

JAN 30 1956

OLIVETREE



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

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

R.M. SOMMERVILLE
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.

SEPTEMBER, 1907.

9.

QUESTIONS OF THE HOUR.

THE STATUS OF ROMAN CATHOLICISM.

REV. G. W. BENN, CAMBRIDGE, MASS.

Sabatier, the great French scholar and philosopher, made the observation two years ago in his work on "The Authority of Religions" that the Papacy had come to a crisis in its affairs, a crisis so great that it might be called an epoch; and that unless some radical changes were made in the workings of the great system, it would surely lose its great power in the affairs of the world and sink into decay. There have been three significant happenings since that time which lend weight to the statement that this authority made.

THE CONFLICT IN FRANCE.

I. First of all is the contest in France between Church and State. Sometimes the remark is made by puzzled observers that it is difficult to tell exactly what is the real issue of the conflict. But a close study of the situation reveals the fact that there is one fundamental cause of all the trouble, and that is the hierarchy of the Roman Catholic Church—its government by Pope, bishops and priests. Say the people of France: "We refuse longer to be governed from Rome. We decline to yield up our wills, our money, our all, to the bishops. As for the priests and the nuns, away with them! They are most impure and corrupt. France has been cursed by the hierarchy for a thousand years." Says the Papacy in return:

"The government must deal with and recognize the divinely-inspired leaders of the Church. There can be no peace, no organization of cultured associations, nothing without that."

That this is the position of the Roman Catholic Church may be seen from the following statement made recently by Archbishop Ryan of Philadelphia, one of the shrewdest prelates that Church has:

"It is evident that the French rulers, who insisted on certain conditions on which they would tolerate the Church, had forgotten or had never learned the nature of our ecclesiastical organization, which is a marvel of wisdom. With a polite Gallican bow, they invited the Church to commit suicide.

"The Pope is the head of the Church, and his power, we believe, comes from God, and in the measure they may need that power he delegates unto his bishops.

"The Catholic Church is not a combination of associations. The Catholic Church is not a voluntary assembly of laymen. The Catholic Church is a hierarchy whose power comes from above.

"As the head separated from the body is dead, and the members are dead because of this separation, so in the mystic body of Christ, The Pope is the head of all, of every nationality under the heavens. So he feels for the Frenchman as for the Italian. And as God, whose vicegerent he is, is Father of all humanity in

general and equally Father of each member of the human family, so is the Pope in his vicarial character."

Of course, one must recognize that other elements have entered into the difficulty; that very many of the French people have become so disgusted with the foulness of the Roman Catholic Church that they have given up all pretense of religion, and become infidels; that the rulers of France are making the same mistake as the founders of our own Republic, and going from the one extreme of the union of Church and State to the other of seeking to rob the State of religion itself, and that the secret order of Masonry has become so powerful in France as to enter largely into political affairs, to dictate the policy of rulers, and to show itself hostile to all divine worship. But still, the central fact remains—that it is the domineering and debasing course of the hierarchy that has led to the downfall of Roman Catholicism in France. And so the vaunting claims of the Papacy in the land where it had the fairest opportunity, have brought calamity to the spiritual life of France, and have given a blow that imperils the very existence of the Roman Church herself. And that is one lesson that Americans need to learn—that Romanism, when given full sway, brings a curse to the land that tolerates it.

ROME AS SEEN FROM THE INSIDE.

II. The second happening since Sabatier spoke his prophetic words was the publishing of a very notable book in Italy, the home of the Papacy. It is called "The Saint," and its author is Fogazzaro, a member of the Italian Senate, and reckoned one of the three leading writers of Italy. He is himself a Catholic, and has been all his life. The purpose of the novel—for the theme is put in the form of a story—is to depict the struggles of

an able and devout Roman Catholic who becomes convinced that his Church is so corrupt that she must be reformed or perish. He addresses himself to the task, and labors unceasingly to bring the Church to her apostolic purity. At last, he obtains an audience with the Pope himself, and pleads with him to throw his tremendous influence to the side which he knows to be right. But, though the Pontiff admits the existence of terrible wrongs in the Church, he says sadly, but finally, that they cannot be changed, and that the very existence of the Church would be imperilled if the attempt should be pushed. And so "The Saint" is forced to give up, and to come to the conclusion that the cancer has eaten in so deeply that there is no cure. That, remember, is the opinion in writing of one of the leading Roman Catholic writers of the world.

There was consternation in Rome, as one may easily imagine, when this work was produced. It was at once put by the Catholic authorities on "the Index" as a forbidden book, and the further publication or reading of it absolutely prohibited. But, before this had been done, the author had already entered into contract with publishers in other countries, among them Putnams, of New York, for the publication of the book outside of Italy. The result has been that several of the leading magazines abroad, in England, France and Germany, have given "The Saint" serially to their readers, and the volume issued in America has had an exceptionally large sale. Thus thousands of intelligent people have had their eyes opened to the corruptions of Romanism, and this by a man who writes from the inside, with full knowledge of the facts.

THE ROOSEVELT-STORER CONTROVERSY.

III. The third happening is one that Americans are fully aware of, for the

daily press seized upon the event with avidity, and gave the amazing details to the public. That a President of the American Republic had meddled in the affairs of the Roman Catholic Church, and had attempted to exert the influence of the United States Government in behalf of a certain candidate for the office of Cardinal, was certainly an amazing thing. And yet, those very facts were proved; and more, too. Mrs. Bellamy Storer, the lady whom President Roosevelt addressed as "Dear Maria," was a wealthy resident of the city of Cincinnati. She had gained influence with President McKinley by loaning him money in the days when (before he became President) he was financially embarrassed. She was one of those who asked of President McKinley the appointment of Mr. Roosevelt as Assistant Secretary of the Navy. Because of this, the latter gentleman also felt under obligation to her. With her husband, she had become a convert to the Roman Catholic Church, and with great zeal entered upon an attempt to have Archbishop Ireland, of St. Paul, made a Cardinal. As long ago as the time when Mr. Roosevelt was Governor of New York, Mrs. Storer had appealed to him to aid in that attempt. He on his part was the more ready to do this because of the fact that Archbishop Ireland was a Republican, and used his power to swing the Roman Catholic vote for that party. He could be of great assistance to Mr. Roosevelt in his political ambitions. So far, perhaps, all is natural, and not greatly to be wondered at. But the succeeding developments are truly startling. Mr. Bellamy Storer was sent as Ambassador to Catholic countries abroad—Belgium, Spain and Austria. While there, the later developments show, he was continually intriguing in the affairs of the Roman Catholic

Church, and laboring above all for the elevation of Archbishop Ireland. And in these efforts he was sustained and encouraged by President Roosevelt, who sent word directly to the Pope that "he desired emphatically for Mgr. Ireland all the honors of the Church, and that he will see with the greatest pleasure and satisfaction the elevation of Mgr. Ireland to the Cardinalate."

