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# Olive Trees



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

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

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

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No. July, 1912 7

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# OLIVE TREES

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

No.

JULY, 1912.

7.

## QUESTIONS OF THE HOUR.

### DENOMINATIONAL SPECIALIZATION.

REV. F. M. FOSTER, PH.D., NEW YORK.

Should a Church have a work into which she should put her main strength? Should each of the 186 denominations have its specialty, prepared to do expert work?

The theory itself is attractive, and, on superficial examination, would appear plausible. What is more reasonable than special emphasis on doctrinal application of that which caused a denomination to come into being, to make the setting forth of that interpretation the great object? The fact that a denomination was providentially born might be construed as an indication that such denominational propaganda be pursued. Some would press this to the practical elimination of foreign missionary work.

**THE PROPOSITION IS GENERAL, AND CANNOT, IN APPLICATION, BE LIMITED TO ONE DENOMINATION.**

Others can claim justification for having one string on their fiddle, if you can. If one denomination can in righteousness apply the principle, all can. The sixteen denominations of Baptists could each make its particular "doxy" its great gospel. The twelve Presbyterian, the fifteen Methodist, the thirty-four Lutheran denominations would each plow its one furrow.

**IN NOT A FEW CASES ERROR WOULD BE EMPHASIZED AND PUSHED WITH WHATSO-**

### EVER VIRILITY THE DENOMINATION POSSESSED.

The Lutheran would push its heterodox view of the Lord's Supper. Suppose it did nothing else? The Baptist rejects "infant baptism," and insists on immersion. Suppose he did nothing else? Where denominations have come into existence through misinterpretation of the Word of God, the theory would intensify bondage, and concentrate effort in spreading error.

**IN APPLICATION THIS METHOD OF CHURCH WORK WOULD BE DISASTROUS TO SPIRITUAL LIFE.**

While a denomination is making its "doxy" its great propaganda, what jollification Satan would have sowing tares in fields uncultivated and partially, if not fully, abandoned, because all attention is put on one doctrine. Intensive farming on a spot of land may be good farming philosophy, provided you have not a large farm so willed to you that you cannot rent it or sell it. To forsake nine fields and cultivate one is certain to be bad for the nine. The crop of weeds, thorns and briars would presently become, on the uncultivated nine, grievously great. So, in whatsoever measure any portion or part of God's truth is left untaught, the errors and heresies and sins which such omitted truth is intended to cut down, will flourish as weeds in an uncultivated field. This explains the rooting of much of present-day error. The counsel of the

Holy Spirit is better: "For I have not shunned to declare unto you all the counsel of God."

**THE CHRISTIAN LIFE CANNOT DEVELOP SYMMETRICALLY IF SOME TENET IS THE MEAT AND DRINK OF A DENOMINATION.**

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Here is (a) Scriptural preparation—"all Scripture"; and (b) Divine direction as to application—not unto some, but "unto *all* good works." "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear."

A Church that attempts to live with but a part of the truth as its message will shrivel spiritually, and will probably become fanatical. Unless converts are not expected—which means extinction, the members of Christ's body must be fed with the whole truth, to produce and develop the symmetrical Christian life, beautifully and perfectly set forth in the life of Christ. This is contemplated and expected in the religion of our Lord. Otherwise the Church could not attract new members nor long hold the old ones. Nor would it deserve to, in a one-sided development or in a one-sided work. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

**FURTHERMORE, DEVELOPMENT WILL BE A STUNTED GROWTH UNLESS THERE BE ACTIVE, EARNEST, PRAYERFUL WORK FOR THE PROPAGATION OF, AND APPLICATION OF, EVERY PART AND PORTION OF THE TRUTH TO THE WORLD.**

Not only the Christian as an individual,

but the denomination needs the whole field of Christian activity in all its various parts, for "out of his belly shall flow"—not a river, but "rivers of living water." A Church must measure up to the full standard and pattern set forth in the Scriptures. This requires activity in every department of the work of the Church of God, a compassing of the whole field, the whole curriculum of doctrine, duty and service. Blessed and beloved as mission work is, and high as is the place it has in the hearts of God's people, it must not receive attention to the exclusion of the work at home, and, emphatically, work at home must not suggest less interest in missions. Contributions to missions must receive proportion, according to greatness of the work.

It requires close, critical self-examination and watchful care lest some parts of the Church's work receive a minimum of thought, prayerful consideration, and contributions. If somewhat back in missions, give the subject more attention. So on other lines. In other words, insist on the Church being a *Church*, "the pillar and ground of the truth," with full message of the gospel declared and applied—the Church working in all departments of truth and duty to her highest efficiency. Souls brought into such a Church are properly nourished; they "sow beside all waters"; and are filled with the Holy Spirit. They "are planted by the rivers of His grace."

No, a Church should not be even all missions. But be sure missions receive the proportion of your longing, your prayers, your money, plainly indicated in the Word of God. And do not be dislodged from your Scriptural plan by somebody, over-grown in some department and under-developed in others. In fine, your pastor will be a better guide than a specialist.

## NEWS OF THE CHURCHES.

### ABROAD.

#### FIELD REPORTS.

**Syria.**—As year after year we report the work of the Mission, there is found continued reason for praise and thanksgiving to our Covenant God, Who, in the midst of pestilence and disease, alarms of war, hatred and superstitious terrors, has kept His laborers in health, peace and almost uninterrupted opportunities in the work of extending His Kingdom among the people of this land.

During the year since our last report was sent in the missionaries in general have enjoyed a good degree of health. In the recent epidemic which prevailed all the autumn, very few of the missionaries, workers or pupils, escaped the miseries of dengue fever; but all made good recoveries, and the disease left no serious results. Cholera, too, claimed its victims throughout the country; but in God's providence this district was comparatively free from its ravages.

Throughout the whole year there has been great political unrest in every part of the empire, and especially since the outbreak of the war with Italy, alarms and rumors of expected uprisings have been frequent, men's hearts failing them for fear, no man trusting his neighbor; yet, by the good hand of our God upon us, His workers have been kept in peace, and the work has been carried on without hindrance.

In October the Mission welcomed back to the field Miss Wylie, our veteran missionary, who came to us in renewed health and energy, to begin her new work for the women of Latakia.

For all these and other blessings our

hearts are stirred to gratitude and praise for all the goodness our God has shown to us, and our hearts' sympathies go out to our brethren in China, knowing as we do what it costs them to be even temporarily compelled to leave their work and especially to forsake the people so lately brought to Christ, and who have looked to them for guidance and help in learning the way of life.

In our summary of the work in Latakia for the year, Dr. Stewart reports as follows: Last April Latakia was favored with a meeting of Synod's commission, at which Rev. A. J. McFarland and Rev. R. E. Willson were present with their families. A general meeting of the missionaries was held and subjects of joint interest were discussed. Rev. McFarland and Rev. Willson preached several sermons, and Mr. Willson spent one Sabbath in the village of Gunaimia.

Our Sabbath services and midweek prayer meetings have been well attended; indeed, there has been a marked increase in attendance of persons outside the membership, so that often there is difficulty in seating all present.

Communion were held during the year as follows: At Tartos, May 14; Latakia, June 11; Bahamra, August 27; Gunaimia, September 10; Inkzik, September 17, and Latakia again, January 21. The number of communicants reported last year was 269. The total increase has been 24, and the decrease 18, including four deaths, one in Latakia and three in Gunaimia. The present enrollment is therefore 275. Baptisms during the year, 19. There was one special collection of \$45 taken up recently for the Mountain schools.



The student of theology, Khaleel Awad, has pursued his studies diligently and successfully during the year. He has already given two very satisfactory trial sermons, and by the summer will be ready for licensure. A second student, who has not yet been taken under the care of the commission, joined in the study of Church History after January 1, 1912.

