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WHAT
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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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OLIVE TREES

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

No.

AUGUST, 1912.

8.

QUESTIONS OF THE HOUR.

HOW CAN WE REACH THE HIGHEST STANDARD OF SPIRITUAL POWER AS A TRUE MISSIONARY CHURCH ?*

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

On a miniature old tree in Bronx Park Zoological Gardens were owls sitting, looking wise; some with eyes shut tight; some with a mere slit; one, somewhat startled, had his great eyes wide open, trying desperately to see what was disturbing his noonday repose. The heathen world sits in its old rotten tree; part with eyes held tight; part with eyes admitting a little light; and part staring in wide-open astonishment at the beauties and glories of the gospel day.

When Sumter was fired upon, President Lincoln issued a call for seventy-five thousand men. As the war cloud loomed up in wild billows of blackened fury, the call was issued for one hundred and fifty thousand. Then it was increased to three hundred thousand; and this number was greatly increased ere the rebellion was put down. Thousands upon thousands fell; and the line of wounded, after fifty years, is still going by. But we rejoice in a country delivered from the

curse of slavery. It cost three billions of money and a million lives; but it paid.

In the great cause of missions, the call for missionaries a hundred years ago was for a few men to enter treaty ports and begin a work almost hopeless because so stupendous. Presently, as the battle line was reaching out, the call came for more missionaries. Through the decades the call for more missionaries became more and more urgent, until now, the boards of the churches do not "call," but "appeal" for more missionaries for the vast heathen, waiting world! A cry comes from nearly every quarter of the world. It is waxing louder and louder! It is coming from peoples in bondage to sin; in the chains of superstition; peoples in despair! Will we rise to the emergency?

A number of years ago a man in my congregation died. His wife was a member of another denomination. While his body lay in the casket, during the day, his wife had paper-hangers continue their work. The heathen are in the casket and *we* are continuing to hang paper.

There are some things in mission work not so encouraging. The number of ordained foreign missionaries from churches in America is eighteen less than a year ago. The number of native ordained ministers working in fields cultivated by the American churches is sixty less than a year ago; and for both European and American churches a hundred and fifty-

*Spoken at the Conference of Foreign Missions during Synod of Reformed Presbyterian Church, Morning Sun, June, 1912.

one less. The number of stations and out-stations is eight less than a year ago. The number of adherents in fields worked by the American churches is 6,410 less than the year before; and for both European and American churches, 85,971 less. This is a great falling off in adherents. The number of scholars fell off last year 84,990. This is a great falling off in mission scholars. Contributions increased over the year before by \$381,334—which is \$18,000 less than the average yearly increase in missionary contributions from 1900 to 1905. The average yearly growth in missionary contributions from 1905 to 1910—a period reaching up to the time the Laymen's Missionary Movement began—was \$777,591, or \$396,266 a year more than the increase last year, when the Laymen's Movement was supposed to be at its height. British contributions fell back last year \$642,000.

The editor of a great denominational weekly (Methodist) said editorially, "Contributions hardly equaled the year before, when there was no Laymen's Movement."

As for myself, I am about ready for the conclusion that all schemes for raising money for missions, except the regular, sustained, prayerful contributions of the congregations of God's people, finally fail. Trying to "work up" contributions is like forced drafts, which burn out the boiler.

Instead of the evangelization of the world in this generation, one-third of which is now gone, the thorough student of missions is aware that the Church has about reached the limit of her present missionary ability. The missionary output is about as great as the Church, under present conditions, can make it. Observe, we say, present missionary ability! Shall we take measures to increase our missionary power? One man's business is \$100,000 a year. Another, with the same capital, does \$150,000. How can the Church

of God develop strength and power to do a greater missionary work?

IF THE CHURCH WOULD HAVE POWER TO DO A GREATER MISSIONARY WORK, THERE ARE SOME THINGS SHE MUST UNLOAD.

"Lay aside every weight." She is all but submerged in worldliness and in worldly methods. She is feasting in great banquets and dinners, and trying to make herself believe she is thereby advancing God's work. Last winter, in New York, officers and members of the great missionary boards of the United States and Canada and their guests held a banquet, \$3 a plate, at Delmonico's—one of the most exclusive, fashionable and richly appointed dining places on the Western Hemisphere—and on Tuesday evening of the week of prayer! A conservative estimate of the money spent on that one banquet would put a minister with the light of the gospel in the heart of Africa for a whole year! Moneys spent on missionary banquets during the last two years would probably pay the salary of fifty missionaries for a year!

Do not misunderstand. A banquet is not wholly out of place. But it is out of place at a funeral! It is out of place at the foot of the cross! As I see it, the banquet is not to be harnessed with the Holy Spirit in the desperate grapple with Satan for the deliverance of souls. It is not God's way.