But then rumors began to come back to America about these things, the courts of Europe began to buzz with the information that the American Government had confidential intercourse with the Vatican, and at last a foreign correspondent cabled frankly that Ambassador Storer had seen the Pope as the bearer of a special request from President Roosevelt. Then the latter took fright, tried to withdraw from the intrigue, and to lay all the blame upon his chosen representatives, with the natural result that they took umbrage, and published all the facts and letters, in order to vindicate themselves. And no wonder Mr. Roosevelt had become alarmed. For the correspondence revealed that he had referred to "clergymen of the fool type who denounce the President because he will not encourage drunkenness in the Army by putting down the canteen," and to "the bigoted opponents of Catholicism," and that he had written such sentences as the following:

"The particular Dutch Reformed individual who is writing to you seems to have accumulated an enormous quantity of Catholic intimacy. I do not think it is exactly support; it is rather desire to be supported. On every question, such as the Church property in the Philippines, the marriage law in Cuba, Catholic representation on charitable bodies and Catholic chaplains in the Army and Navy, I have appeals from numerous Catholics. They are almost always ap-

peals which I feel to be just, and I help them out to the best of my ability. Among my telegrams of congratulations, by the way, were telegrams from the Archbishop of Havana and Manila, as well as from Archbishop Ireland. Also a long letter from Archbishop Corrigan."

And this:

"I should count Bellamy's religion in his favor for a Cabinet place. Other things equal, I should like to have a Catholic in the Cabinet."

When one remembers that Mr. Roosevelt has since made a prominent Catholic a member of his Cabinet (Attorney-General Bonaparte), and has written another letter in which he expresses the belief and the hope that a Catholic will some day be the President of the United States, it will be seen that he very much needs to read such a book as "The Saint," and to have his eyes opened to the iniquities of Roman Catholicism. Perhaps this episode has served to enlighten him as to the dangers of his former course, as doubtless it has been a revelation to many Americans of the influence which the Papacy has acquired in American affairs.

ROMAN CATHOLICISM AND MISSIONS.

And what has all this to do with missions? This. The Roman Catholic Church has been a disturbing and debasing power in the work of evangelizing the world. Her representatives have been a stumbling block in the path of the true missionaries of the Cross. And a brighter day will have dawned for the Kingdom of God over all the world when the darkness of Romanism shall be dispelled. The congregations of our Church have been receiving great stimulus and inspiration during this past winter by the study of "Christus Redemptor." The opening narrative about the carrying of the gospel to the Island of Tahiti, and the fact that this island became the seed plot from

which so many of the other islands were evangelized, are among the most interesting things in the whole study. But one's blood boils when he reads that this island, so hardly won, became cursed afterward by the machinations of French Catholic priests, that the London Missionary Society felt compelled to give up its work there, and that "a degenerate and spiritless people take the place of the native churches that so bravely and jubilantly entered the path of civilization a hundred years ago."

And the lover of Christian missions feels further outraged when he remembers that the cause of Christ in China has been hampered, and the whole project of missions injured in the views of some, because of the fact that Catholic priests in China persist in unlawfully and unwisely interfering in the local affairs of that kingdom, and thus cause much friction with the very authorities whom it is so desirable to win. A great share of the guilt for causing the Boxer uprising must be laid at the door of the Roman Catholic Church.

WE NEED TO BE ON GUARD.

This very day the writer has joined in urging before the Massachusetts Legislature a constitutional amendment to the effect that no appropriation from the public funds shall ever be made for sectarian purposes or institutions. There is no denomination that asks for any, except the Roman Catholic. Year after year, they have made requests for money, and sometimes have obtained it. Yet, despite the fact that representatives of all other churches appeared, asking that such an amendment be passed, there is grave doubt of its being done. And why? Because of the power of the Catholics. Just two weeks ago Bishop Stang, of Fall River, wrote in his last pastoral letter to his people that the Roman Catholics now num-

ber one-half of the inhabitants of Massachusetts, and that the day will soon come when their demands for a share of the public school funds to be devoted to the support of the parochial schools must be granted! This in the old Puritan State. Covenanters need to be on guard, as they were in the days of John Knox, against the encroachments of Popery.



The Church never had an opportunity such as that which is before the American Church of the present day. With her wealth, which was never equalled in any age, she may send the gospel into all lands; and she is nobly responding to God's call in this respect. But God is not waiting for us to send the gospel to the ends of the earth; He is bringing the ends of the earth to our very doors. Over a million of immigrants came to these shores within the last twelve months. About one person out of every eighty now in this land is an alien who has come into our midst during the last year. Are they not a menace to our civil and religious institutions? They surely are unless reached and assimilated by our civil and religious life; and that can be accomplished only by our schools and churches. If the call for men to do the work of the Church of our Lord in the present crisis had nothing higher in it than the call of patriotism, our best young men ought to be ready to respond to the call. If there were an armed invasion of a million men, we should see our best and noblest young men leap up in response to their country's call, and that without a thought of compensation. Why should they not be equally ready to respond when the call is for men to defend the country against a far more insidious peril?—*Professor Schaeffer in Reformed Church Messenger.*



We have no faith in the Christian activities which are not the outcome of spiritual life—related to it as the fruit to the root. Too many of our enterprises—philanthropic, social and missionary—lack the genetic connection with the root of faith. We are persuaded into undertaking them; we think that it is the proper thing to do, or we seek to make up by outward stir and bustle for the lack of a deeper inner life. Thus it happens that many of our enterprises are overlaid upon the life of the churches instead of being the spontaneous outcome of Christian principles and impulses. The best way to train a church to genuine devotion to works of philanthropy, of evangelization and of Christian beneficence, is to inculcate the spiritual life from which these activities legitimately spring. You cannot make summer come by tying buds on the trees, but when the sap rises through the trunk and the branches, the buds and summer come together. By dint of entreaty or appeal, you may get a church to take on this or that Christian activity. But when spiritual life deepens and strengthens, the church passes out of its coldness and neglect, and with that change all gracious and appropriate activities appear as fruitage.—*Watchman.*



The native press in some parts of South China is vigorously attacking idolatry and its attendant superstitions. It is being held up to ridicule, as stupid, expensive and degrading, and the people are urged to make a clean sweep of the whole thing. In the times of the ancient Sages there were no idols in China; they came in with Buddhism at a much later date. Such attacks by the native press must hasten the downfall of idolatry, and open the way for a nobler worship.—*Rev. Geo. Owens.*

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—A letter from Miss Mattie R. Wylie, dated June 18, contains incidents that should encourage the friends of the Mission, showing at the same time the difficulties the missionaries and the children brought under the influence of the truth have to contend with:

Our pupils are all well again. When they were sick, a woman came to see her little girl. This woman was in school a year or so after I came here. She said that she had been in the hospital not long ago, and the teacher for the patients had asked her if she knew who had created her. "Yes," she replied, "I know my questions much better than you do. Will I repeat some to you?" I was surprised at the verses, Psalms and questions that she knew. She explained she repeated them to herself when she was out in the fields at her work to comfort herself and to keep her from repining at her lot.

