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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. 11: 3, 4.

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No. July, 1907. 7

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OLIVE TREES

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

No.

JULY, 1907.

7.

QUESTIONS OF THE HOUR.

THE INTERROGATION: ITS ABUSE AND ITS USE.*

REV. J. BOGGS DODDS, SUADIA, SYRIA.

The interrogation point has always been an offensive weapon. The history of its use dates back to the beginnings of sin in our race. The first question recorded in history comes from the adversary—the accuser of the brethren (Gen. 3, 1). Up to the present time, a favorite method of warfare has ever been to question that which is to be opposed. It is a significant fact that the first communication of God to man after the fall was by a question. The instrument that was fatal to man is used by the Friend of man against the adversary. How grandly roll the majestic statements of primordial history. There is no trivial, discordant note until the first question pulsates through space. One might say, “It is no wonder that our mother gave heed to this strange form of speech.” Did you never notice the form of the interrogation point? It looks just like a serpent standing erect over the dark spot whence it seems to have issued from the earth below it. If the first woman was startled by the first recorded question, the first man was more startled by the second question, “Where art thou?”

Not only the man, but that question must have had a startling effect upon the originator of this form of speech. The subtlety of the adversary appears in the question. The terror of God is couched in the same form of speech. So it has ever been in the controversy introduced by the first interrogation. The original question is repeated, “Is it true?” The future historian may fitly symbolize our era with the interrogation point.

Unfaith questions many things to-day which we take too much for granted. Therefore the question startles us so that we blunder in the answer. The materialism of the present age is intrenched in a stockade of interrogation points. That Book which we reverence is subjected to rude inquiry. That Person whom we worship is recognized as a real historic character, but His authority and His teaching and His power are assailed by questions. In the face of the questionings of men who live amid a civilization dominated by Christ or when dealing with men who know only a grossly perverted Christianity, we do well to give heed to two questions put forth by the Lord, “Whom do men say that I, the Son of Man, am?” “But whom say ye that I am?” Two important things for the messengers of Christ to know—first, what do the different classes of men think of Him, and secondly, what do we, His disciples, believe about Him. The prevalence of false no-

*Read by the writer in Latakia, Syria, at the Annual Commission Meeting, March 27-28, 1907.

tions about Christ should be a sufficient reason for a clear statement of our own ideas about our Master.

Take your stand by the table of a watch-repairer. You see a little heap of cog-wheels, pinions, springs, screws and other things which you cannot name. To your eye, those pieces are a heap with no meaning, no co-relations. As you watch the skilled artisan pick out one piece after another, you realize that the better intelligence of the workman is not at all dismayed at what you call confusion. Presently, as he hands you a complete, precise time-keeper, you may not be any more skillful than you were, but you are convinced that the artisan knew his business, and that his claim to be able to bring order out of confusion was not an impossibility.

Jesus took up the Book of the Hebrews and said, "In the volume of the Book it is written of Me." (Ps. 40, 7.)

The terror of God's interrogation point was in measure removed by the meagre outline of a Champion for fallen men, as found in Gen. 3, 15: "Her seed shall bruise thy head."

The inspired genealogy shows that the Messiah is to come of the Shemites. The world of pagan Rome—all the peoples of Europe, children of Japheth, attest the fulfillment of Noah's prophecy, when he said (Gen. 9, 27), "God shall persuade (marg.) Japheth, and he shall dwell in the tents of Shem." History tells of Paul persuading the sons of Japheth. Indeed, Japheth enjoys the spiritual hospitality of the great Shemite's tent. Here is foretold the calling of the Gentiles. The Person and His sphere are boldly outlined.

The Divine Artist deepens the outlines as the narrative proceeds, and fills in a detail or two. The seed promised to the woman is to bear the likeness of one who is claimed by both the Christian and the

Mohammedan world. The Son of Abraham gives the seed of the woman a *locus* among the dwellers of earth. Gal. 3, 16 declares that the ancient promise of Gen. 12, 1-3 has become a fact in history—nay, more—I should say the central figure of all history.

The patriarch Jacob prophesies of the Empire of Love—its Sovereign, Shiloh, Tranquilizer (Gen. 49, 10): "Unto Him shall the gathering of the people be." Where in all history is there another ruler over men to whom a willing people, composed of men of every race under heaven, have gathered without the persuasion of the sword? All the world empires spell b-l-o-o-d on their foundations, and the groans of a compulsory submission would guide one through the darkness of their histories. The tribe of Judah was singled out from among the twelve as the one whose scepter, tribal constitution and personnel, should continue until Shiloh come. History tells us of special mention being made of Judah in the days of Saul (I. Sam, 11, 8), as numbered apart from Israel. The same occurred in David's military census (II. Sam. 24, 9). In the later history of the divided kingdom, special officers were appointed to preserve these tribal genealogies (II. Chron. 12, 15; 13, 22), and so carefully was it done, that in the post-exilic reconstruction period, there was no question raised about their lineage as about that of some of their compatriots (Ezra 2, 62; Neh. 7, 64). So strictly was this tribal record preserved, that in the celebrated census "when Cyrenius was governor of Syria," Joseph and Mary had no hesitancy as to where they belonged. They were of the seed royal, and the seed of the woman was born in the city of David as became the heir apparent. (Lk. 2, 1-4.)

This heir of the throne of David, being crucified and dying childless, was the last

born of Judah's kings, and with His descent into the tomb, did the scepter of Judah as a regal dynasty fall, never again to be swayed by another hand. Here is a temerity in coloring that only an omniscient Artist would apply. But the painted portrait stands clear and exact in the frame of history.

With an ever-growing clearness, the picture comes out on the canvas of history—the sketch-book of God. Moses delineates Him so that we readily catch the similarity between the historic Christ and the leader of Israel.

Does David wish to teach us to worship a man? Yet, as we turn the pages of the Psalter, we see in Psalms II, XLV, LXXII, and many others, a homage commanded which is due only to divinity. To propose such language and such worship to a human being is to suggest, at best, hero worship, which is idolatry, pure and simple. With an artist's accuracy, David sketches a throne. Upon it he sets a King. With a few master strokes he delineates the gathered nations prostrate before Him. (Ps. 72.) His enemies are a footstool. (Ps. 110.) His scepter is eternal right (Ps. 45), and He reigns over all. (Ps. 72, 8.) Who is this King of Glory? While watching the picture grow under the hand of David we were ready to say that the Son of Jesse used a poet's license. But when we turn to Isaiah, we look upon the canvas of the centuries with a feeling akin to dread. We see him dipping his brush into sombre colors. He makes the visage marred more than any man. Neither form nor comeliness remains. There is no beauty that we should desire Him. With crimson stain he paints a gaping wound, and with a darker pigment, he throws into bold relief woeful stripes; grief and sorrow deepen on the face as Isaiah paints on. By some strange cunning or skillful device, he transforms

the whole picture—now it is a Lamb for the slaughter—He is dumb. Again, as we continue to gaze in wonder, we see a prisoner condemned, “taken from prison and from judgment”—“cut off out of the land of the living.” He is laid in the grave with the wicked and with the rich in His death. King, Lamb, Condemned—now we see One “anointed to preach good tidings, to proclaim liberty - - - to comfort all that mourn.” Others came after Isaiah had forever laid down the brush. They added stroke and touch and color and shade and light—and the most wonderful fact is that the picture is not a blotch, not a mere daub of colors. Somehow it possesses a very definite color scheme; lights and shades harmonize; central figure and background and foreground and every detail merges into one grand triumph of portraiture, so that, as we look back to the picture as hung by the ancients, the mellowing light of the centuries falls upon it in such a way as to compel New Testament students to say, “We have seen the original of the portrait—Jesus of Nazareth is the only Man among men who could have been the original subject.”