The banquet method of awakening the mission spirit is one of the signs of spiritual decay. It is an evidence that the limit of missionary ability has been about reached—unless, unless the Church comes back to God's way—"fasting and prayer." Will we do it?

Will we go to God and ask for more power? What do we want more power for? We now have rollicking hilarity in church entertainments. We have shows of all kinds and descriptions—I suppose to

awaken the spirit of prayer, for such is the purpose of God's house. Semi-theatricals burst into our colleges a few years ago. They are now in our churches, with settings and scenery. Do we want more power that we may more nearly approximate the theater?

For administering spiritual opiates to a community, perhaps none exceed in deadly power the Church as a vendor of amusements. The Church is working under a misinterpretation of her commission. She is not a social organization. The home is. The Church is trying to do everything and she is ruining her spiritual work. We have pursued these things so long that it is ten times easier to get up a big entertainment than it is to get up a big prayer meeting. People fall in with the one, and come painfully near falling out with the other.

In our cities we are able to ride, five, ten, fifteen, twenty, and in some cases thirty miles in the cars to church. Do we wish more power, so that we can ride still further and stand it?

WHAT SHOULD WE DO ?

It all depends. If we want a Church with more power, pull out every church kitchen. If necessary, smash the dishes! Cut every rope and throw out every horse and ladder and all else in the Church gymnasium, and things used for church entertainments, as Christ cleansed the Temple. And, after fumigating the place, rededicate the Church to the service and worship of God! "My house shall be called the house of prayer." If we are not willing to so do, it is scarcely worth while to go to God asking for more mission power. Money changers are necessary; but the Church is not to be a money changer. Groceries are necessary, but the Church is not to go into the grocery business. Entertainments are necessary, but the Church is not to go into the entertain-

ment field. All these things she is doing, and we are crying out because we are losing spiritual power, which comes from a church being a church.

IF WE WOULD RISE TO HEIGHTS OF GREATER SPIRITUAL POWER IN MISSION WORK, WE MUST HAVE DEEPER CONVICTIONS.

We are too superficial. We do not have a sufficient realization of our own desperate need of Christ. We are too much taking our own salvation as a matter of course. We sometimes act as if we were privileged characters; that we were surely in the band wagon, swinging gaily along on the highways of salvation, with nothing to do but enjoy the scenery; so in with God that we can take liberties with His doctrine, ordinances and laws.

God will not use people of superficial convictions to do great works. They are not worthy, nor are they fitted. Higher spiritual power comes as you walk alone, in tears. For a higher degree of spiritual power, in the lifelong conflict for the emancipation of souls in heathen darkness, look for the man who has had his Gethsemane! Cromwell's army was inspired with courage and the Covenanters suffered unuttered sorrows because of deep convictions. They did not hold banquets, nor entertainments in the house of God! The weakness of the Church to-day is superficial experience with a sinful heart, superficial conviction of the necessity of Christ's blood, superficial conviction of the importance of divine truth! While these remain, it is hopeless to ask for more power with God. In a stand-pipe. reduction of pressure will be first observed at the top. Superficial experience, superficial belief, and superficial indifference to truth will be seen, not always in the volume, but in the character of the work done, that at the top, nearest God. Instead of being straightforward mission work, as our Lord preached the gospel, as

the Apostles preached the gospel—the work becomes more and more indirect. It is mixed with other things, in the expectation that a measure of gospel ingredient will reach the soul in darkness! As the home Church recedes to the level of the Sabbath paper, the Sabbath auto excursion, the theater, the dance, no family worship, ever smaller prayer meetings and smaller attendance at church, but with crowded houses at entertainments—and there is not a minister but who knows such prevail—foreign missionary work will more and more reflect these conditions in the exaltation of the humanitarian side, which at once, partially, and may finally, wholly defeat the saving of souls—just the thing Satan is aiming at! It is far easier to run humanitarian missions. The secretary of a great missionary board traveled through their mission fields in the Far East, and on his return he printed over his own name substantially this statement: "I found mission schools in which the missionary was afraid to mention the name of Christ, lest pupils would stay away." Not many missionary teachers are thus untrue to their trust, but the statement shows that spiritual conditions at home are, in measure, reflected on the mission field. With the Church of God receding from a higher to a less full confession of faith—which really means presumptuously withdrawing God's testimony against destructive principles and sinful conduct, we may not suppose that God will pour out upon that Church a larger measure of His Spirit. Unless covenants are renewed, the added power might be used for the more rapid disintegration of truth and the more speedy demolition of the walls and towers protecting the city of God! "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Supposing that we are willing to turn unto God with true hearts, what will increase our power with God on the mission field?

A CLEARER CONCEPTION OF THE NATURE AND PURPOSE OF THE WORK.