Another little girl was so dangerously ill that I sent for her mother. She received my message a little before sundown. Her neighbors told her she would not see her child, as she would be dead and buried before she could get there. The village is fifteen miles from Latakia. The woman started at once, with a son perhaps fourteen years old. They walked in the moonlight several miles, then stayed at a village till near morning, and were here about 8 o'clock. The father and another son came two hours after. The child was overjoyed at seeing her mother, but refused to pay any attention to her father, although he tried to bribe her with pennies, which she refused. After a good deal of adroit questioning, I at last found out the family history. The

mother spent two or three years in the home of Rev. Mr. Easson. Then she married a man who was kind to her, but died, leaving three children, boys. One of them came to school, joined the Church and seems to be a very exemplary Christian. A brother of the husband, on whom, according to Ansairia custom, devolved the duty of raising the children, married the mother, so he could do his duty more conveniently. She is the mother of two boys and this little girl. In the meantime, however, he fell in love with a younger and prettier girl and married her too, and she has several children. Naturally three families in one house did not get along very well, and they concluded to separate. The children of the first husband of course inherited a part of the land belonging to the family and the house, where the mother, these boys and the little girl remained, while the father, his two boys and the second wife and her children went to another home. The mother said she could see her boys every day, as they lived near, and now they had peace. It was one of them who came with her, and one of the first husband's sons who came with the father, his uncle, as well as stepfather. The reason the little girl is afraid of her father is he has hired her half sister to a Moslem family, and she is afraid that might be her fate. But I was glad to find that the mother had not forgotten the teaching she received in the home of Mr. Easson. She is a quiet, nice woman, tries to help her neighbors and seems to love the Saviour.

Our evangelist gave me an interesting account of a visit he made to some

Bedouin Arabs not long since. He was asked to go and settle a quarrel between two clans of them. One clan had stolen a girl from the other for a wife for one of their number, and the other stole sheep and cows from them in revenge. One party wanted pay for their girl, the other for their stolen goods. While waiting for the representative from both sides, he had to spend a night with them. They sat outside the tent in the darkness while he told the story of the creation, the fall and the promise of a Redeemer, the Prince of Peace; then of the flood and of the call of Abraham and the birth of their great ancestor Ishmael. He had an attentive audience. They would hardly let him go to rest for asking questions. They had never heard so much about the Lord Jesus Christ before.



We also publish a few items from Rev. Jas. S. Stewart, written ten days later:

We have just concluded communion services in Latakia. I had the assistance of Mr. Yakob Juraidiny, and all seem to have been well pleased with his services. Rev. A. J. McFarland gave a discourse in Arabic last night, and succeeded very well. --- Mr. Salim Haddad was restored to membership, and his wife joined on profession. --- We received also two others on confession of faith. Eighty-eight communed, besides the missionaries. We are encouraged.



A brief letter from Miss Zada A. Patton, dated July 18, refers to the school work:

The schools closed the 4th of this month. The closing exercises were held in the chapel, the day before, the girls giving their programme in the forenoon and the boys theirs in the afternoon. Four girls were graduated this year, two from Latakia and two from Suadia. Of these,

three are members of the Church and one is an Armenian.

The examinations, which were held the four days previous to closing, showed that good work had been done in both schools. Though I could not understand a great deal, I could see that both boys and girls were generally ready with their answers as soon as the questions were put.

Our Mission meeting was held Friday evening, after the closing of the school, and work was assigned to the teachers for the summer months. All the missionaries are well.

Guzne, Asia Minor.—The following items are extracts from a personal letter, written June 27, by Rev. A. J. McFarland, of Latakia, Syria, from "this delightful resting place," where he intends to spend the holidays with his family, Rev. C. A. Dodds having generously placed a furnished house at their disposal for the summer. He says:

It is earlier than we wished to come, but as the next steamer direct from Latakia is a month later, we thought better not to wait that long. Had fine weather there up to the time we left. We find many here already, however, from Mersina and elsewhere, and the Cyprus missionaries are expected next week. --- Mrs. McFarland and Margaret both stood the trip remarkably well, and we are all enjoying the fine air and water—cold spring water. I am having a short rest from study, but expect my teacher up next week, when I will resume. I continue to enjoy it very much. It is almost a fascinating study to me. I do not let a day pass without reading some, and it is all the time in my thoughts.

We spent a very pleasant Sabbath at Mersina, enjoying the kindness both of Miss Sterrett and Mr. Dodds. Mersina is as different from Latakia as the New

York of 1800 from the New York of to-day. There are, for instance, four rickety carriages in Latakia, while Mersina abounds in carriages, and many of them very respectable turnouts. Farmers are seen driving into Mersina market in wagons, while the donkey generally carries the farmer to the Latakia market, or quite as likely he walks. Latakia has steamers every other week, while there are steamers in Mersina harbor almost every day. But the contrast in spiritual and moral matters is not so marked. The one is perhaps but little "nearer the Kingdom" than the other. If we should call the one Sodom, it would be quite proper to call the other Gomorrah. We had a very pleasant communion in Latakia before we left. - - -

About a month ago I accompanied Brother Stewart on a trip to Suadia. It was my first long ride on horseback. Arrived at Kessab the first evening feeling like I didn't care much whether the world kept on going or not, but sure that I did not care to keep on going. I was in a condition then to appreciate some of the endurance of Brother Eason, who would make the same trip and then, after supper, at Kessab, go on the same evening to Suadia. I was not exactly too tired to eat, but did not feel like making much exertion to get something to eat. That was the hardest day of the journey. The trip to Suadia was shorter, and the trip over the same road down from Kessab did not seem so long or hard. Found Brother Dodds at Suadia quite well. It was in the busiest time of the silk-worm season, so we did not get to see much of the people. A few gathered for services Sabbath, but most of them could not leave the worms, as a little neglect then meant the loss of the whole season's labor and expense and profit. He continues enthusiastic, but rather impatient to know what

is to be done for the station when he leaves. It was hard to form any fair opinion of the field. - - - Yet undoubtedly a missionary could find plenty to occupy his time right there. - - -

We understand there is much more interest manifested by the people generally than ever before. There is a more general desire to have their children learn something, and they seem to realize that their only hope is the American Mission. All in all, Suadia is, to me, as yet an unsolved problem. Evidently Brother J. B. Dodds will feel sorely disappointed, however, should it be decided not to send a missionary there to succeed him. If a minister could be located there, and a lady who could attend to the medical wants of the missionary family and aid in looking after the schools and practice some perhaps in a private way in urgent cases, it might be possible to conduct the Mission quite economically and with fair prospect of success. It is so far from anywhere that it would not seem well to ask a missionary with his family to live there without some such provision for medical attendance.