How simple, and yet how profound the statement of Andrew when he had sought out his brother Simon! He said, “We have found the Messiah.” (John 1, 41.) No less profound that other bold utterance of Philip to Nathaniel, “We have found Him of Whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the Son of Joseph.” (John 1, 45.) So confident was Philip, that when his friend would argue with him through the stockade defense of interrogation points, he quietly said, “Come and see.” There is to-day no better way to convince men that Jesus of Nazareth is the Divine Messiah of our race than to show them that the Old Testament leads from a

promised Messiah to Jesus, and that Jesus of the Gospels leads us to the eternal Anointed One. We may see the practical value of this method of preaching Christ. Peter boldly charges the Jews with a most terrible crime. He says, "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Three thousand souls cried out in an agony of sorrow and penitence. (Acts 2, 36-41.)

Philip, the evangelist, walked into "Samaria and preached Christ unto them." The mighty, wonder-working Simon, who was followed by gaping crowds, who said, "This man is the great power of God" (Acts 8, 10), found himself speedily deserted. The preaching of Christ won their hearts. This same preacher preached to the eunuch, Jesus. To those who had a knowledge of a Messiah to come, Philip preached Christ; that is, he led them from the facts in the life of Jesus to see in Him their Messiah. Whereas, in dealing with a non-Jew, he took the Messianic portrait in the prophet Isaiah and led his hearer to see that portrait in Jesus.

Paul's manner was to go into the synagogues of the Jews and reason with them out of the Scriptures, opening and alleging that the Messiah must needs have suffered and risen again from the dead, and that Jesus is that Messiah. (Acts 17, 2-3.) As one has said, we should "strive to grasp all the apostolic truths in the apostolic proportions, in the apostolic spirit, for the apostolic ends." "When Jesus put the question to His disciples, "Whom do ye say that I am?" undoubtedly He expected them to answer from that experience which they had had in following Him day by day, and from the conclusions they had formed of Him from his daily life and teachings. By following the life of Jesus, as recorded in the gospels,

any one open to conviction will come to the same conclusion that Peter expressed, "Thou art the Christ, the Son of the living God." (Matt. 16, 16.)

The Champion of the race, promised to a woman in Genesis, was instinctively recognized as a Friend and Protector by every woman mentioned in the gospels as having met Jesus. Never a woman against Him; even the wife of His judge did what she could to help Him. (Matt. 27, 19.)

The sons of Japheth said, "Sir, we would see Jesus." The great Shemite received them kindly. The Jewish genealogies show Him to be the Seed of Abraham. He is duly accredited as the Shiloh. Never had there been a man among men since the days of Moses, who was so like unto that law-giver as was Jesus of the gospels. King David's Lord was constantly in the minds of the disciples and of the masses of Palestine. They saw the kingly likeness when they looked upon the Nazarene, and so in every detail Jesus fits the portrait of poet and prophet.

The Christ of history is a Christ of power. The intelligent world to-day is looking for facts. The greatest fact of history in the world is Jesus Christ. The greatest fact in the history of the past nineteen centuries is Christianity. It is a work unequalled by anything wrought by man in any age. One great test proposed by Jesus by which He stands or falls is in John 14, 11: "Believe Me for the very works' sake." There are mighty religions among men to-day which had their beginnings in as great obscurity as the religion of Jesus Christ. They have gained millions of adherents. So has the Nazarene. These other religions have great influence over the minds and lives of their devotees. They have wrought wide-reaching changes in the earth. Dare we face the centuries of darkness

and slaughter and desolation and corruption in those lands where men have been called Christians and take up the challenge of non-Christians to show the superiority of Jesus Christ over the founders of rival religions? Are we able to produce reliable evidence, so that men may be convinced in their minds as well as persuaded in their hearts that Jesus and His religion are both Divine, and therefore obligatory? One may well object that such a comparison requires a volume. We may glance at a meagre outline of such a defense of Christianity. The comparative power of two creeds is not properly estimated until we take accurate account of the obstacles to be overcome in subduing men to those creeds. It must be admitted on all hands that the moral standard of Jesus Christ is far above any rival standard. The creed of Islam consists in the repetition of a specified formula and a submission to a few outward rites. There is no attempt at regenerating the soul or a change from a life of sensuous satisfaction. The savage of Africa remains as he was. His cruelty, his treachery, his sensuality, his pride of heart, and many other characteristics of ungodliness are unchanged. On the other hand, the gospel of Jesus Christ, founded as it is on His perfect life-pattern, asks men to be renewed in the mind, reformed in habits and to take an entirely new view of life. Any proper comparison must ever have reference to the Bible as the ideal Christianity—not to the perversions and travesties that masquerade under the name of Christianity.

The success of the followers of Jesus in their contest with pagan Rome, idolatrous Greece, and the savage races of northern Europe attest the superiority of Christianity. Note in the most cursory way, the difference in the change on the untutored brown and negro races brought about by

the gospel and the almost imperceptible change wrought by Islam on the same races, and we see an uplift by the former which is entirely unknown to the latter.

T. W. Arnold is one of the most ardent eulogizers of Islam. Yet he is compelled to confess that Islam leaves races practically unchanged in morals—savages still in many respects. He also concedes a terrible letting down of Mohammedan ideals since the prophet's day, and he claims no idea of Islam's recurrence to originally pure ideals. On the other hand, the Reformation of the sixteenth century, coming as it did out of the midst of the most terrible corruption, is a gigantic fact, proving the divine origin of the gospel creed. Boccaccio tells of a man in Paris who was zealous in trying to convert a Jew to Christ. The Jew announced his intention of "going to Rome to study Christianity at its source," as he declared. The citizen of Paris was distressed. But the son of Abraham went, and came back saying that he was ready to be baptized, "because," said he, "if the religion of Jesus were not divine, it would have perished from the earth long ago from its own awful corruption." The uplift of the Reformation is a powerful testimony to the divine origin of the Nazarene's creed. "The Christian church is the moral university of the world," says Dr. Wells. The story told by "that babbler" in Athens proved the death tale of Greek Philosophy. Modern science has grown up in those lands where a pure gospel leads the way. Modern philanthropy is the offspring of Christ's creed. Neither Islam nor its compeers has built the hospitals, the asylums, the orphanages, the school in every village, that the gospel has done. Emancipation of slaves, the uplift of woman, the better sanitation of the world, the amelioration of imprisoned criminals, form a greatly abridged list of blessings to human

kind directly attributable to Christianity, and these are equally conspicuous by their absence from those countries dominated by rival religions.

The by-products of the gospel, as have been indicated above, are mighty works to which we, with Him, may point and say, "Believe for the very works' sake."

One of the striking peculiarities of the teaching of Christ is His view of sin. So solemn was His view of sin that He talked continually of His own blood as the only ground of its remission. Other systems recognize the fact of sin, but provide for the breaking of its power to hurt by the good deeds of those who are yet sinners. The love of Jesus for men is seen in the fact that "He set his face steadily to go up to Jerusalem," where the cross awaited Him, as He Himself predicted. Mohammed fled to Medina. Here is the difference. Jesus staked His claim to sovereignty over men on His ability to overcome death. The prophet of Arabia knew that his success depended on his ability to avoid death. The former intensified the hideousness of sin; the latter minimizes sin, and explains it away or glosses it over. Humanity recognizes sin as an interloper—as an intrusion into human nature. Jesus proposes to take it out of the way. Millions testify that they have an inner witness of peace that justifies His claim. The very best that Islam offers is a dreary hope in

God's mercy—an ill-defined generality that leaves a quaking conscience and a life unregenerated.

Many millions testify that the Jesus of the gospels saves them from sin. Millions of the believers in Islam never think of anything better than a lucky escape from the consequences of sin by death. The highest ideal of heavenly joy to the Muslim is a happiness dependent on his being ministered to by creatures who are utterly subservient to his earthly passions. The Christian longs for a time when his whole renewed nature, freed of all inclinations to sense-pleasure of an earthly kind, will be enraptured in an endless service to the Redeemer of his soul.

"Whom do men say that I, the Son of Man, am?" The answer will help us to lead men to a correct view of Jesus Christ. But that other question, "Whom say ye that I am?" is of more importance to us and to humanity. Because if Jesus Christ is the Son Divine, we need to know it, not as a fact of inner consciousness, but in such a way as to be able to lead men to such a viewpoint as to which Philip led Nathaniel, who confessed after his skeptical questioning, "Thou art the Son of God; Thou art the King of Israel." Thus disturbing and terrorizing interrogation disappears, and majestic statement holds peaceful sway.