#### **SCHOOL WORK IN LATAKIA.**

Dr. Stewart reports the enrollment of pupils in the boys' school for the year as 43 boarders and about 60 day pupils. There will be one graduate this year, a member of the Church at Suadia, who is well advanced in English as well as Arabic. There is one Moslem boarder and one day pupil of the same faith. A third is expected to come next year as a boarder. Thus our sphere of influence is slowly, but surely, enlarging.

The girls' school, under the care of Miss Edgar, assisted by Miss Crockett, has had an enrollment of 38 boarders and 40 day pupils. There is one Moslem girl among the boarders and five Moslem girls attending day school. Of Fellahin, Armenian and Greek Church pupils, the proportions are almost equal. The number of boarders is lower than in past years principally for two reasons: First, a greater effort to reduce the number of pupils entirely dependent on the support of the Mission; second, our refusal to take pupils from places where there are day schools until they have made a certain degree of progress under the village teacher. Three of our day pupils will finish the usual course of study this summer.

As heretofore, it has been the constant endeavor to train pupils in the truths of the gospel, and impress upon them the personal acceptance of these truths, and the need of their practical application in their lives.

Miss Crockett has again this year

taught some of the English classes and given some assistance in the sewing class. She has also taught the missionaries' Bible class on Sabbath mornings. She has diligently pursued the study of Arabic and is beginning to have some freedom in the use of this difficult language.

Miss Edgar was given the privilege of representing the Mission at the Conference of Educational Missionary Workers, held in Beirut early in May, 1911. This conference was most helpful, showing what the work in other missions throughout the country is accomplishing; impressing the fact that the great aim of all the Protestant educational missionary work throughout Syria is no less the moral and spiritual than mental enlightenment and training of the young people of this land, and deepening the conviction that to hold our place with others in this work and to keep abreast of the progress of the country, we must have more thoroughly trained native teachers in our schools.

At the close of the school year all the female teachers in the employ of the Mission were invited to a teachers' normal class, held during two weeks. All seemed interested, and we hope were helped thereby. All the missionaries then in Latakia gave their help in various ways. An evidence of the interest awakened by this is that the teachers are asking if we will not have another this year that will include all the workers, similar to that of two years ago. Such a conference is now under consideration by the missionaries.

Miss Wylie reports that the work among the women was begun soon after her arrival on October 23, 1911. The first week was spent in receiving friends, who came to welcome her, and the making of a few calls.

Monday afternoons, as is the custom with the missionary ladies, Miss Wylie receives visitors. Four afternoons in the

week are spent in visiting the people. Since November 1. visits have been made to 279 houses, and the Scriptures read to 423 persons. These visits are first for the purpose of reading the Word to those in the home, visits of condolence, and visits to the sick. At such times there are often opportunities of reading and engaging in prayer. There are also social visits, in which an effort is made to direct the conversation to something useful, such as the duties of mothers, news of the day, the labors of good women in Christian lands. Every effort is made to loosen bigotry and superstition and dispel prejudice.

A friend, engaged in the same work, writing to her of the importance of it, says: "I am sure you carry sweet ministrations among the people," and such has been the aim.

Miss Wylie has found a very cordial entrance among the women in beginning this new work, and there is every prospect that it will be a means of bringing much blessing to many.

Miss Wylie also resumed the work of superintending the Sabbath school at the beginning of January, 1912. This work had been under Miss Edgar's care during Miss Wylie's absence. There has been an average attendance of 150 pupils and 13 teachers. The collections amount to \$22.25 for the year.

The Native Women's Mission Circle meets every Wednesday. There is an average attendance of 12 women, several of whom are of the Greek Church, and one Moslem woman is an occasional attendant. A Bible lesson is taught by the hospital Bible woman, Miss Clalia Fattall. Sewing, for sale, is done by the women. This circle employs a Bible woman in Bahamra, who reports to them each month. She is paid 3 Turkish dollars per month. The collections and proceeds of the work

for the past year amounted to about \$30.40.

#### MEDICAL AND HOSPITAL DEPARTMENT.

Dr. Ralph reports as follows:

The medical work of the Mission has been carried on continuously during the year, with the exception of a break of about six weeks during the summer, which was spent in the village of Gunaimia. Even during this time a part of each day was given to medical work.

We have abundant reason for thankfulness, in that we have been able thus to continue the work without interruption. It has been conducted much as in previous years; and there is little of unusual interest to record except that during the months of October and November an epidemic of dengue prevailed to such an extent as to more than double the ordinary amount of our work. The number of visits during those two months aggregated a total of 550.

The total number of visits for the year was 1,800. Free clinics have been held regularly three times a week, at which the attendance has varied from 25 to 75. A fair average would, no doubt, be about 45. In addition to this, we have ordinarily, on off-days, from 10 to 15 office patients.

The pharmacy has been kept open and fairly well supplied with drugs, in order that those who wished could have their prescriptions filled by us. This has been in charge of Mr. Fattall, our pharmacist, who has filled 6,600 prescriptions. The very poor have received their medicines gratis; for the others a nominal price was charged. Miss Elsey has assisted in the clinics when not otherwise engaged, and has in this given much valuable aid.

The hospital has been kept open, as usual, nine months of the year; we have treated during this time 100 patients. Two deaths have occurred in the hospital during the year.

Among our patients we have had representatives of all the different classes of people found here. About one-third of them have been from the various Christian sects, and the remaining two-thirds were Moslems and Nussairyeh. Miss Elsey has had responsible charge of the nursing, in addition to continuing the study of the language and other work that has fallen to her lot. We have had the same persons in our employ as heretofore. One lady helper, who attends to the daily religious instructions and has general oversight of the culinary department, one assistant student nurse, and one cook. Our pharmacist also gives what remains of his time, when not employed in his regular work, to assisting in dressings, operations, etc.

The number of patients during the first three months after the summer vacation was up to our capacity to accommodate. Since then we have not been so much crowded, but have had an average number the greater part of the time. Friendly relations have been maintained with the native physicians, who have willingly given any assistance required. Our thanks are due to the L. M. S. of Bear Run Congregation for a box of clothing for the hospital, received in the fall; and also to the friends at New Alexandria, for six quilts sent with Miss Wylie; also to all those friends and societies which have so faithfully supported the work financially.

The same attention as heretofore has been given to the reading of the Scriptures and religious instruction, both in the clinics and in the hospital, always in faith that it may carry a message of peace to those who hear it.

Cash for medical visits, \$158. Cash for medicines, \$127.25. Cash from hospital patients, \$80.

#### THE ITINERATE WORK.

On the work outside Latakia, Rev. S.

Edgar reports:

The past year has been one of promise and encouragement in our work among the Fellahin. Four schools have been opened during the year: two of these in old centers which have been long closed to school work. These are Bahamra and Eldainey, where we have now two good teachers and good attendance, an index, we trust, of greater things to be in the years to come. True, the year's work has not been without its hindrances. One school was closed because of the indifference or unwillingness of the people to fulfill their promises, and two others through complaints of disaffected persons to the government. Some of the teachers have been cited to appear before the governor; but where the people of the village are agreed in favor of the schools, there has been no interference. In all, we have now 12 schools outside of Latakia, with an attendance of about 300 children. These are all, with one exception, schools for boys. The Fellahin have not yet waked up to the need of education for girls. (Indeed their laws prohibit it.) The one exception is the girls' school in Gunaimia; but here, as is well known, the people are Armenians. In all of these schools the teachers conduct Sabbath school, and so the children have a living example set before them of the day of rest given by the Lord for worship and service. It is a matter of great interest to us all to see the Fellahin requesting teachers. We have had as many as six requests this winter, which had to be laid on the table, because we did not have the right kind of men to place in these villages. We would not like to say that all these requests for schools indicate that the Fellahin are ready to accept the gospel or are craving for it, or that they want to give up their heathen ways, but we do know it gives an opportunity of



planting the Word of God, as it is made the center of all teaching. Many parts of it are committed to memory, as well as the Psalms and Catechisms. This sowing is surely a great privilege and the real work of the Church. To get hold of the rising generation is, in the minds of all experienced workers, far more hopeful than trying to proselytize the old. Another hopeful sign for work among this people is that they do not seem to have the fear of the government that they formerly had.