Monday, July 1.—Had a booth constructed in our front yard Saturday, according to Brother Dodds' directions, and held two services yesterday. Muallim Michel Luttuf, of Tarsus, conducting the morning service with twenty-eight present, and I the afternoon with thirty. - - - A number can understand some English, so I gave my sermon first in English and then in Arabic, without any notes, by the gracious help of the Master. I am preparing a second sermon on "Faith, the Work God Desires," from "This is the work of God, that ye believe on Him whom He hath sent." Jn. 6, 29. The first was on "The High Calling of God." Phil. 3, 14. Hope to be able to preach the second one before I leave here. The evange-

list did very well. He took for his text Eph. 5, 20, "Giving thanks always for all things," etc. And among other things he said we ought to give thanks for the love of the Church in America and for the love of such men as Metheny and Beattie and Dodds and the American brethren who had been moved by the Holy Spirit to labor for the extension of the gospel in this land. He also named you and the Board and Mr. O'Neill and Mr. Miller, in his prayer, praying for you all the bless-

most too cool for an outdoor meeting yesterday. The thermometer is now at 64 degrees Fahrenheit at 8:30 A. M., so you see we are not sweltering.

Cyprus.—The accompanying picture of the "Martha J. Shaw Memorial" will give the readers of OLIVE TREES a good idea of the building erected by the late Rev. D. J. Shaw, of New Alexandria, Pa., in memory of his wife, who was always deeply interested in the missionary opera-



ing of God. Then he spoke very effectively of our obligation to give thanks for the Cross, the Atonement in the blood of Christ, His resurrection and the promise of His coming, the peroration being "Even so come, Lord Jesus, come now, come for the salvation of this land." He impresses me as one of the most appreciative of the natives I have met. Again and again he referred to what the American Church and American men had done or were doing for them here. It was al-

tions of the Church. It is located in Nicosia, the capital of the island, and is at present occupied by our medical missionary, Dr. Calvin McCarroll, and his family.

China.—On the 10th of September the seven recently appointed missionaries, with Rev. A. I. Robb, who has been in America for a few months, will sail from Seattle, Wash., for China. The photographs, reproduced in this number, will

serve to remind the friends at home that these devoted young men and women have a special claim to the unceasing prayers of those whom they are going forth to represent in the foreign field. There is good reason to believe that they were led to volunteer their services by the Spirit of God, in answer to the intercessory prayers of the Church, and there should be continued and accordant intercession for them as well as for the four who will leave for Syria in October, that their labors may be owned of the Lord, Who is sending them forth.



The Lord willing, nine missionaries, representing the Reformed Presbyterian Church, will leave Seattle, Wash., for Southern China, Sept. 10, 1907. Pictures of five of them appear in this issue of OLIVE TREES, and pictures of the others may be looked for in the next number. They are "the messengers of the churches and the glory of Christ.

"Wherefore show ye to them - - - the proof of your love."



REV. ERNEST C. MITCHELL



In a personal letter from Rev. J. K. Robb, dated July 15, 1907, he incloses the programme prepared for the communion which will be held the last week of this month. Though not intended for publication, we take the liberty of giving it to the readers of OLIVE TREES, as it cannot fail to interest them:

SABBATH, SEPT. 22:

- 6:30 A. M.—Prayer For the Holy Spirit.
- 10:00 A. M.—Sermon Psalm 122, 11.
- 2:00 P. M.—Bible Reading. The Word of God.
- 7:30 P. M.—General Prayer Meeting.

MONDAY, SEPT. 23:

- 6:30 A. M.—Prayer For God's people in China.
- 10:00 A. M.—Bible Reading Waiting for God.
- 2:00 P. M.—Bible Reading Satan.
- 7:30 P. M.—General Prayer Meeting.

TUESDAY, SEPT. 24:

- 6:30 A. M.—Prayer For friends and neighbors.
- 10:00 A. M.—Bible Reading The gifts of God.
- 2:00 P. M.—Bible Reading Prayer.
- 7:30 P. M.—General Prayer Meeting.

WEDNESDAY, SEPT. 25:

- 6:30 A. M.—Prayer For the Lord's laborers.
- 10:00 A. M.—Business Meeting.
- 2:00 P. M.—Bible Reading The heart of man.
- 7:30 P. M.—General Prayer Meeting.

THURSDAY, SEPT. 26:

- 6:30 A. M.—Prayer For the coming of His Kingdom.
- 10:00 A. M.—Bible Reading The Sabbath.
- 2:00 P. M.—Bible Reading Confession of sin.
- 7:30 P. M.—General Prayer Meeting.



REV. WILLIAM M. ROBB



MRS. WILLIAM M. ROBB

FRIDAY, SEPT. 27:

- 6:30 A. M.—Prayer For forgiveness, with confession of sin.
- 10:00 A. M.—Bible Reading Seeking God.
- 2:00 P. M.—Bible Reading The atonement.
- 7:30 P. M.—General Prayer Meeting.

SATURDAY, SEPT. 28:

- 6:30 A. M.—Prayer For increase of faith.
- 10:00 A. M.—Sermon and Baptisms.
- 2:00 P. M.—Bible Reading Resurrection of Christ.
- 7:30 P. M.—General Prayer Meeting.

SABBATH, SEPT. 29:

- 6:30 A. M.—Prayer For Christ's presence.
 10:00 A. M.—Sermon and Lord's Supper. Isaiah 53, 5.
 2:00 P. M.—Bible Reading The promises of God.
 7:30 P. M.—General Prayer Meeting.

MONDAY, SEPT. 30:

- 6:30 A. M.—Prayer For help to witness for God.

Speaking of this programme for communion week, Mr. Robb says: You will probably wonder how it is possible for us to work in four meetings a day for eight days. But you will remember that there will be from fifty to sixty people here who have come for the sole purpose of attending these meetings, and so we try to fill up the time for them.



MISS IDA M. SCOTT, M. D.



MISS MARY LENA WILSON

He also says, among other things: We are having rather extreme weather at present. Yesterday was the hottest day of the season to date, the mercury reaching 97 degrees in the shade. This might not be regarded as such extreme heat in some quarters, but it is here, and it is exceedingly depressing, because the atmosphere is so humid. "Muggy" is about the most accurate term for it. But I am happy to say that we are all in good health, despite the heat. The doctors are all in Macao at present, and will be until the close of this month. We expect to go to the coast in August. We are holding our regular Sabbath services, but our audiences are not so large as in the winter season, though yesterday we had a very good one, and a very attentive one as well. A number of applications for baptism have been made of late, and the prospect for additions to our membership is very good.

AT HOME.

Allegheny, Pa.—Mrs. Jane Steele McNaugher, wife of Elder Samuel McNaugher, of the Eighth Street (Pittsburg) Congregation, died at her late residence, Lafayette Avenue, Allegheny, Pa., July 14, 1907.

Mrs. McNaugher was born near Newton, Limavady, County Derry, Ireland, September 23, 1832. While a child she attended the Broad Lane Meeting House, where Dr. Kennedy was pastor. She came to this country with her parents, Mr. and Mrs. James Steele, in 1839, and settled in Allegheny, Pa. She was married to Mr. Samuel McNaugher August 25, 1857. Within a few weeks these aged companions were to celebrate their golden wedding. Eight children were born to them, of whom five are living—Mrs. Lewis C. Johnston, James S. McNaugher, Samuel McNaugher, Jr., Mrs. John C. Park, and John McNaugher.