There is no commentary on the Bible so good as the Bible itself. That is to say, one portion throws light upon another; and familiarity with the language and thought of the whole breeds an instinctive skill in getting at the meaning. The devout scholars of former times used to say that the Bible cannot be thoroughly understood except by readers illuminated by the same Holy Ghost as inspired its writers, but that those thus prepared can penetrate through the letter and apprehend the spirit.—*Dr. Stalker.*



You may pray, attend church, read the Bible, do many humane and philanthropic things, but unless you get right with God by the surrender of your will to Him, you are out of harmony.—*Torrey.*

Be not simply good; be good for something.—*Thoreau.*

NEWS OF THE CHURCHES.

ABROAD.

FIELD REPORTS.

(Concluded from page 142.)

ISLAND OF CYPRUS.

The year that ended with March 31, 1907, on the whole, was a quiet one. Some changes were made in the Mission force, but the programme of work did not vary much from that of other years, and the visible results have not been encouraging. Work has been confined for the most part to Larnaca, Nicosia and Kyrenia. I have continued my study of the language and carried on the other work of the Mission to the best of my ability.

GENERAL ITEMS.

My brother, located in Nicosia, has been busy superintending the construction of the new mission buildings and continuing his bi-weekly clinics. The buildings are now completed. The work of colportage by a special agent was discontinued in the end of October last, and the colporteur, with his family, sent back to Smyrna.

Mr. Aegyptiades, the ordained Greek minister, for the past year has been located in Larnaca, engaged in the versification of the Psalms into Greek.

LARNACA SCHOOL.

The day school in Larnaca has been continued, with a somewhat smaller attendance, but more satisfactory results from every viewpoint. The tuition amounted to £19 10s. 9d., a great advance on the income of past years. The sale of school books amounted to £13 18s., which represents a profit of about £3 10s.

Mr. Nishan Ghazikian and Mr. Dim. Dimitriades were the teachers. The religious or Bible teaching has been more

systematic and thorough than in former years.

Our report of last year stated that there were fourteen Turkish students in the school, but shortly after, such pressure was brought to bear upon their parents that nearly all of the boys were withdrawn, and it has taken nearly a year to recover the ground then lost; so that it seems worthy of mention that once again we have fourteen Turkish boys under Christian instruction.

WORK IN NICOSIA.

During the year Mr. Colisides was located in Nicosia as Greek interpreter and evangelist, and for the last few months a Mr. George Polatian as Turkish interpreter and evangelist. I conducted the Sacrament of the Lord's Supper five times—once in Larnaca, twice in Nicosia, and twice in Kyrenia. I conducted the Sacrament of Baptism twice—once in Nicosia and once in Kyrenia, baptizing three infants. There was an addition of four to the roll of membership and a loss of four by removal from the Island.

The new chapel erected by Mr. Peponiades was dedicated on March 10 under most favorable auspices.

MONTH OF MARCH.

The last month of the year under review resembled very much one of the days of which we have had so many lately. In the morning, the brightly shining sun, the winds hushed, the joyous singing of birds, but later the wind blows violently, clouds gather and lower, there is heard the muttering of thunder, followed by a downpour of rain and the coldness and dreariness of the day merges into the blackness of night. Such was the month of

March. On the first Sabbath I was in Kyrenia and was encouraged by the brethren and work there. On the second Sabbath the new church building in Nicosia was dedicated under favorable auspices, as mentioned above, but then the clouds began to gather and to lower until the month, as well as the year under review, closed in gloom. Reports of disorders, disturbances, arrests, fines, imprisonments and betrayal of the cause by two of our Greek members came from Nicosia, and then news of dissatisfaction among the brethren of Kyrenia, all combined to humble us to the dust and to cause us to cry out, "Thou, O God, hast proved us, Thou hast tried us as silver is tried; Thou broughtest us into the net; Thou layedst a sore burden upon our loins; Thou didst cause men to ride over our heads."

Yet we have the precious promise, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Faith must take hold of the promises, though everything seems to contradict the Word.

As a Mission, we felt that we were connected by special ties with Rev. Henry Easson, who had been so lately a missionary here, and Rev. D. J. Shaw, who contributed the money for the Martha J. Shaw Memorial, which now stands in Nicosia. Their works do follow them, and their memorials in Cyprus will continue for many days.

SPECIAL OFFERINGS.

We are deeply grateful for the prayers and support of the Church at home, and we thankfully acknowledge the following "special contributions" that have been made during the year for the missionaries and mission work in Cyprus:

Mrs. M. E. McKee, of Clarinda, Ia. \$25.00

A. M. Milligan Missionary Society of 8th Street, Pittsburg.....	100.00
L. M. S., Holmwood Cong., per Mrs. B. McMahon.....	2.50
Mr. and Mrs. Robert Orr, of Greeley, Colo.	25.00
Mr. and Mrs. T. G. Crooks, of Blanchard, Ia.	5.00
W. M. S., Pittsburg Presbytery....	16.00
Mrs. A. H. Beattie, Saltzburg, Pa..	5.00
Mrs. Margaret S. Sproull, of Downieville, Pa.	5.00
Mr. and Mrs. J. R. Dunlap, of Shedds, Ore.	2.00
Sarah M. Stevenson, Zanesville, O.	1.00
"A Friend of Missions," Newburgh, N. Y.	5.00
Mrs. M. E. McKee, of Clarinda, Ia.	25.00
Class No. 14, of Second New York Cong., toward salary of native teacher	133.00

PLANS FOR FUTURE.

We are planning for a more aggressive campaign through both the evangelistic and medical departments, and we trust that the year upon which we have entered will be one of more widespread, systematic and thorough sowing of the seed; results we must be content to leave with God.

The health of all the workers, on the whole, has been excellent, and we gratefully acknowledge the goodness of God in all His providential dealings with us. May His Kingdom come speedily and quickly.

STATISTICS.

- One ordained Greek minister.
- One licensed Greek preacher.
- One Turkish teacher and interpreter.
- One Greek evangelist.
- One Turkish evangelist.
- One caretaker.

Thirty-one native communicants—thirteen in Larnaca, eleven in Nicosia, seven in Kyrenia.

Three infant baptisms.

Five Communion—two in Kyrenia, two in Nicosia, one in Larnaca.

One school.

Forty-eight pupils—sixteen Greeks, sixteen Armenians, fourteen Turks, two Jews.

Tuition from school for year—£19 10s. 9d. (\$93.83).

Sale of school books for year—£13 18s. (\$67.55).

Sabbath collections for year—£2 8s. (\$11.75).

W. MCCARROLL.

MISSION TO CHINA.

INTRODUCTORY WORDS.

I have been asked by the Mission to add a few words in general on sending in these individual reports.

The health of the foreigners at present, while not all that could be desired, has not laid aside any of the workers from duty. We are having some malaria and some la grippe. During the year, there have been some laid aside from work for a time, yet we thank God that there have been no very alarming illnesses among us and that His tender care and loving kindness have abounded on all sides and at all times.

God is giving evidence of enlarging the work in various lines, and we know that He means to extend His work in every direction throughout this region. We know, too, that He will not lack for workers when His time comes. He has not yet sent the worker who is to relieve Mrs. Wright from the care of the school, but we know He has a chosen one somewhere, who is now being prepared to come, and we trust she will soon be brought forward. The opening of the work in Lin Tan (Leen Tahn), the near approach to completion of the building up street, the call for medical work in nearby regions, where the gospel has not yet entered, and the

manifest blessing of God upon the various lines already inaugurated fill our hearts with gladness and thanksgiving to Him Who is with us alway, even to the end of the world.

K. MCBURNEY,

Cor. Sec.

REPORT OF A. I. ROBB.

TRAINING SCHOOL.

The most important feature of my work for the past year has been the opening and conducting a training school for native workers. It was with some reluctance that other work was given into the charge of others and this begun; but its great necessity was so evident that it could not be put aside, and the progress of the year has abundantly justified the wisdom of it.