It is already before the Board that Tar-toos was closed, and we are planning a trip in the near future to see the field again, according to your request, and inquire as to the possibilities of re-opening in the fall. We also expect to administer the Lord's Supper to the brethren at that time.

In doing the outside work this year I would report having traveled about one thousand miles; preached in all about twenty-three sermons in Arabic and seven in English; assisted Dr. Stewart in three communions; preached a few times in Mersina last summer while we were in Guzne, and took part in conducting the weekly Sabbath services there.

Between touring trips, the study of Arabic has been continued under the missionaries' teacher. We have tried to preach in Latakia when here, and thus give Dr. Stewart an occasional rest from the pulpit work.

We desire to acknowledge the kindness and interest of the Bible Lands Mission Aid Society in continuing to contribute to our work. We received this year a gift of £5 for the work in Suadia through their secretary, Rev. Gentle-Cackett, who has also sent gifts of helpful books to several of the missionaries.

The plans for the new church building in Latakia are being prepared, and we hope will soon be ready to be forwarded

to the Board for its approval.

MAGGIE B. EDGAR.

Approved and adopted by the Mission, March 18, 1912.

**STATISTICS.**

Communicants .....	275
Including	
Net increase .....	6
Baptisms .....	19
Evangelists .....	1
Teachers, male .....	18
Teachers, female .....	7
Bible Reader .....	1
Pharmacist .....	1
School servants .....	8
Day pupils, male .....	413
Boarders, male .....	43
Boarders, female .....	38
Day pupils, female .....	88
Boarding schools .....	2
Day schools .....	16
Organized Sabbath schools.....	3

In addition to these, the village teachers try to gather the children every Sabbath.

Native contributions, \$111.60; this includes special collection of \$45. Sabbath school collection \$22.25.

**HOSPITAL AND MEDICAL STATISTICS.**

Visits for the year.....	1800
Hospital patients .....	100
Prescriptions. ....	6600
Deaths in hospital .....	2
Cash from medical visits.....	\$158.00
Cash from medicines.....	127.25
Cash from hospital patients.....	80.00

**REPORT OF BOYS' SCHOOL, MERSINA.**

**Asia Minor.**—The number of pupils in the boys' school is 36—27 boarders and 9 day pupils. These boys represent many different homes and religions. Sixteen are Protestants, 13 Greek, 2 Jacobite, 3 Fellah, 1 Moslem, and 1 Armenian Catholic.

We have been trying for some years to raise the tuition. We feel we have only

partly succeeded, but each year the paying pupils are more and the free ones fewer. I do not mean that any pay as much as they should, or as much as we hope they will pay in the near future. The tuition this year amounts to 5830 piasters (about \$250). This is not as much as last year, but the pupils are fewer. It took much insisting to persuade the parents that they could pay even this, and it took many a dun to get the money after they had promised to pay it.

As I said, the pupils are fewer than usual this year. This is not because there were not applicants, but because we were so scarce of helpers. We are sure that when workers are few the results are better if the pupils are few. We must come in personal contact with a pupil if we would do him good. There has been a better spirit among the boys this year than last year, and we believe it is largely due to a prayer meeting which they held every evening just before the time for the regular evening prayers and the study hour. The boy who organized this prayer meeting is a Fellah boy, who has been in the boarding school for four years.

One boy who came to us this year has committed the Shorter Catechism and repeated it without a mistake. Seven others are working hard to finish before school closes. Seven have finished Brown's Catechism and begun the study of the Shorter Catechism. Five of these boys were not in school until this year.

The children have taken up a number of collections for the Chinese famine sufferers. The money they gave was given from what their parents sent them for spending, and some had only a few cents. Some did without bread, that the price of it might be given to those who were hungry.

We are glad the Board has granted our request and is calling for a man for the

boys' school. We hope the right one will hear and answer the call. It is certainly a very needy place, and we hope it will be filled.

ELMA FRENCH.

#### EVANGELISTIC WORK.

Since the opening up of the work after the summer months, I have tried to take the morning service on Sabbath in Mersina every second Sabbath. I have been able to carry this out with two or three exceptions. The other Sabbaths I have spent in Tarsus and Adana alternately. On these days the evangelist from the place which I was visiting would come to Mersina and conduct the service here. In this way it has been possible to keep up the regular preaching services in the three stations. These duties, together with the effort to continue in some measure a regular study of the language, has kept the time occupied. During the summer months there was a Bible class and English preaching each Sabbath in Guzne, and Rev. S. Edgar preached frequently in Mersina.

The attendance on the services for the year has been below the average. Especially is this true of the afternoon service on Sabbath and the midweek meeting for prayer, and we are not able yet to record any great spiritual awakening, for which we have been earnestly praying, and which we so sorely need.

A feature of the work which we hope may by the blessing of God result in renewed interest is a weekly prayer meeting for the women, which meets in the homes of our own people or elsewhere, as they receive the invitations. There have been so far five meetings with an attendance of between fifteen and twenty. This work is in charge of our Bible woman and under the oversight of Mrs. Willson. In the fall and early winter some work was done in visiting among the Fellahin, and



reading the Bible to them. This work was done by one of the girl teachers, accompanied by Mrs. Willson and a native woman, who is well acquainted with the town and the people. Now that spring has come, we hope that this work, too, may be resumed.

The Bible woman continues her regular work of reading and teaching as the opportunity presents itself. She has at present fifteen regular pupils among the women.

The sacrament of the Lord's Supper was observed in Mersina on December 10, 1911. Dr. S. H. Kennedy, of Alexandria, had charge of these services, and we wish in this connection to express our gratitude to Dr. Kennedy and our indebtedness to him for leaving his work and helping us out on this occasion. Five names were added to the roll, four on profession of faith and one by certificate from Antioch. Two members who had been for some time under suspension were restored to their privileges.

We have been unable to conduct Communion in the other stations, and have thought best to postpone them now until the early fall.

The work in Tarsus has some encouraging features. The attendance on the public services has been good. The attendance at Sabbath morning service often exceeds 100, and these including representatives from nearly all the different sects. There is also an evident inquiring attitude among many who attend. This is doubtless due largely to the earnest efforts of the evangelist, who is "instant in season and out of season."

The reading room continues to be a dispenser of blessing, and is regarded by the evangelist as one of the most important features of the work. He is always ready with some incident to relate, illustrating its value. The sale of books has

exceeded that of any previous year. The apparent willingness to buy religious books is an interesting feature, and also that those who buy come from many different parts of the country.

In the school the same number of teachers has been employed as formerly, viz., one lady and two men. As in the past years, a good proportion of the pupils has been Fellahin. Out of the 63 girls enrolled for the year, 24 were Fellah; and of the 43 boys, 23 were Fellahin. I should perhaps point out that these numbers represent the total enrollment for the year, and as the attendance is always more or less irregular, the average daily attendance would fall far below these figures. Some of the pupils have been worthy of commendation in the committing of Scripture verses. The Sabbath school also meets just after the morning service on Sabbath. A class each for the boys and girls with a total attendance of 20 to 24.

About the first of the year a new school was opened in one of the Fellahin villages near Tarsus by one of our members who lives in the village. The school was started on the request of the village authorities, and so we trust it will be allowed to continue for a time uninterrupted. On account of lack of room, only boys were received, and the enrollment to the present time has been 21. They are anxious that provision also be made for the girls. We sincerely trust that this is but the beginning of opportunities for many such schools among the villages of the Fellahin. However, whenever the possibility of such enlargement of work presents itself, the great problem is: Where shall we procure teachers? The Lord is able to provide. And we are reminded of our duty to seek from Him the help, even as He instructed His disciples, "The harvest indeed is plenteous, but the laborers are few. Pray ye, therefore, the

Lord of the harvest that He send forth laborers into His harvest."