Mrs. McNaugher united with the Covenant Church under Dr. Thomas Sproull, and in 1867 Mr. and Mrs. McNaugher placed their letters with Dr. Milligan in Pittsburg. Mrs. McNaugher has been a very faithful and earnest member of the Church. She was one of the founders of the Women's Missionary Society of the Pittsburg Congregation, and to the day of her death was a loyal member. For long years she was an efficient teacher in the Sabbath School. There are many young men and women who will arise and call her blessed. Mrs. McNaugher was a member of the Board of the Aged People's Home during all the years of its existence. The managers of the home sent a basket of flowers out of respect to her worth.

Mr. and Mrs. McNaugher were given to hospitality, especially to the students of an early time.

Sore trials came in the course of the years. The death of each of the three children left its sting, and yet, all was received in love and submission.

Mrs. McNaugher had a wide circle of friends and acquaintances. This was shown by the hundreds who viewed the remains on the evening before and the day of the funeral. Very many sent beautiful flowers as a token of respect.

It was fitting that so many ministers should be in attendance at the funeral. There were eleven ministers present, eight of whom took part in the exercises, which were conducted by Dr. R. C. Wylie.

Mrs. McNaugher has entered into rest, and into the fellowship of the saints. She hath won the victor's crown.



The session of the Reformed Presbyterian Theological Seminary, Allegheny, Pa., for 1907-8, will be opened on Tuesday evening, September 17, 1907, with a lecture by Professor D. B. Willson, D.D.

Bovina Center, N. Y.—Licentiate William M. Robb, of Morning Sun, Ia., and Miss Orlena May, daughter of Mr. and Mrs. James A. Russell, of Bovina Center, were married at the home of the bride's parents, Thursday, August 1, 1907. The ceremony was performed by Rev. W. G. Robb, pastor of Bovina Congregation, who made touching allusion in his prayer to their consecration to service in the foreign field, and to the devotedness of the parents, who had so trained their children that they were ready at the Master's call to do His will. There was a host of relatives and friends present, not only to congratulate Mr. and Mrs. Robb on their marriage, but also to wish them good success in the work to which they had surrendered their lives. The

guests will not soon forget the generous hospitality and pleasant social intercourse that marked the wedding dinner. Evidently the Christ who honored with His presence the marriage at Cana of Galilee was there, and many a silent petition must have been breathed into His ear that the young couple, leaving home and native land for a distant field of labor, might be under His covenant care on the way, and fully equipped, through the indwelling of the Holy Spirit, for a happy and useful missionary career.

Denison, Kansas.—A tribute of love from the Woman's Missionary Society of the R. P. Church of Denison, Kansas, to the memory of Mrs. Mary A. Chestnut, who died May 2, 1907:

We as a society bow in submission to the loving hand of God that has stricken us so deeply, and called from our midst our loving sister and co-worker. She was an affectionate mother and sister, a true friend, an earnest, humble Christian, and was ready for the Master's call to "Come home."

We tender our love and heartfelt sympathy to the bereaved friends, and commend them to the loving Saviour, whom she loved and served.

MRS. ALICE BRAUM,
MRS. MATTIE CHESTNUT,
MRS. FLORA PORTER.

New Concord, O.—The L. M. S. of the R. P. Church, New Concord, O., presents the following report:

April 14, 1907, closes another year of our society. We have at present forty members, but this number has never been present at our regular monthly meetings. Those who cannot meet with us always pay their dues promptly and contribute when there are special calls for money, and in this way help the good work.

We have had eleven regular meetings during the past year, all of which have been well attended. Our work has been mainly for the Jewish Mission.

Death has claimed two of our members—Mrs. Mary Hardesty and Mrs. R. S. Speer; and although we miss them much, we feel that they have gone to be with Him to Whom they devoted their lives while here on earth.

May we express our gratitude to our Heavenly Father for the many blessings and privileges which He has bestowed upon us during the past year, by being more devoted, more consecrated, more zealous and by giving to His cause more cheerfully and more generously than heretofore.

MINNIE WYLIE, Sec'y.

TREASURER'S REPORT.

Receipts.

From former Treasurer.....	\$7.15
Fees	35.10
Donation	1.00
	\$43.25

Disbursements.

Pastor's salary	10.00
Indian Mission	5.00
Material for Mission box.....	6.65
Express on Mission box.....	.75
Mersina Mission	10.00
China Famine Fund.....	5.00
Flowers	4.90
	\$42.30

Balance

EMMA WILSON, Treas.



Any one wishing to secure a good Map of Our Mission Fields at the head of the Mediterranean, including Northern Syria, Asia Minor and Cyprus, should send 50 cents, with 13 cents for postage, to Mr. James S. Tibby, Penn Building, Penn Avenue, Pittsburg, Pa.

MONOGRAPHS.

DAVID McALLISTER, D.D., LL.D.

I willingly comply with the request of the editor of OLIVE TREES to prepare for its pages a sketch of the life and public services of my bosom friend and fellow laborer, Dr. David McAllister. Every journal of the Church ought to contain an account of one who for more than forty years has been so conspicuous in her assemblies and so active in her various enterprises, and who has sustained her cause so ably on so many fields. Besides, there are several aspects of his character and work which have hardly been touched upon, or not at all, in the various notices which have already appeared.

In order that this sketch may be as complete as possible, I include again the following brief outline of his life, which was prepared for the *Christian Statesman*: David McAllister was born in New York, Aug. 25, 1835, the son of David and Mary A. (Scott) McAllister. After his public school education, he learned the printer's trade, distinguishing himself among his fellow workmen by the same painstaking accuracy which was so conspicuous in his work through after years. Abandoning this occupation to pursue his studies, he graduated at Union College, Schenectady, New York, in 1860. He was licensed by the New York Presbytery of the Reformed Presbyterian Church, and ordained and installed as pastor at Walton, New York, Dec. 16, 1863. He served this charge until Sept. 6, 1871, when he resigned to become General Secretary of the National Reform Association. In this work he spent four years, returning to his former charge June 23, 1875. In 1883 he resigned this charge to accept the chair of Political Science and