The school began March 20. There were but two pupils in attendance for a few days, when two more entered, and these four were in constant attendance until the close of the term, July 27. One of the students has been a school teacher for many years, has a good Chinese education and is some forty years of age. The others are younger and have but limited education, and the school must not be understood as taking rank with advanced schools at home. We hope to qualify these men for effective evangelistic work among the common people, and to raise the standard of scholarship in the future. Our main study was the life of Christ, taking a translation of Burton and Matthews as the basis of our work. During the term they memorized the outline up to the close of the Perean ministry, each one giving it complete on examination day, and could enlarge on any item called for. They also memorized one question in the Shorter Catechism each day. The daily devotional lessons, read in "wenli" or the book language, were always translated into good

colloquial for practice. In geography, the story of Asia was first taken, and then a complete geography. The arithmetic used is one prepared by Mateer, of the Presbyterian Mission in the North.

School was resumed Oct. 2 and closed Jan. 17, 1907. The Catechism, geography and life of Christ were completed and universal history and studies in the Acts and Epistles begun. We reached the eighteenth chapter of Acts by the close of the term. The Chinese classics and the reading and writing of Chinese in the Roman character were also taught, the latter mainly for convenience in correspondence. A fifth pupil entered in the fall, and another is expected with the next term.

Devotional exercises began each day's work, and every evening worship was held not only for the students but for the hospital assistants and such patients and others as could come. Prayer meeting was held each Thursday evening, at which all Christians present almost invariably took part. The students take an active interest in anything they are called to. One of them takes the male hospital patients for the Sabbath school hour, and others teach as occasion calls for. Two students speak each Sabbath afternoon at a meeting held especially for the unconverted, and show much interest in it. During the past month they have held daily devotional exercises for the hospital patients, and we expect this to continue.

Two of the students are self-supporting, while Mr. A. M. Mitchell's Sabbath school class of Winchester Congregation, Miss Mae Allen's Sabbath school class of Sharon, and a Young People's Band at Geelong, Australia, each support a young man. The cost of supporting a pupil for a year, exclusive of books, was about \$22. Aside from the training class, it fell to me to take temporary charge of the building of the hospital during the vacation of

Dr. Wright and others in the summer; but owing to the forethought of those in regular charge, the burden was light. I also supplied the pulpit during sixteen Sabbaths of the year.

COMMUNIONS.

The enrolling and examination of candidates and conducting of communion services is as yet in my charge. Four communions were held during the year, three at Tak Hing, where I had the assistance of my brother (who, as is customary with assistants, did most of the work), and one at Che Tsai, where I was accompanied by Rev. Mr. Kempf. The number of native communicants at each of these is as follows:

Tak Hing.—May 6, 33; Sept. 30, 37; Jan. 20, 38.

Che Tsai.—Jan. 27, 16.

We held our usual week of Bible study before the fall communion, with excellent attendance and interest, and we are sure with much profit. As many of our members are poor and have a considerable distance to come, besides leaving their work, we entertained them. It may interest you to know that twenty-three men were entertained in whole or in part; three hundred and twelve meals being given, two hundred and forty-eight pounds of rice eaten, at a total cost to us of six dollars and twenty-five cents, or almost exactly two cents a meal.

I have made but three trips to the country during the year. On one of these I accompanied my brother to Lin Tan, in connection with securing the chapel there. A second was to hold communion at Che Tsai, and this for the reason that during the winter but few of them could come so far as Tak Hing. The third was a trip in December with Mr. Kempf and some of my students to a number of villages fifteen miles to the north of us among the mountains. We had excellent

opportunities to preach, and partly as a result of these trips, partly owing to the hospital and school work, but perhaps most of all owing to the earnest work of some of our members, we had more applicants for membership at our last communion than in any former year. Twenty-five persons enrolled as catechumens, and five of these are literary men and one a first degree graduate. These represent five new communities, where the gospel has not had a foothold. We have been shown frequently during the year that the work is God's, and that He can easily go beyond our weak efforts and at times weak expectations, in calling men to Himself. The present opportunities have not been excelled in this field, and the future is full of promise.

Increase, eighteen; decrease, five; members, fifty-three; baptisms, fifteen, all adults.

J. K. ROBB'S REPORT.

PREACHING SERVICES.

My work for the past year has been of a somewhat general character. The opening of a training school about a year ago with the senior missionary in charge has placed the preaching services largely in my hands. The Sabbath morning services have been conducted mostly by me. At times when other duties made it impossible for me to prepare, the services were conducted by my brother. The afternoon services were usually in his charge, the speaking being generally done by our students in the training school. The morning services have been much the same in character as such services in our home churches, the purpose being to build up the converted in the faith, and also to bring the knowledge of Jesus Christ to those who as yet are in ignorance of Him. The afternoon services have been especially for those who are not yet Christians. The attendance at these services has been

encouraging, being decidedly in advance of the attendance in former years. On the first Sabbath of the Chinese New Year the attendance broke all previous records, the afternoon audience numbering almost four hundred. The additions that have been made to our membership, and the large number who have asked for admission into the Church during the year, testify that the gospel which Paul declared to be the power of God unto salvation to every one that believeth, is still that power. Some who came merely to see and to be amused, perhaps, have remained to be taught and to believe. Others who persecuted the believers, are themselves now ready to endure hardness for the sake of Christ. For all these evidences of God's blessing attending His Word we thank Him and take courage.

Another matter that has occupied a part of my time during the year closing is the effort to extend our work into new fields. Early last spring we rented a building in Do Sing, a market town of considerable importance, about fifteen miles above Tak Hing, on the south bank of the West River. Some repairs were made on the building, but before anything in the way of mission work was done we were shut out, owing to the pressure that was brought to bear on the owner by the people living nearby. So we are not able to report any advance in this place. The only interesting feature about the situation at present is, that the owner is offering the house for rent, but no one will take it, knowing that we formerly had it, and probably fearing that they could not hold it.

Of a much more encouraging nature is the progress that has been made at Lin Tan, a city somewhat larger than Tak Hing, about twenty miles southwest of this place, located in the midst of a fertile and populous section of country. Dr.

Wright, my brother and myself made a trip to this place about the middle of September, and succeeded in renting a building for one year. It is not such a building as we wished to get, but it has served as an opening. I have made several excursions into the country to Lin Tan and beyond to the village, where a number of our members live. Work at home prevented me from making more frequent trips to these places. We are encouraged over the prospects of the enlargement of our work. New fields, both north and south, are opening up. Additions are being made to our training class. We hope that soon we will be able to place native workers in these new places as fast as they open up.

ERECTION OF A BUILDING IN CITY.

Another line of work that has taken up some of my time during the year is the erection of a building in the city, intended to serve a three-fold purpose. It has three good-sized rooms, two on the first floor and one on the second. One of the first floor rooms will be used for chapel purposes, the other for a boys' school. The second story room is intended for a reading room. This is perhaps something of an experiment, but your missionaries deem it worthy of a trial. The room will be stocked with Chinese literature, most of which will have a direct bearing on the Christian religion. We hope in this way to reach some who do not attend our preaching services. The chapel will be used for preaching services, and the school we hope to see develop into a preparatory training school, from which pupils can enter our school for the training of Christian workers. This school we expect to open in a few weeks. The building itself was erected under my direction, and while it was no great care, I mention it because of the purpose for which it is to be used. The expense of

building, also the cost of the land on which the building is erected, all told about \$750 gold, is being borne in part by the native Christians. Several generous contributions have been received from friends of the Mission, but a fair proportion of the entire cost of the property is being borne by the Christian converts. To date it has not been necessary for the Foreign Board to furnish financial assistance. There will be some debt on the building when it is completed, which will be soon, but the debt will not be a heavy one.

These duties, together with others of a routine character, including the management of the Mission's finances, have served to occupy my time during the year now closing.

JULIUS A. KEMPF'S REPORT.

Although nearing the middle of my third year in the field, I am as yet unable to report having taken any very active part in the evangelistic work of the Mission. My time has been almost wholly taken up in the study of the language. My present work along this line consists chiefly in reading in the Old and New Testaments and "Pilgrim's Progress," composition work and conversation with the teacher on various topics.