In Adana, Mallim Hanna Besna continues to labor as evangelist and Bible reader. The work there during the winter has not been as satisfactory as we could have wished. There has been some dissatisfaction manifested against the evangelist, owing to jealousy on the part of some of the brethren. So that, instead of working with him for the progress of the Kingdom, they have antagonized his work, and in some measure offset the good he was doing. The last word from the evangelist tells us that now the attendance at the meetings is increasing, and he has a greater opportunity to meet with the people in their homes. These things, and the evidence of a better spirit among the brethren, encourage us to hope that the condition of the work will improve under the blessing of the Holy Spirit.

The Bible reading work in Karadash has again been in charge of Mallim Hanna Melki, and the school taught by his son Shemoon. The enrollment of pupils for the year is 16—Greek Orthodox 11, Armenian 3, Fellahin 2. They report a better attendance at the Sabbath meeting at present than earlier in the year. Some visits have been made to neighboring villages, and the usual house visits in Karadash.

In closing this report, I would add only a word or two about the general outlook of the work. The past year has been one of unusual unrest. The war, while not directly affecting this region, has had the effect of maintaining a certain uneasiness of mind and unsettled condition among the people which was not particularly conducive to meditation on spiritual things.

We cannot report any improvement in the conditions which deprive the Missions of the help of the educated Christian young men as teachers and preachers.

The missions of all denominations are experiencing the same difficulty. The more we study the situation, the more we are impressed with the need, on the part of missionaries, and the Church at home, of more prevailing intercessory prayer to the Lord of the harvest to send forth laborers into His harvest. In His hand are all the necessary resources, both as to laborers and means for the great work before the Church. And this petition does not mean merely the sending out of missionaries from the home lands, but the raising up and equipping of a force of native helpers from the native converts, active and zealous for the spread of the pure gospel among their own people. When will the Christian Church awaken to a realization of the importance of prayer in this divine plan for the evangelization of the world?

It is a blessed privilege to be permitted to scatter the seed. It is an unspeakable satisfaction to know that from believing hearts all over the world are prayers ascending to the throne for the blessing of God on that word spoken for the Master. It is an unbounded joy to be able to rest in the promise of assured success, that "he that goeth forth (even though it be with tears) bearing the precious seed, shall doubtless return again with joy, bringing his sheaves with him."

R. E. WILLSON.

#### STATISTICAL REPORT.

Native communicants:

Total roll at beginning of year. 90

Added during the year—

By profession of faith..... 4

By certificate ..... 1— 5

—

Total roll for the year.... 95

Removals during the year—

By death ..... 1

By certificate ..... 1— 2

—

Roll end of year, March 31, '12.. 93



Suspended during the year . . . . .	2
Number in regular standing . . . . .	91
(The death recorded was of a suspended member.)	
Evangelists . . . . .	2
Bible readers :	
Male . . . . .	1
Female . . . . .	2— 3
Preaching places . . . . .	3
Schools :	
Boys' boarding and day school . . . . .	1
Girls' boarding and day school . . . . .	1
Boys' day school . . . . .	1
Mixed day schools . . . . .	2— 5
Native teachers . . . . .	11
Total number of pupils enrolled during the year . . . . .	232

R. E. WILLSON.

**REPORT OF GIRLS' SCHOOL, MERSINA.**

We teachers think that we are kept pretty busy, and a great lot of work does seem to be going on, but when I come to write a report, very little of special note presents itself as being worth recording.

Education becomes more fashionable as time goes on, but the class of people who patronize our schools do not value it highly enough to be willing to pay any great amount toward securing even a very common education for the daughters of their household.

Where there happens to be a boy and a girl in a family, and there is means to educate but one, the boy has the preference.

The sum of £54 T. (about \$237.60) has been received for tuition, and £3 T. (about \$13.20) for books.

Fifty-three pupils have been enrolled—32 boarders and 21 day pupils. Of these, 22 are Protestants, 7 being members of the Church; 2 are Mohammedans and the others from the Greeks and Jacobites.

The readings prepared by the Inter-

national Bible Reading Association are used in the morning exercises, and each grade has a special Bible lesson in the different recitation rooms. The primary children of course, have Bible stories.

The girls in the advanced class recite, with but few mistakes, 11 chapters from the Bible, aggregating 216 verses. They also know 413 verses of Psalms in meter. However, these were not all committed this year. The older girls study by themselves and recite on Sabbaths.

The intermediate children have committed 114 Bible verses.

The primary children have committed 72 verses of Psalms this year, and are about completing the 13th chapter of First Corinthians.

One evening I read to them from the January number of OLIVE TREES the appeal for prayer for China. They decided at once that they would not only pray, but fast as well. The fast consisted in doing without breakfast for a month, the value of which was added to what they had saved last year in the same way.

After a part of last year's savings had been sent off to China for the famine sufferers, they continued their fast until the close of the school, thus gaining another Turkish lira (\$1.40). One of the teachers collected about £2½ T., which, with last vacation's church collections (amounting to £1 T.), and some contributions from the boys' school and others, brings up Mersina's offering to about \$40. I think everything was done heartily.

The girls are not as serious and thoughtful as one could wish, still in incidental ways we sometimes hear of some testimony bearing. Some, whose parents cannot read, entertain them by reading from the Bible. Others read and tell stories to their Fellahin neighbors.

We have had no cases of severe illness, which is a matter of great thankfulness.

We are pleased to have with us again one of our teachers who spent last year in the United States learning dressmaking. She teaches in the morning and sews, and teaches sewing to some of the girls in the afternoons. One of the neatest sewers is a little Moslem girl. It is for such girls that we hope that this department will be an attraction.

When the government inspector of schools visited ours, he was interested in the sewing department, as he considered it a most practical one. He invited the ladies of the Mission to visit the Moslem girls' schools, and as he did so, apologized to the gentlemen because he could not extend the invitation to them as well, but expressed the hope that conditions would ere long be such that they could have freedom to visit the schools for Moslem girls also.

We visited their schools, and were quite pleased to find so many girls under instruction. They have about 200 enrolled, we were told. The recitations were in Turkish, but we could understand from their ready replies, especially in geography, and from their written exercises, which were in Arabic characters, that they are having quite good training. We could not help wishing that they might be taught the way of salvation through Jesus Christ. However, their chances for learning the message are greater than if they had never learned to read. Our visit was returned in two installments. The teachers of the higher schools brought a number of their girls at one time, and the teachers of the lower classes brought about twenty-five of their children at another time.

Recess period came while the teachers were paying their respects to the missionary ladies in their homes, so our girls proved themselves fine entertainers, showing their guests such a good time that

when our teachers and girls went to see the schools, their children begged them to teach them some of the games that they had played together here. This they tried to do.

We are glad the inspector gave us the opportunity of becoming acquainted with people it would have been difficult to meet in any other way. Although most of them are Turkish speaking, there are enough who know Arabic for us to always find an interpreter.

The inspector takes a great interest in the education of girls. His daughters were pupils of Miss Metheny in Alexandria. His home is now in Broussa, and one of his girls is in the American Mission school there and the other one in the American College for Girls in Constantinople. They correspond in English with Miss Metheny, and she corrects their letters and returns them. This we learned from their father. He knows English himself and showed us a letter in English written to him by one of his daughters.

Last week we received a communication asking whether we could supply a teacher for a Kindergarten school which the Moslems are establishing in Adana, and in case we could not, to direct them to some one else. We are sorry we could not help them out beyond giving them the address of a missionary in Tripoli, who has sometimes trained Mohammedan girls for their own schools (that is, Moslem schools). We sincerely hope that a suitable person may be found.

May this new interest in the education of Moslem girls be a means toward bringing the light of the gospel to many who are sitting in darkness and the shadow of death.

Will you not pray that Protestant Missions may have an important share in this work?

EVADNA M. STERRETT.