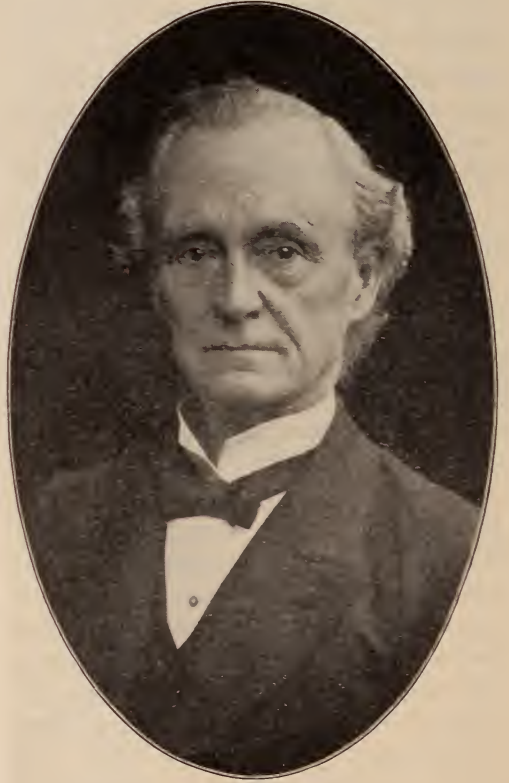
History in Geneva College, at Beaver Falls, Pa. This position he held for four years, resigning it in 1887 to accept the pastorate of the Reformed Presbyterian Congregation, Pittsburg, as successor to the Rev. A. M. Milligan, D.D. He was Moderator of the Synod of 1880. He was honored with the degree of Doctor of Divinity from Muskingum College in 1884, and with that of Doctor of Laws from Franklin College in the same year. He was married in 1863 to Miss Margaret A. King, of New York, who survives him, with one son, David McAllister, Jr., and two daughters—Mrs. Elizabeth Hunter, wife of the Rev. Joseph Hunter, Chaplain of the Fourth Regiment, U. S. A., now stationed at Fort Thomas, Kentucky, and Mrs. Mary Vida Howie, wife of the Rev. W. D. Howie, of Boyden, Ia. One son, William, a surgeon, died in the United States Army medical service, in the Philippine Islands.

One great source of Dr. McAllister's power and success throughout his whole life was his exact and comprehensive scholarship. From his youth he possessed and carefully cultivated the faculty and the habit of study. His knowledge covered many fields—language, history, philosophy, natural science, law and government, general literature, and theology. He was not content with the bare accumulation of facts, but always sought for the underlying principles which governed and correlated the facts. Both facts and principles he made his own by vigorous and independent thinking, while his memory seemed to hold all his acquisitions ready for use at any time. He was fond of studying systems or outlines of knowledge and of comparing the systems of great masters with each other. In

some of these fields, as in theology and political science, he had worked out for his own use independent systems of his own. The same scholarly taste and impulse led to the accumulation of his large and extremely valuable library, and to his intimate acquaintance with its contents. As a proof of the extent to which broad and accurate scholarship may be made to serve the most various and the noblest ends in an extremely active public life, Dr. McAllister's example is a lesson and an inspiration to all his younger brethren.

Dr. McAllister was a preacher of quite unusual power. Clear and sound in Biblical interpretation; judicious, not fanciful, in his expositions, with remarkable reasoning powers, which he freely employed for the vindication of truth or the enforcement of duty; rich in material for illustration, which he used with taste and skill; copious and yet chaste in diction; eloquent in his delivery; speaking always under the impulse of deep feeling; never using a manuscript, and free therefore to avail himself of the stimulus which quickens and uplifts the well-furnished extempore speaker, he always interested and instructed and often deeply moved his hearers. Although always speaking with great energy, he labored with remarkable ease to himself, had no knowledge of "blue Mondays," and, until the enfeeblement of his health in very recent years, was never exhausted by his efforts. His pulpit work was the last part of his work which he laid down. He will long be remembered as one of the ablest, most instructive and most convincing preachers in the history of the Reformed Presbyterian Church. He always, in his regular ministrations, explained a portion of a Psalm, taking the Psalms in course, and always followed some course of systematic Bible exposition. He firmly

believed, as does the writer, that no system of pulpit services has ever been devised which was so well adapted to enrich the preacher, to convert souls, to instruct and edify believers and to build up a strong and fruitful church as the explanation of a portion of a Psalm, followed by an expository lecture, and later by a sermon with its broader and freer treatment of religious themes.



DAVID McALLISTER, D. D., LL. D.

Among other special services which he rendered to the Covenanter Church during his long and very active ministry, I must mention, with regret that I cannot do more than mention, his work as professor for four years in Geneva College, filling various chairs, especially that of political science; his successful work in securing a considerable part of the college endowment fund; his visit to the for-

eign mission fields in 1888, going in company with Mr. Henry O'Neill as a special deputation commissioned by the Board of Missions, with the approval of Synod, to examine and report on the work; his vigorous discussions by pen and voice of the evils of secret, oath-bound orders and of their spurious and deceitful religions; his work in connection with the convention of the Reformed Presbyterian Churches of Scotland, Ireland, and the United States, in which convention he was one of the most interesting and inspiring figures; his part in the trial held in Synod in 1891, and his establishment afterward of the *Political Dissenter* to advocate the distinctive position of the Reformed Presbyterian Church in reference to civil government; and his efforts to republish and circulate the noble literature to which the intensely dramatic struggles of the Scottish Covenanters have given birth. Dr. McAllister sincerely loved this Church. His attachment was not a mere matter of ancestral ties or of sectarian prepossession, but of deep-seated conviction of the truth of her principles and of the beneficence of her glorious cause. The divine authority and the spiritual utility of the ordinance of religious covenanting; the incomparable beauty and value of the inspired Psalms and their permanent place in the divinely appointed worship of the people of God; the authority of Jesus Christ as ruler of nations, and the duty of maintaining a practical testimony in behalf of His rights and the true interests of the nation—these were principles which he had thoroughly studied, both in his early and again in his maturer years. He was familiar not only with the arguments which uphold them, but with the whole range of objections which are urged against them. He taught them assiduously in his own pastoral work, and he defended them publicly on every opportun-

ity. He was no half-hearted, time-serving, self-seeking servant of the Church, but a whole-hearted, self-sacrificing, loyal son, who regarded the Church as his spiritual mother, and yielded to her unswerving, uncalculating affection and service. His abilities and training and enthusiastic temperament would have won him high distinction and large emoluments in other fields, but his thoughts and his desires never turned away from the Church whose principles and whose cause he espoused in his early manhood. In some of his views concerning the true path for the development and progress of the Church he found some of his brethren differing sharply from him, but there will be little or no dissent from the judgment which I have expressed as to the intelligence or the loyalty of his attachment to the Church of his fathers.

I pass to the contemplation of a larger field in which Dr. McAllister served not only his own Church, but all churches, and the whole nation as well. He was one of the founders and leaders of the National Reform Movement. Four of the best years of his life he gave wholly to its service. Through his whole life he was its devoted champion. In that work his peculiar abilities found congenial opportunity, and on that field his most signal victories were won. His voice has been heard in hundreds of pulpits and on hundreds of platforms, in addresses always judicious, tactful, informing, logical and convincing. His skillful pen has rendered, through all these years, an equal service. It is high and enduring honor to have sown so widely as it was his privilege to sow the seed of those imperishable truths which will yet cover this land with the blessed harvest of political righteousness and national salvation. Out of his writings there could be gathered a great body of political truths, clearly stated,

mutually supporting, sustained by the authority of the world's greatest masters in political science and by the unquestionable teachings of the Word of God. It is a great and lasting sorrow that he was not spared to give to the world some such work as a final contribution to the cause which he served so nobly and so long.