Outside of language study my work has been to teach a Bible class Sabbath mornings, and to take part occasionally in the Chinese prayer meeting.

In December and January, I accompanied Mr. Robb on two short itineraries through different parts of our field. On these trips I took no part in the preaching, but got a good taste of the strange and trying conditions under which the itinerating missionary does his work in South China.

A report of both trips has already been sent to OLIVE TREES for publication, so it will be unnecessary to repeat it here.

REPORT OF GREGG MEMORIAL HOSPITAL.

In making the following report, it is with a feeling that the good hand of our God has helped us during the year drawing to a close. While the discouragements in the results of our work have not been few, yet the encouragements far outweigh them. Ten months of the year have been mainly taken up with the building work. We are greatly indebted to Rev. A. I. Robb and Rev. J. K. Robb for help kindly given.

ACCOMMODATIONS.

The building now completed will accommodate twenty men and twenty women. There is also a private ward. While our work is mainly with the poorer classes, yet there are a few of the higher and wealthier who come. Those of the wealthier and higher order will not enter a general ward, and the women of this class will on no account enter a hospital that has not private departments under the care of a foreign lady physician.

The work in the hospital takes most of our time since we have no efficient helpers as yet, and it requires constant supervision to keep everything clean and in place. The hospital is practically open day and night to all, whether rich or poor, high or low.

REGULATIONS.

Medicines and treatment are free, but all are told that if they are able to pay we expect them to help. The patients furnish their own food and bedding, and bring one of their family or a friend to attend them. Portions of the Bible and tracts of a religious nature are kept in the wards.

Rev. A. I. Robb's theological class has free access to the men's wards, and women who are believers have free access to the women's wards. Chapel exercises for all the patients are held every morning at 8 o'clock in the chapel. Sabbath school

every Sabbath at 10 o'clock is held in the wards. Our rule is that no one shall be turned away without medical treatment or without hearing of the gospel.

The work among the men is very encouraging and interesting. It is our hope this year to hold clinics at stated times in the different market towns about us, and at the same time to employ a native Christian helper in selling gospels and in explaining the Word.

MEDICINE AND SURGERY.

Foreign medicine is held in high repute, as also is surgery, but they are more afraid of surgery. However, when they see a good result from an operation they want to be operated on for all trouble. In the surgical line we are feeling our way. It is the advice of all who have had experience that only the promising cases should be operated on at first when opening a new field. This advice we have followed to some extent. The Chinese have remedies of their own, but their application often makes the disease worse rather than better. Surgery, however, is "beyond their ken."

All who come profess more or less interest in the gospel, and some twenty are interested. Four of the men have asked for baptism.

STATISTICS.

The number of new male patients for the year is seven hundred and twelve; visits, two thousand seven hundred and thirty-four; city visits, two; hospital patients, fifty-three; operations, forty-one; expense for drugs; two hundred and fifty dollars, Mexican (approximate). Fees, twenty-six dollars and nine cents, Mexican.

We have found our patients pleasant to work with, and grateful for help given. We are thankful for the past and hopeful of the future.

J. M. WRIGHT, M.D.

DR. KATE W. MCBURNEY'S REPORT.**WORK AMONG WOMEN.**

Work among women in China is much the same, whether in school, itinerary, class or hospital work. The Chinese woman through generations has been diligently taught that she is "very stupid," until she is thoroughly convinced that it is true, and with rare exceptions approximates a demonstration of the effectiveness of such teaching. Notwithstanding this hindrance, the work among them is interesting and hopeful, and their very helplessness and neglected condition is a strong plea in their favor. No work can be done among them at present by the distribution of literature. A few can read some characters, but we have seen none, except those taught in mission schools, or by missionaries, who could read even the easy colloquial with understanding. There is another universal trait among them, which is the outcome of their training. This is not different from the condition in other mission fields, but will be more or less incomprehensible to enlightened people in America. It is that the women do not expect to understand what is said to them outside their accustomed subjects, which have necessarily a rather narrow range. When we tell them the way of salvation they do not expect to understand. They have never been taught to concentrate their minds on any subject of importance, so have to learn that first of all. Often they reply sweetly, "I do not understand your language." It would be rather discouraging after spending some time and effort in studying their language to have them mistake the result for English, were it not that we often hear them say the same to Chinese women from a different location. They do not expect to understand outsiders, and as their faith, so is it. As a consequence, we do not find them

ready to consider the plan of salvation until they have had several opportunities to hear "precept upon precept, line upon line, here a little and there a little." By and by they begin to absorb, and gradually wake up to a recognition of their possibilities. A new intelligence appears on their countenances, and life takes on a new meaning and a new joy. I am sure it is hard for you to realize that most of the women among whom we work have to work one day for one day's rice. We cannot give them a book or tract to read after the day's work is done because they cannot read. Uninterested women "have no leisure" to come to meetings to learn the doctrine. Interested ones like to come and learn, but comparatively few can come with any degree of regularity. It is only as they become more in earnest that they come more than occasionally.

**VALUE OF HAVING A FEMALE DEPARTMENT
IN HOSPITAL.**

With this introduction you will see the immeasurable advantage of having a department for women in the hospital. With few exceptions, the patients who come are not able to take care of their cooking, washing, etc. It is thus necessary for some one to come along to do these things for them. Usually there is a grandmother available, who perhaps can be spared more easily than the young and vigorous, but she has a soul to save, and is therefore as welcome here as the patient herself. It is safe to say that almost twice as many as the number of our patients are brought directly under the influence of the gospel during the length of their stay in the hospital. The Chinese Christian women are glad to help those who come to the hospital. The woman who does the general work of the women's department is an earnest Christian. Her name is Oi Chun, meaning Love the Truth. A year ago she could not read. After a few months

in school, she has made a good start at learning to read, and when we needed her in the hospital she was ready and glad to come. She still studies in any leisure moments, and we can see she is still improving in her reading. She is glad to help the women to learn what she has learned. Tai So, a woman who was taught the doctrine by Dr. J. Maude George, and who from her also got a good start in learning to read, has charge of the Sabbath and Thursday class in the women's wards. She also gives an hour or more daily of instruction in the doctrine. She is able to interest them more or less, so that they begin the waking-up process and learn that if they listen to the sermon in chapel, they may expect to understand at least a part of it. They need this introductory training to prepare them for more systematic training under foreign teachers in the more advanced classes. In short, they begin to learn to listen. Tai So is not "employed" to do this work, but does it as those in the homeland who teach in Sabbath school, and is glad to do so. She was asked to take charge of the class on Thursdays and Sabbaths, but the work of the other days is left entirely to herself. Others of the Christian women, as they have opportunity or leisure, go into the women's wards at any time, and teach the Commandments, the Lord's Prayer, and anything else of which they are capable, so that we are treated to occasional surprises, when the patients are able to answer our questions better than we expect. Three of our Christian women donated a yard square of muslin to the men's ward, and also one to the women's ward. One of our teachers wrote the Ten Commandments and the Lord's Prayer on each of these. These are small gifts, but represent about a day's wages. The men can study them without help, but the women have to be taught. We often find them—all who

can sit up—ranged on a long bench, drawn up before the Commandments, with one of the women or a girl from the school to teach them, studying diligently, trying to commit them. Without exception, those who are able attend the daily morning services, conducted for the patients by the young men of the training school.

We have individual cases in our work that are interesting from the point of view of their religious experience, as well as from the physician's standpoint. A detailed account would make this report too long.

OTHER WORK BESIDE THAT IN HOSPITAL.

Aside from the work in the hospital and outpractice, and a little work in the school, my time was occupied in studying the language and in some visits to Chinese homes, and receiving those who called on us. My Thursday and Sabbath class of women consisted of the applicants for baptism and the new ones who came. Later in the year the class was divided, and now Li Lau Yung takes the new-comers, which is a great advantage, as they can understand her better than they could a foreigner, and I can talk to the candidates much better by themselves. This part of the work I have greatly enjoyed. The line of teaching has been on the special subjects treated of in the Confession of Faith, which I use as a guide in selecting the lessons.