**MEDICAL DEPARTMENT.**

The medical department would respectfully present its report for the year ending March 30, 1912:

Clinics in Mersina .....	541
Clinics in Tarsus .....	308
Visits in Mersina .....	230
Visits in Tarsus, etc.....	25
Visits in office.....	114
Bed patients in schools.....	10
Hospital cases .....	3
—	
Total.....	1231

During the past year clinics have been held three times a week in Mersina, and since about the first of December, there has been a weekly clinic in Tarsus, except for about three weeks at the New Year, when owing to heavy rains and floods, the railroad was forced to suspend traffic till the "washouts" could be repaired. For the same reasons the horse road was impassable.

In Tarsus the evangelist talks with the male patients on religious subjects, while the Bible woman talks with the female patients.

Frequently patients come to me who should receive hospital treatment, but as yet there are no accommodations for such. At present I am altering and repairing some rooms which I hope to have for a hospital. When that is finished the work will be badly in need of a trained nurse. As I have said in other reports—hospital patients are the most encouraging both from the standpoint of the spiritual and of the physical. Here in Mersina there is only the one hospital (Municipal), but it is the usual Turkish hospital. To quote an opinion which has been expressed to me more than once, "If a strong healthy man would go in there he would be carried out a few days later to his burial." So there is a need for a good hospital here. In Tarsus I do not think that they

have even a government hospital.

In Adana and Tarsus during the winter, there have been several slight outbreaks of cholera. It remains to be seen if the spring and summer will cause it to increase.

The health of the Mersina missionaries has, on the whole, been good. No serious illness has come to the circle. We would not forget to mention, however, our fellow laborer from Cyprus, Mrs. J. D. Edgar. She made us a little visit in Guzne, and it was while there that she was taken sick again. To think of taking her all the way from Guzne to America in her condition seemed like more than the physical could stand, but there was the promise of "grace sufficient" and of the "strength to be made perfect in weakness." What was impossible with man was shown to be possible with God. We are all glad to know that there is an improvement in her condition. We ask, "What is the meaning of these strange Providences, here and in China?"

Last year we could record an addition to our force of a new member, Samuel Bruce Willson; so this year we can again record an addition, David Metheny Peoples. May these new members grow up to fill the breaches in the forces of the Lord of Hosts as they are arrayed against the mighty forces of evil. The need is great and urgent.

The record for the year has been written and is on high; but it will take eternity to tell its results.

In closing, I would again present the present need of a trained nurse.

JOHN PEOPLES.

**Cyprus.**—The beginning of April each year brings with it the duty and privilege of an "annual report," which may be regarded as a burden or an opportunity to make known to the Church in the home land the claims of her work in the Island

of Cyprus. A review of the past year, therefore, may be both interesting and instructive.

With your permission, we purchased the garden opposite us, which consists of some five acres of ground surrounded with a high wall, well supplied with water, abundant fruit and shade trees, a windmill, a bungalow of six rooms, and another building of some seven or eight rooms, in addition to stables and other outhouses. This property, with water right, cost us £625.

We secured the services of a government architect, Mr. J. C. Gaffero, who drew up the plans and specifications for a school building from a sketch submitted to him by the Mission. The building was to be a two-story one, 90 feet long by 60 feet wide, and to be built of stone. The contract was signed on May 11, 1911, according to which the building was to be completed by December 25, and the finished structure to cost £1,200. The services of the architect and inspector cost us about £75, while the necessary fittings and furnishings amounted to nearly £200 more, making a total cost of about £2,100, or \$10,500.

From the Peponiades estate we had £1,400, and from special contributions and tuition, about £250 extra, making a total of £1,650, and leaving a debt of £450 on garden, building, etc. This amount we expect to be able to pay from the tuition in the course of three or four years. At the same time, it would be a great relief if this debt can be lifted sooner through the kindness of interested friends.

According to contract, the new building was completed on December 25, and formally opened with appropriate exercises on January 6. A good-sized and representative audience was present, and the occasion was quite a brilliant and successful one from every viewpoint. The Eng-

lish officials of Larnaca were present, and appropriate addresses were made by the Commissioner and Judge, as well as by leading representatives of the Greek and Turkish communities. The building appeared to be regarded on all hands as the finest structure in Larnaca, and one of which the Mission could be justly proud.

The past year has witnessed a steady growth in the school, both in numbers and efficiency. This growth will appear more striking by the following comparison:

	Mch.31.'11.	Mch.31,'12
Number of pupils.....	60	90
Tuition collected .....	£129	£165
(American money ...)	\$650	\$825)
Sale of Books.....	£43	£91
(American money ...)	\$215	\$455)
Number of boarders.....	10	23

This growth, too, has taken place notwithstanding the most bitter and determined opposition on the part of the Greek bishop of Larnaca, who not only made bitter attacks against us, but also opened a commercial school to compete with ours, and went to the heavy expense of bringing French and English professors. He attempted also to secure the dwelling house of the Commissioner, just across the road from us, in order to install his school there, which the Commissioner forestalled by purchasing the house himself. The bishop's school, too, has proved a comparative failure, and all his fulminations have fallen harmlessly to the ground.

Athletics have a necessary place in a healthy school life, and are a necessary factor in maintaining discipline. An annual "Field Day" serves to spur on the laziest and keep the more active ones out of mischief. In the athletic sphere, Mr. Stewart has been actively engaged nearly every day after lessons are over, and has shown an unflagging interest in the de-

velopment of the physical side of the student life.

The breakdown in health of Mrs. J. D. Edgar, necessitating Mr. Edgar's return to America, brought dismay into the circle, but the fortunate arrival of Dr. McCarroll, just in the "nick of time," has enabled us to get through the year very successfully. Though this unexpected change of plan prevented the practice of medicine in Nicosia, yet he has not been altogether idle, even in that line here, for there is seldom a day in which he is not visited professionally.

Messrs. Edgar and Stewart both visited the schools in Beirut last spring, in order to study the methods of teaching in the Syrian Protestant College and elsewhere, so as to raise our school to the highest degree of efficiency.

It may be worthy of note also that we have boys from some six different towns outside of Cyprus, and from nine or ten different villages in Cyprus. The three missionaries are actively employed in the same, and yet different ways; one with teaching and preaching, another with teaching and practicing medicine, and the third with teaching and athletics, so all are busy, and while we have not been privileged to see definite conversions, yet we believe that our labor is not in vain in the Lord.

The work in Nicosia has been carried on in the absence of the Doctor, by Licentiate Dimitriadis who has not been idle. During the winter he prosecuted a vigorous and successful campaign against some houses of ill-fame opposite our church in Nicosia, which gained for him the hearty commendation of Judge Holmes. The following extracts from his last monthly report are samples of what he has been doing throughout the year:

"During the month I had the opportunity to visit 33 houses and 70 shops. I

spoke the Word of God to 202 Greeks, 149 Mohammedans, and 80 Armenians. At the sermons in the church I had 104 hearers." (Report for March, 1912.)

Two communions were held: One in Nicosia, the other in Larnaca.

In prospect of the speedy appointment of a teacher for the school in Larnaca, we hope that within a few weeks the Medical Department will come to its own again.

Now that we have a building for the boys' school, we hope to start a girls' school in a small way, if a suitable teacher can be secured.

Mr. Edgar writes encouragingly of the prospects for the starting of an industrial work in Cyprus. It certainly would prove a boon and blessing to many. Yet we must not forget that it is "not by might nor by power" that His Kingdom is to be established, but "by My Spirit," and amid all the "world ferment" of the present time, it behooves us to be constantly mindful of the foregoing truth.

By order of the Cyprus Mission,

W. McCARROLL.

#### STATISTICS.

Missionaries, 3—1 ordained minister, 1 doctor of medicine, 1 teacher.

Native workers, 9—1 licensed Greek preacher 1 Turkish interpreter, 5 teachers, 2 caretakers.

Native communicants, 27—Roll unchanged from last year.