Two scenes in the course of this long and varied service deserve to be placed here on permanent record. In the early years of the National Reform Movement, while it was still occupied exclusively with the effort to secure the religious amendment of the national constitution, a veteran controversialist, the Rev. D. X. Junkin, D.D., of Newcastle, Pa., challenged some of the advocates of this cause to a public debate. The challenge was promptly accepted, and the Rev. Drs. J. R. W. Sloane and A. M. Milligan appeared in behalf of the proposed amendment, while Dr. Junkin and the Rev. Mr. Cowden, of the Christian Church, opposed it. Great interest was aroused, and the discussion continued through successive evenings. That victory, in the popular estimation, did not rest with our opponents was manifest when some of the lawyers of Newcastle, not satisfied with the arguments which had been presented in opposition, renewed the challenge. This time it was arranged that three speakers should appear on each side, and three of the ablest lawyers of Lawrence County undertook to uphold the secular theory of civil government, while Dr. McAllister came to the help of Drs. Sloane and Milligan. Dr. McAllister was fresh from his extended and careful investigation into the original charters, compacts of government, laws, judicial decisions and other Christian features of the American government. When the opponents had uncovered their position, which was that government has nothing to do with re-

ligion, he and his colleagues were able to show by a great mass of incontestable evidence that this godless view was not the theory of the American government, and that the proposal to place suitable religious acknowledgments in the national constitution is but a proposal to bring that instrument into harmony with the early history of the nation and with other great instruments of government, through which the will of the nation has been expressed from time to time. Equally convincing was the demonstration from Scripture and sound philosophy that a nation is in duty bound to be religious, and that these Christian features of our national life are not only an existing fact, but are just and necessary.

Drs. Milligan and Sloane were at that time in the full maturity of their splendid powers. The victory was so complete and decisive that the Christian people of that town—and to a great extent of the county—were won to the cause of national reform and have generally so continued since. The lawyers were amazed at Dr. McAllister's acquaintance with the underlying principles and the actual facts of American jurisprudence as embodied in the laws and court decisions of our past history and to-day, and freely acknowledged his superiority in the domain of legal learning.

The other occasion was when a form of Christian amendment had been introduced into the lower House of Congress by Representative Morse, of Massachusetts, and into the Senate by Senator Frye, of Maine, and a hearing was granted before the Judiciary Committee of the House. The occasion drew a large assembly, and many speeches had been made both for and against the measure before Dr. McAllister began his argument. His telling points and clear, incisive style stimulated the keenest interest. Ques-

tions designed to embarrass or silence him were freely asked, both by members of the committee and by the opposition. Patiently, clearly, effectively he answered these objections, still proceeding with his main argument. The committee should have adjourned at 12 o'clock noon, but time passed unnoticed until 2 o'clock. The committee afterward voted to print 5,000 copies of the stenographer's official report of the whole discussion, or five times as many as the usual number. These are samples of the service which for more than forty years he was constantly rendering to the cause of our national Christianity, and which have endeared him so widely to those who love Christ and our country.

In his personal character, Dr. McAllister was impulsive, confiding, unselfish, enthusiastic, capable of generous and steadfast friendship and utterly incapable of malicious or vindictive feeling. His activity was incessant. He was as prompt as he was energetic; always doing at once the thing which needed to be done, and if it was difficult or painful, doing it all the more promptly. All his writing and public speaking was done in the cause of truth as he understood the truth, and was at all times free from personalities. Although he was not at times without provocation, I do not recall that he ever engaged in any virulent or rancorous controversy, and it can be said of him, perhaps without reserve, that among all his writings he left

"No line which, dying, he would wish to blot."

His opponents often took pains to acknowledge the courtesy and candor of his discussions, as well as the breadth of his information and the vigor of his reasoning. He was a devout man, a man of prayer, although no mystic. Perhaps he did not attach sufficient importance to

special seasons of prayer and to concerted prayer, but none responded more cordially to any reasonable and judicious call to prayer. He was endowed with an unusual faculty of appropriate expression in prayer, and ministered greatly, in the exercise of this gift, to the spiritual benefit of his brethren.

Faultless? No. Did he ever make mistakes? Certainly he did. But he was so sincere, so candid, so free from guile, so devoted at heart to the noblest ends that "even his failings leaned to virtue's side." When shall we learn to love our brethren so, notwithstanding their errors, that no harsh or unkind word, spoken while they lived, shall be on record to contradict the eulogies we may pronounce upon them when they are dead.

I believe Dr. McAllister's death will be followed by a marked revival of interest in the cause of national reform, as well as in all other lines of the Church's work. "He being dead yet speaketh." His example, as we reflect upon it, will incite us all to increased activity. Many will feel that a man so able, so sincere and so manifestly led of the Spirit, was not probably mistaken in the great work of his life, and that the cause which he loved so dearly and for which he did so much must be a worthy cause. To some of us the way seems lonely since he has been called away, and our hands are weaker for the great sense of our loss and for lack of his sympathy and help. Shall we not pray, pray fervently, believingly, unceasingly, that He Whose the cause is will raise up others whose privilege it will be to rear the complete and stately edifice on the foundations which have been so broadly laid.

T. P. STEVENSON.

AMERICAN RIGHTS IN TURKEY.

—The following article is an editorial

that appeared in the July number of the *Missionary Herald*, of Boston, and is transferred to our columns as corroborative of what was stated in the Report of Foreign Mission Board, presented to the Synod of the Reformed Presbyterian Church in May, 1907. (See OLIVE TREES for June, page 129.)—

Advices from the American Board's representatives in Constantinople make it certain that the Turkish Government's concessions to American claims in that empire are of large importance, and involve great relief to our missionary work. The basis of our Government's request was the sweeping grant made to the French at the time of the Mitylene incident in November, 1901. By the terms of the imperial irade, as communicated by the Minister for Foreign Affairs, the terms of this French settlement are now extended to us and our institutions, colleges, schools, hospitals, orphanages, residences, etc., so that the list of these institutions filed at the Porte is officially recognized, and they are held as legally established.

Moreover, this irade grants a transfer of titles to the property of these institutions from individuals in whose name they have had to be held hitherto, to the society they represent, and which is the true owner of the property. Thus an end is put to the form of holding in trust under

which our property has been carried hitherto, for corporate ownership is unknown in Turkey except by imperial irade.

The recognition of our Government puts our whole institutional work beyond the interference of local officials. Much remains to be done in carrying out this important grant, and in availing ourselves of what it brings us. All our institutions are not yet upon the accepted list of the Porte, or their titles are not yet passed as correct. It will not be unprecedented if much now granted is realized slowly, possibly with difficulty; but we have a ground and standing that we lacked before, and the Turkish Government is now so fully committed as to give our embassy a strong position in meeting the oppressions of local officials. A long and difficult struggle on behalf of this question has at last won its victory. We wish to express hearty thanks to our State Department and to President Roosevelt for their helpful interest maintained toward this case. We are glad to recognize the great tact and success of our Ambassador, Mr. Leishman, especially in the latter steps of the negotiations; but we must let it be understood that the case is not finished, and that we rely upon these officers of our Government to continue their interest now as in the past, in order that we may realize the completion of that of which the present irade is the pledge.