MEMORIAL WARD.

One of the women's wards is named Wiggins Ward in memory of the late Mrs. S. R. Wiggins, of First Philadelphia, and was made possible by a gift from her daughter, to be used by Dr. J. Maude George in her work. It is a bright, airy ward on the second floor, overlooking the river, with mountains beyond. It has already sheltered patients, all of whom are thankful for considerable improvement.

DR. JEAN MCBURNEY'S REPORT.

Aside from my work in the hospital and dispensary, I have assisted some in the girls' school, and have had charge of the children's class, which meets each Thursday and Sabbath, and has had an average attendance of six.

DISPENSARY WORK.

The dispensary work has been carried on daily throughout the year, except three weeks in the summer, when we were away for vacation. Our regular time for this work was morning and evening, that we might devote as much time as possible to the study of the language; but we have had many calls during the day to treat those who came from a distance or were otherwise hindered from coming at our regular hours.

OUTSIDE PATIENTS.

We have been called several times to see patients in distant villages, and each time we have been received most cordially by the people of the village. There have always been numerous calls to treat others beside the one we went to see, and we have found several places that we think will be good fields for opening up new work. The people of these villages and of all the villages within thirty miles of this Mission have no opportunity to hear the gospel except from our book-sellers or others connected with our Mission.

Our professional work is continually bringing us in touch with new people, and giving a wider door of opportunity to spread the light of Christianity among those in darkness. We not only find many who are willing to listen to the story of salvation, but we sometimes meet with those who invite us and urge us to talk the "Jesus doctrine," that they may hear.

INTERESTING WORK.

Aside from professional calls, we have visited a number of times in Chinese homes, where we were always received

most kindly, with a welcome that was unmistakable evidence of a most friendly feeling on the part of the Chinese toward us.

The year's work has been very interesting and encouraging. One of our greatest discouragements is to see the opportunities for work opening up and no new workers sent out to make it possible for us to extend the work as it ought to be.

Since the hospital was completed, the medical work has greatly increased, so that we have no difficulty in finding enough work to keep us all busy most of the time, and our time for studying the language is rapidly growing less.

STATISTICS OF WOMEN'S AND CHILDREN'S DEPARTMENT.*Report of Year ending Jan. 31, 1907.*

Number of patients.....	509
Number of treatments given.....	3131
Number of patients never treated here before	265
Surgical operations	48
Out calls	98
Fees (Mexican money).....	\$38.33

REPORT OF GIRLS' SCHOOL.**PUPILS AND STUDIES.**

During the year over twenty pupils have been enrolled, the most in attendance at one time being twelve. Several were in for a very short time, while others have been in school every day.

The studies are reading, arithmetic, physiology, writing, music, geography and calisthenics. Most of the reading matter is of a religious nature, as it is the first object of the school to teach Christianity.

During the year those most advanced have read Mark's gospel, "Peep of Day" and small religious tracts, besides books which give instruction in good customs and manners, much the style of such books in schools at home.

One of the pupils has committed some

twenty-five questions of the Shorter Catechism in the last three months.

DIVISION OF LABOR.

Drs. Kate and Jean McBurney have been very able assistants in the school work. Because of sickness, the native teacher left in April of last year, and the work was all thrown on the foreigners. We made a division of labor and carried on the work as best we could until vacation time in June.

CHINESE TEACHERS.

School opened again the first of October with Li Lau Yung as teacher. She is the girl who was rescued some years ago from a life of slavery by Rev. and Mrs. A. I. Robb, and has been in school ever since. She is a good strong girl, with a determination to make things go, and a love for children, and we are pleased and encouraged with her work in school.

As writing teacher we last year employed one of our personal teachers who is a first degree graduate.

CHINESE PLEASED WITH SCHOOL.

Besides books, the girls learn to sew and knit, and do all their own cooking and housekeeping, and have a garden and flowers, in which they take great interest and delight.

The natives about us are much pleased with the school, and many would gladly put their girls in school were it not for the expense. It is still thought by so many to be a waste of money to spend it

in educating girls and women. We only ask them to pay for their rice, but even that is more than many can do—to spare their girls from home and provide for them in school.

The total expenses of the year reached over three hundred dollars, only thirteen of which have been received from the girls' parents or guardians. This is in Mexican currency, which means about half so much in United States currency.

GOOD RESULTS.

The work has only begun, but we already see good results, and look for much more in the future. Six of those who have been in school are now baptized members of the Church, and several more are applicants.

On Thursday and Sabbath we have an hour's special Bible study, with outside women who come. The teacher takes those who are new-comers and explains to them what the Jesus doctrine is, and teaches them the Commandments.

Those who are already believers and can read some, study the Sabbath school lessons, and the Christian Endeavor prayer meeting topics. Just at present they are putting in their time studying Genesis.

In time we will need a separate school for women. There is so much to do and so few to do it. We hope and pray very earnestly that soon the call for workers will be answered.

NANNIE G. WRIGHT.

REPORT OF COLPORTEUR WORK FOR 1907, TAK HING:

	Gospels and Acts.	New Test.	Old Test.	Bibles.	Tracts.	Money Received.
Mak Kai Ywen.....	1910	30	..	..	1097	.....
Shap Yat	2830	103	5	19	1889	.....
Tam A Fook.....	3152	82	5	6	1339	.....
Kwok A Kwong.....	1460	28	18	..	1061	.....
Miscellaneous	200	...	..	..	100	.....
Total	9552	243	28	25	5486	*\$119.50

*Mexican currency.

J. M. WRIGHT.

AT HOME.**REPORT OF COMMITTEE ON HOME MISSIONS.**

Three papers have been referred to us: "Report of Central Board of Missions," "Report of Jewish Mission Board," and a paper from the Ohio Presbytery relative to mission work among the Mountaineers in the Southland.

The reports of the Boards are full of encouragement, showing that the work committed to them has been carefully supervised, and that it is in a very satisfactory condition. The Boards are to be highly commended for the fidelity with which they have discharged their duties.

The Central Board has under its care the Domestic Mission work of the Church, together with the Southern Mission and the Indian Mission. In addition to supervising the distribution of funds to those congregations that receive aid from the Domestic Mission Fund, the Board has carried forward work at Content, Alberta, and at Craftsbury, Vt. The increasing number of Covenanters seeking homes in Alberta gives good reason to believe that the time may not be very far distant when we will have a self-supporting congregation at Content. At Craftsbury, Vt., property interests of the Church seem to make it imperative that work shall be continued, for a time at least, though the prospects of ultimately reorganizing the congregation do not seem to be very encouraging. The large overdraft on this fund of two years ago has been entirely wiped out, and the Board is able to report a balance of \$262.65. There should be no diminution, however, in the support given to this work, but rather enlarged gifts.

The work of the Southern Mission presents many encouraging features, and

calls for grateful recognition of God's favor. The health of the laborers has been good, increasing numbers have attended the Mission, and spiritual influences have been markedly present. The increased attention to the industrial features of the work has greatly added to its value, and should be encouraged. The large balance in the treasury of this Mission testifies to the deep interest the Church takes in this department of her work, and justifies the enlarging of the work as opportunity is afforded. The encouraging condition of the work in East Selma, and the large balance in the treasury of this Mission would seem to be an indication of Providence that there should be an enlargement of the work at this point.

The zeal that has ever characterized the work of the Indian Mission has been in no way abated during this year. The missionaries have been instant in season and out of season, eagerly seeking to enter every open door that has been set before them, and to present the gospel to all who would receive it. In its religious features this work has always been strong, while its educational and industrial features have been given due prominence. The increase of godless influences in the vicinity of the Mission, and the revival of the ancient heathen worship, are evidences of Satan's activity, and may be taken as a testimony to the efficiency of the work that is being done. But the way to the Throne is still open, and prayer should be made continually on behalf of this work. The balance in the treasury of this Mission is less than it was one year since by more than \$2,000, and the Church should see to it that larger gifts are given to this Mission, else, instead of a balance, we will have an overdraft one year hence.

