had been unable to walk for seven years—is able to run about and work.

OUR LEVANT MISSIONS.

DEAR OLIVE TREES: It is with great sorrow that I heard this week a report

that Rev. R. J. Dodds, of Mersina, is the victim of paralysis. There is room to hope that the report is founded on what seems to be the fact of his condition, viz., that owing to constant overwork for several years through lack of proper assistance, he has become so nervous that he can hardly write at all. My sister, Mrs. Kennedy, of Alexandretta, writes me that he has suffered greatly, so that he can scarcely write. His suffering is due to severe pain in the nerves of the arms.

But I must be candid, and say that not only with sorrow, but with shame and with a feeling akin to indignation, do I hear of the physical break of one so strong, so capable, and one so devoted to the work as he has proved himself to be. Indignation may not be a very missionary-spirited emotion, but when I see the home churches so nearly all occupied, and when I see so many men not placed in pastorates, I feel that men fail to appreciate their opportunities, that they are blinded to their privileges—may I say it?—that they are ignoring the call of the Holy Spirit to service abroad.

Yes, I know that I am here in Sterling, in a most desirable location, surrounded by a most devoted, energetic, liberal and missionary-spirited people. I know, however, that our hearts are in Syria. We will do our best to be useful and loyal to the work here. We shall use our best endeavor to fan into a steady blaze the mission spirit of our people. We are in Sterling by the force of providences—or rather we are out of Syria only because we felt that the Master had cut us off from the work by His own direct hand. I am perfectly willing to let whomsoever may give reasons for it. No one is more conscious of our unworthiness of a work which in our eyes ought to be the envy of every Christian man and woman, than we ourselves. But this shall not hinder me

speaking out and saying that a great wave of sadness sweeps over our hearts; in fact, dismay for the prospects of the work fills our hearts. When Emin Pasha was to be relieved by Stanley, hundreds of men volunteered to accompany the sturdy explorer; a Japanese Consul in San Francisco has only to send word to hundreds of Japanese in America that they are needed for the fighting line, and there is a rush for transportation, regardless of social or industrial interests, while the financial question has only one item in it—"Have I saved enough to get me across the seas?" Where is the chivalry of our younger ministers? Why are there no volunteers to respond to the Church's call for men and women? Surely the spirits of Mrs. Ella Robb and of Dr. Maude George, of Dr. Metheny, of all who have passed to their rewards, should inspire young men and women to go to these needy places.

It seems to me that the time is near at hand when the whole work must be abandoned or taken up in earnest. Steadily, in the providence of God, workers are removed through inability of health. It is possible that these removals point to an unhealthy missionary coldness—a sort of paralysis—in the home Church. If we concede the correctness of the figure of the Church being a body that is "compact by that which every joint supplieth," we must look upon God's dealings with individual workers as with the solidarity of the Church.

Doubtless the Board has had before it the possibility of necessity compelling them to withdraw a missionary from some point or other but illy equipped at present, in order to prevent disaster in a more vital field. As I look over the field, it is with great reluctance that I am compelled to say that I fear that Suadia will be the first field to be abandoned. If I

were asked for an opinion, I would say that if the worst comes to the worst, the whole force of workers had better be withdrawn from the Turkish Empire than to let the work of Cyprus suffer defeat. Next to Constantinople, it is most important as the key to the Turkish Empire; at least Lord Beaconsfield thought so, and there has nothing happened within the whole history of our Mission to negative this idea; it is wholly unoccupied excepting by our Church; the conditions there are ideal for pushing the work, being under the British flag; and from it the mainland can, when the time is ripe, be permeated by the principles of Christ's sovereignty over men in all relations of life. This was my opinion in 1892, when I volunteered to go to Cyprus; the other counsels located me elsewhere.