We can afford to work in faith, for omnipotence is pledged to fulfill the promise. The great mountains become a plain before the Almighty arm. The poor bushman, the most degraded of all Adam's family, shall see His glory, and the dwellers in the wilderness shall bow before Him. The obstacles to the coming of the Kingdom are mighty, but come it will, for all that.

Then let us pray that come it may,
As come it will for a' that;
That man to man the world o'er
Shall brothers be for a' that.

—Extract from *David Livingstone's Diary*, June 19, 1853.

EDITORIAL NOTES.

SEMI-CENTENNIAL FUND.

At the meeting of the Reformed Presbyterian Synod in May, the Board of Foreign Missions was authorized to appeal to the Church for

Twenty-five Thousand Dollars,

to commemorate the completing of fifty years of foreign missionary work. Contributions amounting to a few hundred dollars have been forwarded to Treasurer Miller, 82 Beaver Street, New York, and probably, now that the summer is over, he will soon receive many more. It is desirable that all the congregations should take part in making up this fund, rather than that it should come from a few individuals. And we venture to suggest a scale of giving. There are about 3,200 families in the Church. Supposing only half of these to be the friends of foreign missions, a very low estimate, the whole amount can easily be raised without any one missing a dollar, and to his spiritual enrichment:

Families.	Amount per family.	Total.
100.....	\$100.....	\$10,000
100.....	50.....	5,000
100.....	25.....	2,500
100.....	15.....	1,500
100.....	10.....	1,000
500.....	6.....	3,000
250.....	5.....	1,250
150.....	3.....	450
100.....	2.....	200
100.....	1.....	100
		\$25,000

To which class do you belong? Consider well before you act, then remember your responsibility as stewards of the Lord's money, and the Semi-Centennial Fund will be in the Treasury before the end of this year.



Attention is called to the Synodical appropriations for missionary purposes during the current year, ending June 1, 1908:

Abroad:

Syrian Mission	\$17,500
Mission in China	6,000
	\$23,500

At Home:

Indian Mission	\$4,000
Domestic Mission	10,000
Jewish Mission	3,500
Southern Mission	4,000
Home Chinese Mission.....	1,000
	\$22,500

In view of the large increase in the working force of both Foreign Missions, it is important for friends of the work to contribute the full amount asked for. Twenty-three thousand five hundred dollars is only a trifle for the Reformed Presbyterian Church to give for the evangelization of a redeemed world.



At the regular meeting of the Foreign Board, held in New York, Tuesday, June 25, 1907, Miss Elma French, of Winchester, Kansas, was appointed missionary teacher to Syria, and expects to leave for that field, with Rev. and Mrs. Samuel Edgar, of La Junta, Colo., who is to be stationed at Latakia, and Dr. Peoples, of Philadelphia, Pa., who has been commissioned as medical missionary to Tarsus Mission, Asia Minor.



The Board of Foreign Missions recommends to study classes in the Reformed Presbyterian Church, as a text-book for this year, "The Uplift of China," by Dr. Arthur H. Smith. It is edited under the direction of the Young People's Missionary Movement, and its information in reference to China is down to date. The book is specially prepared for class use, "containing suggestive questions, references for advanced study, tables of statistics, bibliography, a colored map, several charts and illustrations." The price is 50 cents cloth, and 35 cents paper; seven and six cents additional when mailed.

The Presbyterian Mission circular offers the following helps:

- How to organize the class.....Free.
- Suggestions to leaders.....\$0.05
- Manual05
- Wall map of China; cloth, 28x34in. 1.25
- Outline map, China; paper, 28x32in. .15

It also offers the following Mission Reference Library at greatly reduced rates:

- Dawn on the Hills of T'Ang. By H. P. Beach \$0.50
- Princely Men in the Heavenly Kingdom. By H. P. Beach..... .50
- New Forces in Old China. By Arthur J. Brown.....1.50
- China's Only Hope. By Chang Chih-tung75

- Mission Problems and Mission Methods in South China. By J. Campbell Gibson1.50
 - The Real Chinese Question. By Chester Holcombe1.50
 - Chinese Characteristics. By Arthur H. Smith2.00
 - Village Life in China. By Arthur H. Smith2.00
 - A Typical Mission in China. By W. E. Soothill75
 - The Women of the Middle Kingdom. By R. L. McNabb..... .75
-
- \$11.75

These ten volumes are sold for five dollars (\$5) the set unbroken, purchaser to pay expressage.

All orders and remittances should be sent to T. H. P. Sailor, checks or money orders made payable to Dwight H. Day, Treasurer, 156 Fifth Avenue, New York.

For more complete instructions please write to our Educational Secretary, Rev. I. A. Blackwood, Evans, Colo.



There are many ways of testing the missionary spirit of a church, and within three months the Reformed Presbyterian Church has been tested in a very simple way and has been found wanting. At the Synod in May a meeting was held to commemorate the fiftieth anniversary of the foreign missions, at which three exceptionally instructive papers were read by representative ministers of the Church to an audience that filled the house. The Board was instructed to have them published in pamphlet form for free circulation, and the Secretary requested the elders present to send him, immediately on their return home, the number that would be needed to put a copy in each family. More recently the request was repeated to the pastors, through the medium of OLIVE TREES. And what is the

result? Only twenty-one congregations have complied with the request. It is not a very cheering indication of interest in foreign missions when men entrusted with the care of the churches will not take the trouble to put valuable missionary literature into the hands of the people, though it can be done at no personal expense. It is hoped that on reading this Note, pastors and elders who have not yet sent in orders for these addresses will hurry up, and thus show that they do feel some interest in the evangelization of the world.



The Fleming H. Revell Co., New York, Chicago, Toronto, has sent us three valuable new volumes from its missionary library:

- The Conquest of the Cross in China, by Jacob Speicher. Price \$1.50, net.**
A Typical Mission in China, by W. E. Soothill. Price \$1.50, net; and
Islam and Christianity in India and the Far East, by E. M. Wherry, M.A., D.D. Price \$1.25, net.

The first volume is written from the viewpoint of a missionary in South China, whose extensive observation and experience give him exceptional fitness for the discussion of such topics as "Characteristics of the Chinese People"; "The Foreign Missionary in China"; "Missionary Methods in China"; and "Problems of the Chinese Local Churches." Originally delivered in the form of lectures to students, it contains much that is of special value to candidates for the work of evangelism abroad. We do not hesitate to say that to those who are looking to the foreign field as the scene of their labors, the chapters on "The Foreign Missionary in China," in which he clearly indicates the essentials of a successful missionary career, as well as describes the political and social standing of the missionary, are

worth more than the price of the book. It also contains much that will not only interest, but instruct those who are lending their efforts to aid in the establishing of the gospel kingdom in the world. Take, for instance, what the author has to say about "The Use and Misuse of Missionary Money"; "Chinese Local Churches, Self-supporting and Self-sustaining"; and "Chinese Preachers: Their Call to the Ministry and Their Training." We shall reprint in *OLIVE TREES* some of the incidents he relates, to show the readiness with which the Chinese accept the gospel, and the obstacles that stand in the way of their open avowal of Christianity. In this way our readers will get a more accurate idea of the book than they would from any commendations of ours.

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