The work of the Jewish Mission, under the supervision of the Jewish Mission Board, has gone forward steadily, and not without marked evidences of the Divine favor. Those who have offered their services so willingly to this Mission will not fail of their reward. The retirement of the Rev. G. M. Robb from this work leaves a vacancy that it is desirable shall be filled as soon as a suitable person can be obtained. Mr. and Mrs. Feuersohn have been untiring in their labors, but there seems to be a necessity for an ordained minister, able to speak the language of the people, in order that the Mission may attain its highest efficiency. The claims of these people upon us are strong, and our obligations to them are imperative.

The Mountaineers of the Southland number about 4,000,000, at least 1,000,000 of whom are well-nigh utterly destitute of the gospel. They have many claims upon us, that we undertake the work of giving them the gospel. There are many reasons—as for instance, the names that are found so frequently among them—for believing that they are of like origin with ourselves, and that in their veins runs the blood of a Covenanter ancestry. They are not only open to the gospel, but are eager to hear it. Through the trying times of the rebellion, they remained true to the Union, and were ever unalterably opposed to human slavery. Patriotic as well as spiritual considerations should move us to undertake the work of giving them the gospel, if the conditions are such as to at all warrant this. Two of our ministers have recently visited these Mountaineers, and while finding their material as well as their spiritual destitution very great, they found them eager to hear the gospel, and wondrously quick to respond to it.

The long and faithful service of Dr. D. B. Willson on the Central Board is de-

serving of recognition by the Synod, and it will be with feelings of regret that every one will learn of his desire to be relieved from further service upon this Board.

We recommend:

1. That the work of Home Missions be kept constantly before our people, and that they be urged to give the fullest and most hearty support to every department of this work.

2. That the work in Alberta be continued under the care of the Central Board for the present, and that Colorado Presbytery be directed to take steps for the organization of a congregation, when in the judgment of those familiar with the work the time has arrived for this step.

3. That the Board be commended for its oversight of the work in Craftsbury, Vt., and be directed to continue the work there so long as the conditions shall warrant or make necessary the work.

4. That the Board be authorized to take such steps as may be necessary to render more effective the work in East Selma by seeking more commodious and appropriate accommodations.

5. That prayer be made continually on behalf of our work among the Indians, now so seriously threatened by the adverse influences that surround it; that God will destroy the counsel of the evil one; that He will bring back those who have been led astray; and that He will shield all those who are His own.

6. That the Central Board be authorized to take immediate steps for the inauguration of mission work among the Mountaineers of the Southland.

7. That the resignation of D. B. Willson, as a member of the Central Board be accepted, and the Committee on Nominations be directed to nominate his successor.

8. That the Central Board and the Jewish Board be heard through such rep-

representatives as they have designated, and that the Rev. A. A. Samson be heard on behalf of work among the Mountaineers of the Southland.

J. S. THOMPSON,
J. S. MCGAW,
J. H. MCBURNEY,
S. R. FARIS.

BOARD OF JEWISH MISSION.

The Jewish Mission, by the grace of our Lord Jesus Christ, is happy to be able to report progress. In the days of the Apostles we read that the missionaries declared to the Church "all things that God had done with them." The Mission is the Lord's; the missionaries are His servants; the work of the gospel is His work; therefore, it has been our endeavor to make this Report a simple narrative of the Lord's doings in this field of service.

This work among the children of Israel has been carried forward by our missionaries during the year with diligence and zeal. The number of people directly and indirectly reached by the gospel cannot be known, nor can the work of grace on their hearts and lives be estimated. Statistics in such matters are without value.

For the Church's encouragement we quote the following from reports given by our missionaries. Mr. E. J. Feuersohn: "The Sabbath evening services are well attended by the scholars of the night schools and other Jews, who come regularly to the meetings and join with us in singing Psalms and praising God." "We have on our Sabbath school roll fifty-five names and an average attendance of thirty-five." "The night school has been the means of bringing many into the gospel meetings, and brings us often in contact with people newly arrived in our city." "The dispensary is well patronized twice a week, mostly by Jewish women and children. Dr. Caldwell is ever faithful in this part of

the work, many are grateful for his services, and go from the room, saying, in their own tongue, 'God bless our fine Christian doctor.'" "The aggregate of Jewish men and women who have been at the Mission during the last three months is about eleven hundred." "We visit in the homes of our people. It is very cheering to see their interest in learning the truth of Jesus. Sometimes visitors drop in while we are calling at a house, and from eight to fifteen persons are in one room eager to catch every word." "The Jewish women are always pleased to have Mrs. Feuersohn visit them in their homes." Miss Mary F. Bell: "The room occupied by the sewing class is sufficient to accommodate fifty girls, but we are limiting the class at present to thirty-five for lack of helpers." "Our sewing girls are seldom absent from class." "It has been thought best to allow only the girls of the Sabbath school to have the advantage of the sewing school; and even with this regulation, we have been receiving a steadily increasing number of applicants." "We began work with an attendance of eighteen girls, ranging from eight to fourteen years; this number was doubled during the first month, and no doubt would have been quadrupled, had we had helpers in the work. For the reason mentioned, we turn away from four to ten girls a week." "I find it a great pleasure to visit the homes of these girls. I have very little difficulty talking with the mothers, although at times I need an interpreter." "The majority of these homes are very destitute. It grieves us that we can do so little for them. It is hard to see the sad faces all about us reflecting the still sadder souls that are actually starving for the bread of life."

This work of the Mission of the Covenant to Israel goes forward with system and tact under the guidance and power of

the Holy Spirit in each of its various departments through the diligence of our missionaries, Mr. and Mrs. E. J. Feuer-sonn, Miss Mary F. Bell, Miss Mattie J. Henry and Dr. Caldwell, kindly giving their services without compensation.

Rev. G. M. Robb, after a faithful service of two years and three months, resigned the superintendency. His resignation being accepted with much reluctance by the Board, took effect Jan. 1, 1907, at which time he withdrew from this field and entered upon other work for the Church. Mr. W. D. Carson, an elder of the First Church of the Covenanters of Philadelphia, highly esteemed among the churches, and much experienced in city mission work, was elected superintendent as Mr. Robb's successor, and since his acceptance has filled the place with much wisdom and diligence.

The Board desires to put on record its gratitude to God for all His goodness to the house of Israel through this Mission, and to the Covenanter Church for the deep and prayerful interest manifest in the cheerful and abundant financial support given. The Jewish Mission, like our other missions, truly is carried in the hearts of the people, the officers and the ministers of the Covenanter Church.

During the coming year we trust the Lord will extend the work and increase the force of workers. Our prayer is that



(The Fifty-third Annual Report of the Central Board of Missions will appear in August number.—R. M. S.)



No man is at his best when he has lost control of himself, and the time of all times when a man needs to be at his best is when he is being attacked. Yet how many men deceive themselves into thinking that they actually gain in force and effectiveness by letting go of themselves—"getting mad" and showing it—under provocation! To do so is both to weaken one's self and to uncover that weakness to others. The man who can continue to smile, inside and out, no matter what the provocation to do otherwise, has a weapon that makes him hopelessly invincible to his enemies. The man who "gets mad" hands over his best weapon to the opposition.—*Mazzini*.

He in His wisdom and love may soon call into this field of service a young minister or licentiate, whom He will qualify by His Holy Spirit for ministering unto the Hebrew people the gospel with wisdom and ability. The work is difficult as it is important. It is practically a foreign mission work, and must be conducted along foreign mission lines. Here we have a community of about a hundred thousand Israelites, most of whom speak a foreign language. Many of them have come recently from Russia, where they had been suffering persecution indescribable in its cruelty. In this large population of foreigners we can expect the work to be carried forward with success only by missionaries familiar with the language and the nature of the people. Therefore, we desire to emphasize the necessity of procuring a young missionary who will surrender himself to the Lord, to serve in the Mission, and who will devote himself without delay to the work by studying the language, habits and lives of the people, and ministering unto them as the Lord increases his ability, and who shall eventually take charge of the superintendency of the Mission.

We ask for the Jewish Mission during the coming year \$3,500.