Communions held, 2—1 in Nicosia, 1 in Larnaca.

Schools, 1.

Pupils, 90 (23 boarders)—38 Greeks, 27 Turks, 16 Armenians, 9 other nationalities.

Tuition collected, £165.1.0.

Sale of school books, £90.15.0.

Sale of Scriptures, £6.17.7.

Number of Bibles sold, 87; Testaments, 52; total 139 copies.



**CHINA.****DR. A. I. ROBB'S REPORT.**

It is difficult to speak of one's personal labors in the presence of the mighty works of the God of Providence in this great land, of which we are, at present, wondering spectators. Our own feeble doings seem unworthy of mention. Yet, in the belief that, under the blessing of God, the labors of His messengers have been the inciting cause of all effort toward true reform, we can state what has been attempted in the year that is gone.

During the year I had charge of the training school, and the country chapels.

**TRAINING SCHOOL.**

There were 25 weeks of school during the year. The work was, in the main, the study of the Bible itself, with Church History, Homiletics and Evidences of Christianity. The students took an active part in the church work, attending prayer meeting faithfully, and taking part, teaching in the Sabbath school and preaching when called upon to do so. The spring term opened February 14 and closed June 23. There were five pupils in attendance, although one was taken ill about May 1 and was irregular from that time on.

During the summer the students were either located in chapels assisting the workers, or itinerating. They furnished me with full reports of each day's doings for each month.

I was absent at the coast from June 26 until September 6.

The fall term began September 13. Mr. Chan Chi Tung's illness terminated fatally September 11. He had suffered much of persecution and disappointment for the name of Jesus, and his bodily sufferings were such that the end was as a glad release.

Another pupil's head got so full of political ideas that religion was for the

time crowded out, so that there were but three students during this term. School closed at the last of October, and an itinerary was planned to spend considerable time at each of the country chapels holding meetings, before the close of the year. The outbreak of the revolution and consequent lawlessness stopped our work and sent the students and preachers home to protect their families, and do such work as they can under trying conditions.

**CHAPELS.**

There are now five preaching chapels connected with our work. One in Tak Hing City was opened in the fall, and one at Che Tsai was completed in the summer. Two evangelists were employed all year, and a third during the fall. One who last year misused his position somewhat, was employed as a language teacher and proved equal to the very best.

I visited the chapel at Che Tsai early in November, holding several meetings with opportunities unexcelled in my experience. Twenty persons communed, six applicants for membership were examined for the first time and four children of the Church were baptized.

I have not visited the other stations, owing to the disorder, and can only say that the evangelist at Tung On reports inquirers, as does the one at Ma Hui. No one has been stationed at Sha Pong this year, but an evangelist has visited there about once a month. One member there was murdered and another died, and but two are left. The building costs us only five cents a year taxes, and what is necessary for upkeep on a twenty-year contract and we hope that the future will again open the door which seems now so nearly closed.

I have preached twenty-three times during the year, more than half of the services being with non-Christian audiences. I conducted two funerals and performed

the marriage ceremony once.

Since we left Tak Hing with our families on November 22, I have spent 52 days either at Tak Hing or on the road going and coming. Most of the time some other member of the Mission has been with me. No public work has been attempted, owing to the fears of the people but the presence of the foreigner is a help to the Christians, and we find ourselves a gauge for the outside community as well. They are less afraid when we are there. We close the year with our work at a standstill, and our working force reduced, yet with a profound conviction that the tremendous changes of the present are as another John the Baptist, preparing the way for the coming of the Lord to the long sleeping, but surely awakening land of Sinim.

A. I. ROBB.

#### CHAPELS.

**Tak Hing City.**—Opened on a business street in October, 1911; services twice a week by students.

**Tung On.**—In charge of Chung Yung Taai; fair work only. Daily services.

**Ma Hui.**—In charge of Tse Sz Man; good work; many inquiries. Daily services.

**Sha Pong.**—Mr. Tse visits this place. Poor outlook. Services once a month.

**Che Tsai.**—Finished in July. Chung On Taai in charge; good outlook. Weekly Sabbath service and evening worship of Christian village.

#### TRAINING SCHOOL.

Spring term began February 14 and ended June 23. Five students. Studies, Old Testament, New Testament, Homiletics, Evidences, Weekly Essays, Arithmetic.

Fall term began September 13 and ended October 27. Three students. Same studies as during spring term, with addition of Church History. A. I. ROBB.

#### J. K. ROBB'S REPORT.

My work during the past year has been, generally speaking, much the same as in former years. The congregation at Tak Hing has been under my care. The Sabbath services have been conducted for the most part by myself, timely assistance being given at times by the other ministerial members of the Mission's working force and also by native helpers. Two communions were held during the year—one in May and the other in October. An election of officers held during the October communion resulted in the choice of Lei Liu Cheung and Tse Sz Man to the office of Ruling Elder; and Chung Ying T'aai, Yeung Yuk Shaan, Ch'ue Man Wai, and Luk Oi Chan to the Diaconate. These persons were at a later date inducted into office. There has been during the year an increase at Tak Hing of 17 by profession and baptism, one by letter and two by profession, who were baptized as infants, making a total of 20. There has been a decrease of 6, all by death. The net increase for the year is therefore 14, and the total membership at Tak Hing 159. Seven infants were baptized during the year. At Do Sing the increase for the year is 5 and the decrease 1 by death, thus making a total membership at both stations of 163.

Owing to the disturbed condition of the country, and acting on the advice of the U. S. Consul at Canton, the foreign workers all left Tak Hing on November 22 and came to Cheung Chau, where we have been until the present time. Since leaving Tak Hing, in company with other workers, I have made four trips to the station, remaining but a few hours at one time, and at other times from five days to two weeks. Owing to the lawless state of the country, our winter communion, usually held about the beginning of the New Year, was not observed this year,

which may perhaps serve to explain how the increase reported at this time comes to be less than for some years.

While progress has been made and much taken place that gives us reason to look forward with hope, we still feel that not all has been accomplished that we had hoped for. In addition to the interruption caused by the revolution in China, there have been other hindrances to our work. Some of our people, like those of whom our Lord spake, are seeking the loaves and fishes, apparently more intent on obtaining all possible benefit for themselves by their confession of His name than they are to serve and honor Him. The grace of Christian giving, while showing marked development in individual cases, is not making that progress in the mass of our members that we would like to see. Very imperfect conception of Christian life and duty is often manifest. The love of some is apparently waxing cold. Your workers feel themselves responsible in some measure for this lack of progress in spiritual growth. The methods employed by us have not always been the best. The Chinese conception of Christianity is very largely the result of their observations of Christianity as lived by those who teach it. So the defects that we see in our Christians may be, in part at least, the reflection of similar defects in ourselves.

On the other hand, the political disturbances of the last three months have served to bring to light at times a faith that is really triumphant, and a devotion to principle that is truly heroic. Some at least of our people have learned that a Christian cannot afford to compromise with evil, and in the face of personal danger have steadfastly refused to "have fellowship with the unfruitful works of darkness." Such fidelity cannot pass unnoticed, and the power of the gospel so

manifested cannot fail to make itself felt in the lives of those who have been eye-witnesses of it.

At present we cannot tell when we will be able to resume our work. We hope that it may be soon. In the meantime we feel that God is working, and that when we go back to our stations new doors will be opened before us and new opportunities awaiting us, and that greater success will reward our efforts.

During the year I have acted as Mission treasurer, the duties of which office I have discharged to the best of my ability. The report of the auditing committee is herewith submitted.

J. K. ROBB.



TAK HING CHAU, CHINA,

January 27, 1912.

We have this day examined the books, receipts, check books and cash account of the Reformed Presbyterian Mission. Rev. J. K. Robb, Treasurer, from December 31, 1910, to January 1, 1912, and find them to be correct.

A. I. ROBB,

D. R. TAGGART,

Auditing Committee.