Of the mainland stations, I would rank them, Latakia, Mersina and Suadia, in order of importance. But Suadia is a place where most important work can be done, chiefly because it is unoccupied by any other workers. It is an unobserved place, where there is a minimum of governmental espionage of the work, so that a good work is not likely to be hindered. On the other hand, the Tarsus Mission occupies a very important location. As compared with Suadia, it has a vaster population, has greater opportunities to reach a population of a most conglomerate character, and has the advantages accruing from a large commercial center. Suadia's population is quiet and permanent, whereas the triple center of the Tarsus Mission touches large numbers who may learn much of the gospel and then carry it away to far distant places.

I cannot but feel that in case of a forced abandonment of any field, that our own much-loved Suadia will, in prudence, be first to suffer. But let no one think for a moment that any single mis-

sionary can do the work of two. It would be a shame that I hope not to see if the Church abandons any of our fields. And yet it is only a question of a short time—how short no one can tell—of the abandonment of one or more stations, unless there is a revival of missionary heroism and a new spirit of consecration bringing forward volunteers for the service.

There are ministers to-day in our Church of years of useful service, who lament their short-sightedness in electing to remain at home when they might have gone, and now they cannot go. I consider their confidences sacred, else I would relate some things told me in confidence. But young men and women will be wise who avoid the chance of future regrets by coming forward now in voluntary resolution that, God permitting, they will be foreign missionaries.

Yours for a revival,

J. BOGGS DODDS.

LIFT UP A. B. C.

A missionary tells of his attempt to teach an old chief how to read the Bible, which had just been translated into his native tongue. The chief was anxious to learn, having for some years been a believer in Jesus, and so the missionary was patient and persevering. "I walked with him to the public village ground. There I drew A, B, C in large characters upon the dust, showed him the same letters in the book, and left him to compare them and find out how many occurred on the first page. Fixing these in his mind, he came running to me and said: 'I have lifted up A, B, C. They are here in my head, and I will hold them fast. Give me other three.'" This he repeated until he had mastered the alphabet, and eventually learned to spell and read. There is something touching in the eagerness of this old chief to learn how to read God's Word,

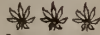
and something noble in his perseverance, as well as odd in his expression—"I have lifted up A, B, C." How many of us have lifted up and made our own the first principles of Christian Missions? For nineteen hundred years the command of Jesus to go into all the world and preach the gospel to the whole creation has been lying before our eyes; but how many can say, "We have lifted up its principles and hold them fast"? Here and there we find some who are filled with the missionary spirit, but the plain truth is that the majority of our churches and church members do not comprehend the great task and blessed privilege our Lord has given them. Let us help one another to "lift up" and appropriate the great mission of salvation for the world.

BIBLE IN CHINA.

A hundred years ago several distinguished scholars declared that a Chinese Bible was impossible—the language would not admit of any translation being made into it. The reply was the translations of Marshman and Morrison. The "impossible" was accomplished. A far greater barrier than that of the language was found in the hostility of the Chinese themselves; for when Morrison's New Testament was published in Canton, in 1814, the Chinese would have none of it. Stripes and imprisonment were the penalties for assisting in its publication. Accordingly the first distribution of these early versions was in Malacca and other parts of Malaysia, where Chinese lived under a foreign flag. Again, some forty years later, when China had reluctantly opened her doors to the missionary, and when a new and better translation of the Bible had been prepared, generous friends in England provided funds for a million New Testaments for gratuitous distribution among the Chinese. Once more the

main hindrance was found in the unwillingness of the people. Only a part of the million Testaments was printed, and but a portion of these could be given away. During the next thirty years Wylie and other intrepid missionaries traversed most of the interior provinces and met with encouraging success in circulating God's Word by means of sales. And yet progress was slow, for the great masses of the people were still indifferent, while the *literati*

were distinctly hostile. The present annual circulation would have seemed almost an impossibility ten years ago. In 1893 our sales and gifts amounted to 235,921 Bibles, Testaments and portions, and it was regarded as more than an average year. The circulation now reported is only some three thousand short of being four times as great.—*Report of British and Foreign Bible Society.*