J. C. McFEETERS, *Pres.*

T. P. STEVENSON, *Sec.*

MONOGRAPHS.

THE CHIEF END OF PREACHING.

St. Paul makes plain the chief end of preaching, which is the reconciliation of God and man: "Be ye reconciled to God." It is the preacher's duty to expound the moral law, written on the tables of stone and also on the fleshy table of our heart; to lift up his voice against the madness of sin, and to remind his hearers of its just punishment; and he will judge it wise to bring his people from time to time under the awful shadow of Mount Sinai. But this is only a stage on the journey, and he will fail in his charge if he does not land his hearers at Mount Calvary. For his commission is not one of judgment, but of mercy.

It is his duty from time to time to assemble his hearers on that mountain of Galilee where Jesus laid down the new law of the Kingdom; but he will not be content till he has brought them to that other hill where Christ by His passion and sacrifice broke the bonds of sin, and opened the fountain of a new obedience unto all believers. For he is not merely the preacher of duty, he is the preacher of grace.

His work is to lay hold of his fellow-men in their exile, and to persuade them to return unto their Father, and once he has induced them to set their faces homewards, never to let them go till they have arrived. The dark disaster of human life is the quarrel of the soul with God. We are not at home with God, and we are therefore ill at ease. We have an evil conscience, we are discontented with circumstances, we carry a rebellious will, within us is an aching heart. It is the business of philosophy to exhort men to

make their peace with law; it is the business of religion to invite men to make their peace with God, who is behind all law.

And it is the high privilege of Christ's ambassador to declare that on God's side peace is made, and a welcome is waiting. Christ, by His perfect obedience in life and death, by His sacrifice on Calvary and His resurrection from the dead, by His ascension into heaven and His eternal intercession, has made an open way from the furthest country of sin and shame into which the most foolish soul has wandered, to the home and to the heart of God.

There is no barrier on this way, and no one to forbid the returning sinner. The wayfaring man, though he be a fool, shall not err therein, and the blind shall be led by a way that they know not.

And to make the way of life more easy and alluring, it has been strewn from the beginning to the end thereof with invitations and promises, with entreaties and assurances. Along it the angels of grace are ever traveling to guide the weary, way-worn wanderers home; and among those angels I dare to include the preacher of the Evangel.

Is any office so inspiring as his—any work so charged with blessing? It is his to heal the bitterest controversy of human life, and to make the most lasting peace; at the same moment to fill with gladness the heart both of God and man; by the same service to deliver him who was ready to perish, and to minister unto Christ the travail of His soul. For his word every man is waiting within the heart, for the sound of his feet everyone must have a welcome.

—*Rev. J. Watson, D.D., (Ian Maclaren).*

EDITORIAL NOTES.

The Board renews its call for three or four young women to go to the foreign fields as missionary teachers. Miss Sterrett needs help in Mersina, Asia Minor, and Miss Wylie should have an associate in Latakia, Syria. Mrs. Wright can no longer be expected to devote her time and energy to the school at Tak Hing Chau, China, and, as there is no immediate prospect of teachers being ready to go out with the missionaries who expect to sail from Vancouver, Sept. 10, 1907, we again urge the call of the Board. In a recent letter from Rev. J. K. Robb, he writes, "If anyone fears the work itself, they are laboring under a misapprehension as to what it really is. Any one who likes educational work at home would like it quite as well here, though there are differences, and some of them perhaps not in favor of what would be required here. But surely the opportunity to help in elevating woman to her rightful place is a thing that should not be lightly put aside, and this end should serve to outweigh any features of the work itself that may not seem altogether agreeable. The opportunity now offers itself to some young women to secure the everlasting friendship and gratitude of the coming generation of the women of China."



The work in China is growing. A personal letter from Rev. A. I. Robb, dated May 6, announcing the date when he expected to sail for the United States, brings the intelligence of their spring Communion. He says: "We had rain every day, and plenty of mud. The season is late, and a number of our people and a number of applicants who had planned to come were not through planting rice. Mr. Kempf is away to the Con-

ference in Shanghai, yet we had the largest attendance and the largest Communion we have ever had. Forty-nine natives, thirty men and nineteen women, sat down to the Table of the Lord, with five of us missionaries. There were eight adults baptized on Saturday, two of them girls from the school; also one first degree graduate and one school teacher."



The Fleming H. Revell Co., New York, Chicago, and Toronto, have mailed us

Robert Clarke of the Panjab, by Henry Martyn Clarke, M.D. (Edin.) Price \$1.75 net; and

Our Moslem Sisters, by Annie Van Sommer, and Samuel M. Zwemer, F. R. G. S. Price \$1.25 net.

The first is the biography of a "pioneer and missionary statesman," who lived and labored for forty-nine years in India. The story supplies a fresh illustration of the way in which the Mediator prepares and, contrary to personal plans, calls men into His service, then qualifies and uses them to accomplish His purpose. Every chapter in the book is as instructive as it is attractive, and tells of the full surrender and unwearied devotedness that always secure success in the service of God.

The second volume is aptly described as "a cry of need from lands of darkness, interpreted by those who heard it." It is an outgrowth of the Conference on behalf of the Mohammedan world, held at Cairo, in April, 1906, and is intended to call the attention of Christian women to the degradation and oppression of women in Moslem countries. After a series of chapters on their condition in Africa, Arabia, Turkey, Persia and other lands, full of touching incidents, it closes with a chapter on "What wilt Thou have me to do?" In

reply to this question it enumerates methods of reaching the women with the gospel and thus emancipating them from the worst kind of servitude—methods that have been tried. Special emphasis is laid on the value of boarding schools for girls. "One sort of school," write the authors, "that seems to have had the happiest results has been where a lady missionary has a little group of some twelve girls living with her. They are her companions night and day; she shares all their conversation, their play, their household duties, their lessons. The pure, refining influence of her constant companionship has more effect on these young lives than any other that has been tried. - - -"

"The possibilities of what these girls might become through the home training of several years are almost unlimited. The natural intelligence and sweetness of character shown by many of them show what might be made of them. They have all the light-heartedness and merry ways of Western girls, with the same tenderness toward suffering. And at the same time there is a strength of character and determination of will that - - - raises hopes of what these girls may become and may accomplish for the regeneration of their people.

"If they become followers of Christ, they are of the stuff of which martyrs are made. One little girl in a mission school

in Egypt stood up in front of all her companions and boldly said that she believed in Jesus. The news was quickly told at home, and she was severely beaten. A day or two afterward she was back in her place at school. Her teacher asked had she been beaten very much. 'Yes,' she said, 'but never mind, wasn't Jesus beaten for me?' - - -

"The chief aim in our work should be to have constant touch with the girls, to love them, to win their love, and to love Christ before them, not resting satisfied with anything short of their salvation.

"But all this needs to be taken up in dead earnest; and Christian women can only do it in the power of the Holy Spirit, yielding their lives wholly to the Lord for it. If we do rise to it, and diligently give ourselves to win the women and girls of Islam for Christ, and train them up to live for Him in their homes, we shall find the answer to Abraham's prayer for his son Ishmael begin to come true, 'As for Ishmael, I have heard thee. Behold! I have blessed him'—and God's blessing is life for evermore."

Any one who would like to read a book that will call forth sympathies for women who are perishing in heathen countries for lack of knowledge, and would learn what can be done to save them, should buy "Our Moslem Sisters."



It is ninety-nine years since Dr. Morrison arrived in China. It was then a crime to teach foreigners Chinese, and the man whom Morrison persuaded to teach him went about stealthily and with poison in his pocket to take if he should happen to be detected. For twenty-seven years he toiled and saw two converts, but died, like Judson, persuaded that the prospects for Christianity in China were as bright as the promises of God. Dr. J. C. Hepburn, now ninety-two years old, a pioneer in Japan, went to China in 1840, and was privileged there to talk with the man who was the first convert among four and a half millions of people. In 1863 the number had increased to 1,000, and now in 1906 there are 150,000 communicants, of whom fully 50,000 have come to the Church since the Boxer uprising! Truly God does not work by human arithmetic!—*Hunter Corbett, D.D.*

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