#### REPORT OF GIRLS' SCHOOLS.

The girls' boarding school began its year's work February 18, 1911, and the first term closed June 19, for the summer vacation. We re-opened Sept. 11, closing abruptly November 9, on account of the disturbed condition of the country.

The total enrollment of the school for the year was 47, of whom 40 were regular attendants throughout the first term, and 37 the second. Since the school was built for 25 pupils, it became necessary to enlarge our borders, and a temporary mat shed was erected in the rear for a wood shed, thus increasing both room space, and the attic was pressed into service for bed-



rooms for the older pupils. One of these attic rooms turned out to be in truth an "upper room," for it was there that a few of the girls met for special prayer every evening after the regular worship in the study room below. They kept this prayer circle up voluntarily, and I believe that great blessing resulted not only to these pupil teachers themselves, but also to the whole school.

Three of the pupils united with the Church during the year.

The D. R. T. girls did good faithful work during the months they were permitted to remain in school, and it was with great regret that they were called upon to discontinue their studies, for they are ambitious girls; then, too, many of them knew the dangers to which they would be exposed with the country in such a state of chaos and unrestraint. Yet it would have been more dangerous to have kept them together in school. Well it was that we closed when we did, as just two weeks later we foreigners were compelled to leave.

Two of our Do Sing girls—Foon Yung and Yung Tsing have since come to a C. M. S. girls' school in Hongkong to escape the danger that threatened them in Do Sing, of being kidnapped by evil men. Another of our older unmarried girls, Oi Kei, is in constant danger at her home in Che Tsai, together with other of our pupils in that home. They have had to flee to bushes and caves in the mountains to sleep in safety at night. Little can we realize what our Christians are enduring in these troublous times. Truly, it is a time of severe testing for all.

A new feature in the girls' work this year was the opening of a day school up in the city February 26, 1911. The time seemed ripe for this branching out, and yet difficulties lay in our way because the teacher who was promised us from the

True Light Seminary in Canton disappointed us at the last moment, and we were told by some of the Chinese that no pupil would attend since the Canton teacher did not materialize. The building having been rented and cleaned, and everything in readiness for opening, we decided to go ahead and use one of our pupil teachers for the present. Much to our joy, 20 girls reported the first day, 15 of these remaining regular pupils until November 15, when we were compelled to close the school. The work accomplished among these girls, all of whom come from influential heathen homes, leaves no doubt in our mind that the venture paid, times over. Chi Tsing, the young teacher, did very nice work, being assisted later by a man teacher whom we secured, but to our sorrow, Chi Tsing was not to be our helper long, for in May she was called to service above, and while it seemed that she could not be spared from her sphere here, we are assured that He doeth all things well, and know that the influence of her beautiful Christian life lives on, not only in the lives of these day school girls, whom it was her privilege to be the first to point to the way of life, but also in her school-mates in the boarding school and many others besides. The dear little baby girl Chi Tsing left is growing up in the day school lovingly cared for by Chi Tsing's foster mother, Oi Chau, who is well known to the friends at home.

Oi Lei, one of our boarding school pupil teachers, took Chi Tsing's place in the Bible work certain hours each day, at the same time continuing her own studies. Later it became necessary to change our man teacher. Through all these changes the school survived, and these heathen girls have been unconsciously absorbing the truth. The school has also made a good evangelistic center, women as well as children attending the regular public

meeting held Wednesdays and Sabbaths, usually between 30 to 50 being present.

The faculty of the boarding school was increased last September, when Mrs. Doig, known as To Sz Naai, took charge of the advanced domestic science, including sewing, mending, darning, crocheting, etc. She got along beautifully with the girls, in spite of the barrier of the language, and was a great help. Mrs. J. K. Robb also served in the capacity of chaperone during a period of Lei Sin Shaang's teaching each day. Miss Huston had charge of the Sabbath afternoon memory verses. It is a cause of rejoicing to both Miss Huston and myself that she is on her second year of language study and will soon be ready for active work. Another cause of rejoicing is the appointment of Miss Adams to the field. We trust that the work will be speedily opened up, and we ready for the still greater opportunities which New China holds for us in the uplift of womanhood.

Compelled as we are to be separated from our work in these days, surely the Lord of the harvest is calling us to be "remembrancers" in a special way, and I cannot refrain from making an urgent appeal to the friends at home to join in interceding.

First—That our girls may all be kept in safety and greatly strengthened in faith because of these trying experiences.

Second—That efficient native women helpers may be raised up for the work, and that our efforts to train our own girls along these lines may be blessed.

Third—That the seed of the gospel, sown in the hearts of these little ones, may be nurtured by the Spirit to the bearing of much precious fruit for His glory.

JENNIE DEAN.

#### THE WOMAN'S SCHOOL.

The report of the woman's school will

have to be written from memory, and will be "thus above or below," "kom sheung ha," as the Chinese express that which approximates rather than attains to exactness.

The school during the spring term was full to overflowing, and applicants had to be turned away. In this, two points were demonstrated: First, that the women were willing to come; and, second, that Chinese men were willing to trust their women with the foreigner. The demonstration of these two points also indirectly demonstrates a third, namely, that the people of that region are beginning to appreciate some advantages from the education of married women. This latter was also shown to some extent in the fact that some of the women were willing to pay in part for their rice without the usual appeal for help. This last condition was not so universal as to be conclusive. In fact, only a few of them could pay even a little toward their support, which had to be eked out by doing work while attending school. This is probably a very good thing, as they are mostly working people, but it taxes to the utmost the resources of the school (and some outside) to find work enough to maintain even a semblance of being necessary or profitable work. Frequently we have to "create offices" for those we deem especially worthy. Two pupils at different times, one an old grandmother, the other a girl in her teens who is totally blind, were sent from Do Sing by my sister, who paid for their rice for two weeks. This was to introduce them to us and us to them. At the end of two weeks they could either return to their homes or make new arrangements with the school. The grandmother decided to stay and furnish her own rice. The blind girl was taken free until the end of that term, a matter of a few weeks. She returned to enter at the beginning of the

fall term with the arrangement that her mother would pay \$1 per month for her rice, which was surprising to us, as her mother is a widow and lame in one arm, and has to work for all she gets. The grandmother became an applicant for baptism and gave promise of becoming a good worker, for, although seventy-four years old, she had a bright mind and considerable influence among her people. We have heard since coming away from our stations that she has passed away.

Until the close of last spring term it seemed wiser to allow the school to fill up as an object lesson to the Chinese. At the close of that term, when the announcement of the opening of the fall term was made, it was also announced that on the reopening of the school each one must bring enough money for at least a part of her rice. Most of them think that if they earn enough during the summer to feed themselves and any children who may be dependent on them, and get enough clothing to last them through the following school year, they are doing well, and it would seem so. But when we come to making regulations, there are some other things to take into consideration. A few of them have a little land which yields more or less and some have some share in the family inheritance, and little as this may be, it helps. There is one woman who has been in the school for a few terms, whose husband is a gambler and spendthrift and is rarely at home. This man keeps track of the calendar, and returns in time to get his share of the crops. With this he makes off, leaving his wife with two children to take care of. We have considered her one whom we might help some, and yet we have to watch that she does not become too willing to be carried. It is easy to make parasites of them, but parasites do not make good Christian workers. When school opened in the fall,

some came with a little money to help pay for their rice, which was encouraging. The term opened at the usual time, on the Monday following the communion. Some came without money, presuming on their former privileges, and were not admitted. They were urged to make a greater effort, and return later. Only fifteen were received. All these made satisfactory arrangements for their rice. This does not mean that the Church was entirely relieved of their sustenance, but that they either had a little money or were regularly employed in some remunerative work. While the school was only half full, it was on a better basis than ever before, when, in November, conditions became such that it was necessary to disband the school. Some women who had come at the opening of the term, hoping to be received, were now at home trying to get a little ahead so as to come in later.