Abeokuta is the chief city of the colony of Lagos on the Gold Coast of Africa. The chief ruler has the name of Alake, sometimes called king. The city is said to be seventeen miles in circumference, having a population of 150,000. Sixty years ago this region was devastated by the slave trade, and the people were engaged in constant broils. But recently this Alake has visited England, where he was received by King Edward, and also was presented to the committee of the Church Missionary Society, which has prosecuted most successfully a Mission in this region. In an address to this committee, he acknowledged gratefully the beneficent labors of its missionaries, and prophesied that the day was coming when there would not be "one single Pagan or Mohammedan in Abeokuta." An illustration of the sentiments which control this ruler was given in the fact that at the beginning of the interview the Alake removed his crown in recognition of the fact, as his secretary explained, that the assembly had met in the name of Christ, and he did not resume his crown until after prayer at the close of the interview. This is another illustration of the fulfillment of the prophecy in the Seventy-second Psalm, that the kings and the great men of the earth will come, one after another, to bow before the Lordship of Jesus Christ.—*Missionary Herald.*



The British and Foreign Bible Society is raising a Centenary Fund, to be held for emergency use. Out of the \$1,216,000 (£250,000) planned for the fund, \$972,000 had been received by the middle of December. A considerable proportion of the gifts have come from foreign mission fields. Dayaks in Borneo, who "used to collect human heads as boys collect postage stamps," have sent their contribution; former cannibals from Oceania prepared copra, and have given that; women have sat down amid the war terrors of Manchuria and have made embroideries to send; child-widows in India have given the pet kid or the pet hen; black Australians of North Queensland have dived for oyster shells and have given them. It is not only a wonderful vote of confidence in the Bible that we meet in this uprising among all kindreds and tribes and nations; but it is a revelation that great multitudes in all parts of the world have actually used the Bible in their lives and have found that it works.—*Bulletin.*



A true perception of the gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—*General Gordon.*

The accompanying picture of our missionaries at Tak Hing Chau shows them as they appeared early in the spring of 1904. Though there have been changes since the group was taken, our readers will be glad to have it for preservation.



Each church should support two pastors—one for the thousands at home, the other for the millions abroad.—*Jacob Chamberlain.*

EDITORIAL NOTES.



Every month records an increase in the offerings for this fund. The receipts for December, 1904, were **One Hundred and Forty-one Dollars**, whereas those for January, 1905, are **Two Hundred and Fifty-Two**.

Contributor.	Amount.	Mission Field.
Mrs. Mary Morton, Allegheny, Pa.....	\$25.00	China
Mrs. James M. Clerk, Parnassus, Pa.....	2.00	Latakia, Syria
Sabbath School, Utica, O.....	50.00	Syrian and Southern
Miss S. E. Caskey, Allegheny, Pa.....	5.00	China
No name, Second New York.....	15.00	China
Mr. J. E. Wilson, Sparta, Ill.....	10.00	China
Mrs. R. S. O'Neill, Mansfield, O.....	10.00	China
Samuel Davis, Sr., Princeton, Ind.....	5.00	China
S. R. Davis, Princeton, Ind.....	5.00	China
A Friend, Third New York.....	100.00	China, \$50; Syria, \$25; Indian, \$25.
Mrs. D. S. Gailey, Parnassus, Pa.....	25.00	China and Cyprus

Very cordial are the words of "A Friend," who does not wish to have his name mentioned in connection with his generous contribution: "The plan to raise 'A Memorial Thank-Offering' for Missions should appeal strongly to the entire Church, and I trust the greatest success will attend this effort in behalf of such a worthy cause. The consecrated missionaries who gave their lives and splendid talents to the service of the Master in China, and who came to their crowning day so early in their career, should stimulate to greater deeds in behalf of Christ's Kingdom. It seems to me that China is one of the most promising fields for missionary work, and we ought to be very thankful that God has allowed our Church to enter that country to make known His salvation. The other Mission stations are interesting also, and occupied by earnest Christian men and women." Not less hearty are the words of another, whose name appears in the foregoing table: "I am glad of the opportunity of thus showing my appreciation of the sacrifices of these devoted lives."