Chue Hon Shang and Fong Keet Yung, the latter a blind girl, were the regularly employed instructors. A number of the pupils gave daily assistance, according to their ability. At the beginning of the autumn term two other blind girls, graduates of Dr. Mary Niles' school, were employed—one for the Bible work in the hospital, the other to go to Do Sing to do Bible work and assist in teaching in the day school. These both made their home in the woman's school for a time, and gave assistance in teaching or house-to-house visiting, as they had opportunity. Seven of the pupils were either partially or totally blind. Five were in the school at the same time. The blind teachers gave promise of making good house-to-house visitors. They had to return to Canton, as the disturbances advanced, and as we could not forecast the future, did not promise to employ them again. This was in order that, if work opened up for them elsewhere ear-



lier than in our Mission, they would be free to accept an engagement. However, we hope to have work for two of them if they are not otherwise engaged when our work opens up.

On account of illness, I was laid aside for several weeks in the spring. During this time the work was looked after by Mrs. Wright, Dr. Scott, Miss Huston and others. Later, Mrs. Doig, Mrs. Kempf and Mrs. Taggart became responsible for certain hours of the day, to remain in the room taught by the man teacher, as it is not considered proper for a man to teach women unless a foreign woman chaperones. During most of the year Mrs. Wright had the advanced pupils for an hour twice a week for Old Testament study. She and Dr. Scott also gave assistance at times in chaperoning.

The woman's department in the Sabbath school was particularly interesting this year. Its classes were held in the school building, with the exception of one class, which was held in the hospital. There were five classes. Those who have been Christians for some time and can read fairly well in the Bible were taught by Mrs. Wright. Those who own Bibles, but cannot find the place without help, were in a class taught by the writer. As soon as one from this class could find and keep the place and read a little, she was promoted to Mrs. Wright's class. This was a great incentive, and already some promotions had occurred before the school closed. Those who had no Bible of their own, and those who were new, were in a third class taught by Lei Lau Yung, a former teacher in the school. Previous to this time, it was very hard to get the women to buy Bibles. They were quite willing to wait until some one took pity on them and gave them one. After this class arrangement, each day we called for a show of Bibles. Those who had no

Bibles to show were classed with those who had none, and with those who were new. This soon cured the habit of neglecting to bring Bibles. It also was an effectual spur to any who had been careless about providing one. A New Testament costs less than three cents, so there is usually no possible excuse for one who believes to be without a Testament. The class of those who wish to prepare to enter the Church were taught by Dr. Scott. The fifth class was composed of children who came with mothers and who did not come regularly enough to be in the regular classes for children. These were taught by the blind teachers.

A large number of women were housed during communion times, especially during the autumn communion. I can give no figures for the spring communion, but remember there were over forty housed at the fall communion. Some were there for meals who could go home to sleep. The largest number fed at one meal was 80. This lasted only one day and was near the end of the week. It was caused by a sudden exodus of women from a village four miles away. A death had occurred under circumstances that give rise to superstitious fear, and always drive the women from the neighborhood for a time. One of the women of the village had been a pupil in the school for a time, so they flocked to the school, not so much to hear the doctrine as to have a safe place to stay. It was providential that it was communion time, as it gave them a good opportunity to hear. Most of the younger women from that place have now slept in the school, and their people will see that no harm has come to them, so perhaps some may be led to come again.

No doubt there are many lessons for us to learn during our enforced vacation. Perhaps when we return we may find that the work has not been at a standstill, al-

though the Christians say there are not large opportunities for presenting the gospel, as people have been so disturbed by fear of robbers. The woman who was left in charge of the woman's building had some opportunities in nearby villages. She sometimes rode the Mission pony. One day a friendly man told her that there were some unfriendly people around, and that she had better hasten her departure. She took his advice and mounted her pony. At that instant a bad man struck her pony, sending him off at a rapid gait, and as she herself described it, he went so fast that her back hair came loose and scattered, "but thank the heavenly Father, I got home safe." We are thankful she escaped so easily, but she had to give up going to that village for the time. Perhaps later she may be able to resume.

It is hoped that before time for the next annual report I shall have been transferred back to the medical department, and that the woman's school shall have been taken over by one of the regular teaching staff under whose supervision it will make better progress than the present unworthy incumbent has been able to secure.

China needs much intercession, and as this is the only department of work left open to most of us, no doubt one of the lessons we need to learn is the importance of prayer for the work. We are anxious to get back to the field as soon as the Master indicates that His time has come. Meantime we desire your prayers that

His will may be done not only in China and in the Chinese Christians, but in ourselves, that the Spirit may do His perfect work in our lives that we may "be thoroughly furnished unto all good works."

KATE W. MCBURNEY.

**COLPORTEUR WORK.**

The colporteur work has been much hindered by the misconduct of one employed in selling books, and by another giving up the work. Both these men have done some good work in the past. The one whose misconduct led to his giving up the work, has since gone to his reward. He left us declaring his faith and reliance in Christ, and was sure that His mercy never fails any who trust in Him.

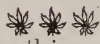
A new plan was being tried when the revolutionary trouble broke out. It was to furnish books to all Church members who desired to sell during their leisure times, and it gave promise of being good, as some were taking it up. An encouraging feature was the number of New Testaments sold, showing a desire to know more of the Word than is given in the portion.

The account was as follows:

Portions sold .....	1800
New Testaments .....	138
Tracts .....	4000
Bibles .....	18
Portions given away.....	200

J. M. WRIGHT.

(These reports concluded in August No.)



A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that—they practically demonstrate the great theorem of the Livableness of Life.—*Robert Louis Stevenson.*



A Christian ought to wear the kind of face that would be worth going two blocks to see.—*D. L. Moody.*

### EDITORIAL NOTES.

WANTED—AN ORDAINED MINISTER, PHYSICIAN, AND FEMALE TEACHER FOR SUADIA, AND AN ORDAINED MINISTER FOR GUNAIMIA, SYRIA. ALSO A MALE TEACHER, COLLEGE GRADUATE, FOR THE BOYS' SCHOOL IN MERSINA, ASIA MINOR, AND A TRAINED NURSE FOR THE HOSPITAL AT MERSINA, ASIA MINOR. THESE ARE ALL DESIRABLE POSITIONS AND SHOULD BE FILLED WITHOUT ANY UNNECESSARY DELAY. WRITE TO R. M. SOMMERVILLE, CORRESPONDING SECRETARY, 325 WEST 56TH STREET, NEW YORK, FOR APPLICATION BLANKS.



At a meeting of the Foreign Board in Philadelphia, Pa., June 25, 1912, Mr. Esmond Smith, of Winchester, Kans., was appointed as missionary teacher to Cyprus to fill the vacancy created in the Boys' School by the retirement of Rev. J. D. Edgar. At the same meeting Miss Ella Margaret Stewart, of New Concord, O., was appointed to the mission in China.



The Board of Foreign Missions looks to the pastors of the church to keep the claims of the foreign missions before their congregations. Full information as to the present conditions and needs of the work will be found in the Report of the Board and the Field Reports published in OLIVE TREES for June and July, 1912.



Since June acknowledgments, OLIVE TREES has received for Chinese famine relief fund from—

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The Board of Foreign Missions recommends to societies and congregations for mission study classes:

“The Why and How of Foreign Missions,” by Rev. Arthur J. Brown; or

“The Uplift of China,” by Rev. Arthur J. Smith, D.D.

These books can be obtained through The Student Volunteer Movement 27 East 125th Street, New York, for 50 cents in cloth, and 35 cents in paper.



What a multitude of threads make up a fringe; and yet how beautiful and costly when completed! And here is found a beauty of the real Christian life. There are not a few who may be willing upon rare and notable occasions to do and suffer some great things for Christ, but the ten thousand little things of life are entirely beneath their notice, as they also suppose them to be beneath the notice of the Lord.

—P. S. Henson.



No life is a failure which is lived for God, and all lives are failures which are lived for any other end.—F. W. Faber.



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