It would be out of harmony with the design of "A Memorial Thank-Offering" to appeal for money. But it should be borne in mind that, through the lives of the two consecrated women who have been called away from their earthly labors, the sovereign Lord is speaking to His Church. No one can read "The Leper," printed as a monograph in this number of OLIVE TREES, without marking the Christlike compassion that was evidently so pronounced a feature in the character of Dr. J. Maude George. That letter, written without any idea that it would ever be given to the press, or even be read outside the home circle, is profoundly impressive in its teachings. What are a few dollars from each family, devoted to the spread of the gospel, compared to two lives yielded without any reserve to the service of the Redeemer? And yet in this way there might be raised a large sum for the extension of His Kingdom. No one can measure the propagative power of the smallest coin when given in His name.

All offerings should be sent to OLIVE TREES; and, after acknowledging receipt in these columns, we will pass the money on to the Treasurers. Address:

R. M. SOMMERVILLE,

327 West 56th Street, New York.



The readers of OLIVE TREES are requested to notice a slight change in the post-office address of the missionaries to China. It will secure an earlier delivery of letters to omit "via Canton," and address simply "Tak Hing Chau, West River, South China."



For many months the Board of Foreign Missions has, with the endorsement of Synod, been calling for two ministers to serve the Master in Syria or Asia Minor. The success, if not the very life, of the Missions in these fields, depends, under God, upon this reinforcement. If the one man in each center should become impaired in health or be taken away, the work on which so much money and energy have been expended would be retarded in its progress, if not brought to a permanent close. Recently the Church at home has been very solemnly reminded that the most efficient laborers may be ordered to lay down their tools and quit work before the midday of life. And yet His voice is not heard. The pressing need has been stated on the floor of Synod, emphasized in official calls, and urged not only through the press, but also in person-



al letters and interviews. The professors in the Theological Seminary keep the importance of the missionary enterprise before the minds of the students, and many of these young men, talented and, as there is reason to believe, truly consecrated, are heard presenting in felicitous discourse, both before and after licensure, the claims of the Exalted Lord to the loyalty of His followers. It is not talking, but acting; not teaching, but exemplifying the truth, that is demanded now. "If ye know these things, happy are ye if ye do them," are words that come to us with the highest authority.



In a document, written many centuries ago, that records the story of the Ascension and its blessed results to the world, it is related that, when the Lord gave the word, a great army of women declared it to the complete discomfiture of earthly kings combined in opposition to His cause. In fulfillment of that prophecy, with its clear vision of what should take place in gospel days, is the prominent position that women occupied during the public ministry of the Saviour and in the early ages of Christianity, and that they still hold in the mis-

sionary work of to-day, both at home and abroad. But where are the young women of the Reformed Presbyterian Church? Not a single response has been made to the call of the Board for two teachers; one to be associated with Miss Torrence in school work at Tak Hing Chau, China, and the other to go to Syria or Asia Minor to the help of the missionaries who are toiling alone in those fields; and their services are needed at once.

Geneva College ought to be able to furnish the Board with teachers having the requisite qualifications: "The applicant must be a graduate of a college, and have had some experience in teaching, a member of the Reformed Presbyterian Church, fully consecrated to Christ, and ready to endure hardships and face difficulties in His service." Surely that Institution does not exist simply to create wives for the preachers, as fast as the Seminary can turn them out. It is good to furnish Loises and Eunices of unfeigned faith to train the young Timothy's of the home Church for future usefulness. But the Board requires a beloved Persis or a tireless Mary to labor much in the Lord, or any other two who are ready to go anywhere, their human personalities fully surrendered to the Lord, and their hearts beating loyal to His crown.



Allow us to call attention to a letter printed in this number from Rev. J. B. Dodds, that we have entitled "Our Levant Missions." If the words of the Secretary of the Board have no weight, those of a man who spent years in Syria and understands the situation exactly ought to be carefully considered and acted upon.



Through the courtesy of Mr. J. R. Mott, OLIVE TREES has his new book, *The Pastor and Modern Missions: A Plea for Leadership in World Evangelization*. The esteemed

author is widely known as a leader in the Student Volunteer Movement for Foreign Missions. His intimate acquaintance with the subject discussed in these five lectures, the result of extensive reading and personal observation during years of travel, qualifies him to speak with authority. Fresh in illustration, skillful in making points, and evidently earnest in his desire that pastors should realize the privilege and responsibility of leadership, he has given the churches a book that is at once attractive and instructive. It ought to be read and pondered by every minister in the Reformed Presbyterian Church. And any one having the means would render important service to the cause of Christ by presenting a copy to each student in the Theological Seminary. It costs only one dollar, and can be obtained by addressing The Student Volunteer Movement, 3 West Twenty-ninth Street, New York.



Funk & Wagnalls Co. sent OLIVE TREES the *Missionary Review of the World* for January, with a request for a notice, but it did not come in time for acknowledgment in our January issue. This number is full of good things. Besides sixteen pages of general missionary intelligence, presented in compact form, it contains valuable articles by Dr. Pierson, editor-in-chief, Secretary Robert E. Speer and other distinguished writers on such timely topics as "The World's Outlook in 1905," "A Missionary Review of the Past Year," "Missionary Exhibits and How to Use Them" (with 8 half-tone illustrations), "The Evolution of Japan," "Some Factors in the China Problem," "A Recent Attempt to Enter Tibet," "The Church and the Workingmen," "A New Plan for Junior Mission Bands," "Religious Conditions in the Philippine Islands," and "Good Methods for Mission Bands."

This is a magazine for men who wish

to be thoroughly posted on what is being done in the missionary world of to-day, and stimulated to do more for our King in the evangelization and conversion of His redeemed world. The subscription price is \$2.50. But, if the other monthly issues are equal to the initial one for this year, it will be a wise expenditure of money.



OLIVE TREES has received, through Mr. Hugh Dugan, and forwarded to Treasurer Miller, the following contributions from members of Sterling (N. Y.) Congregation, for foreign missions:

- Mrs. Emma Crockett.....\$1.00
- Mrs. Mary Hunter.....10.00
- Mrs. Mary A. Bazley..... 2.00
- Mr. H. Dugan and wife.....12.00

OLIVE TREES has received the following contributions from the young women of the Reformed Presbyterian Church toward the salary of their missionary for 1905:

- Miss Maggie E. Atehison, Olathe, Kans.\$3.65
- Mrs. J. C. Taylor, E. Craftsbury, Vt. 5.20
- Mrs. Margaret Lawson, Barnesville, N. B. 5.00
- Miss Sadie E. Caskey, Allegheny, Pa.10.00
- L. M. Society, Olathe, Kans.....12.50
- Mrs. M. E. McKee, Clarinda, Ia....15.00
- Mrs. John Turbitt, New York, N. Y. 5.20

Also from the ministers toward the salary of their missionary for 1905:

- Rev. J. C. Taylor, E. Craftsbury, Vt.\$10.00
- D. McKee Memorial.....15.00



RECEIVED, New York, January 2, 1905, through OLIVE TREES, from the Young Women of the Reformed Presbyterian Church, \$192.75; from the Ministers, \$65.00; and from the Elders, \$9.50, towards the salaries of their Missionaries for 1904.

\$267.25

RECEIVED, New York, January 11, 1905, through OLIVE TREES, from the Young People of Second New York, Four Hundred Dollars, being half-year's salary of their representative in Cyprus.

\$400.00

Hatta J. Miller

Shear



We are to respect our responsibilities, not ourselves. We are to respect the duties for which we are capable, but not our capabilities simply considered.

—W. E. Gladstone.

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