Do we certainly conceive of the real purpose of mission work? In its final analysis it is God sending His people to find those given to Christ in the election of grace. Some things we do not know; and some we do. We know that during a thousand years preceding the seventeenth century God did not have many, though some, elect in the heathen world. And we do know that He had many elect in the generations of heathen living in the nineteenth century. What has been the real meaning of mission work during the past century? It is this: God sending His Church into the boundaries of the heathen world to find these elect and tell them of God's love and mercy in Christ. If you wish the grandest, most helpful, most soul-stirring conception of mission work, see the missionary, as the messenger of Christ, bearing the message of the love of God to an elect soul! Such is a messenger triumphant, and he brings tidings of greatest joy to that soul. This is what mission work really means, and the great army of missionaries on the field practically declares that God has multitudes of elect in the heathen world in this generation, and the missionaries will be guided with divine and unerring hand to them. If sending such a messenger will not enthuse the Church, what will? If bearing such a message will not cause a missionary to do his best, what will? Such awakened enthusiasm in the home Church, in the missionary, is more power with God.

IF WE WOULD INCREASE OUR POWER FOR MORE EFFECTIVE MISSION WORK, WE MUST HAVE A CLEARER VIEW OF THE WORLD'S DESPERATE NEED.

There are writers, usually globe-trotters and sometimes superficial missionaries, who give glowing accounts of heathen nations, of their industry, civil order, and religious institutions. Some are so enraptured with their superficial examination that they counsel, "*Let the heathen alone!*" Others would introduce philanthropic institutions and education. They would solve the heathen problem by the wisdom of men.

Do you wish to have a clearer view of the world's desperate need of Christ? Read your Bible. Look at the king of Moab offering his son on the walls of the city! Look at the children of Israel—yes, Israel—causing their children to pass through the fire! Look at them entering the immoral relations and abominations of the worship of Baal! Look at them sacrificing their children unto devils! Look at the prophets of Baal, on Mt. Carmel, cutting themselves with knives and lancets, as they implore their gods! The first chapter of Romans shows absolutely the moral putrefaction, the utter moral degradation, the diabolical wickedness of heathenism! It is a mighty, seething cauldron, boiling over its abominations, and murderously doing each other to death! In some parts, the greater wickedness is more concealed; in others, it is the degradation of unutterable sinks of iniquity in the sunlight of God! "Their gods and goddesses are blood-thirsty and cruel monsters, guilty of adultery and incest, and some of the rites by which they are worshipped are so obscene that they can never be recorded." (Hornaby.) Of Hinduism the same author says, "If there is a religion in existence which is destitute of even one redeeming quality, Hinduism is the one. If there is one which is wholly 'earthly, sensual, devilish,' it is this. It is a religion of frauds, cruelties and horrors." (*Hornaby, Museum of*

Natural History, New York City.) The testimony of Mrs. Isabella Bird, a great traveler and critical observer, corroborates these statements.

Are the heathen satisfied? In the great Equitable Life building fire, one of the saddest scenes transpired. A watchman was cut off from escape. He thrust his hand through the heavy iron grating of the deposit vault window and held it there in mute appeal!! You know the cry that hand made!! It was a cry for help!! The heroic firemen knew! But the roaring furnace above and falling pieces of stone plunging down, made rescue impossible. Brethren, the whole heathen world is holding out its hands! With what eloquence the appeal comes to the Church of God!! Look at them as they engage in their devotions. See their greater frenzy as they rush madly from one god to another, that requires greater bodily torture! Listen, and you will hear their cries of despair, as with heart-breaking appeals they go over the precipice into eternity! Let no one say the heathen are satisfied! Every heathen system is a despairing cry for help!! If we would have greater power with God in efficient missionary service to reach those whose need is desperate, we must have ears to hear, and hearts to understand the appeal of a dying world! A man, accompanied by his dog, was hunting through some miry places on Long Island. Presently he missed his footing and began to sink. He struggled to get out, caught at twigs, fought desperately, but he was slowly going in deeper. He cried for help, and shouted with all his might, but no one heard. In the meantime his dog had disappeared and was away off yonder tearing down the road. Meeting two men, it bounded right into their stomachs. It tugged at their pants, trying to pull them down the road, barking vociferously. Those men thought the

dog was mad, and beat him off. Away went the dog again furiously, as if it knew precious time had been lost. He soon ran into two fishermen, and barking and pulling and running on a little and then returning to give another tug at their garments, those fishermen discerned there was something the matter, and they followed the dog as fast as their legs could carry them. When they reached the place the man was down to his mouth. The first men misinterpreted the actions of the dog and lost a grand opportunity to help a man in desperate need. The others, properly interpreting the dog's conduct, saved a life, for which they will always thank God. If we misinterpret the dying

appeal of the heathen world, we are missing our opportunity to aid men going down in despair. If we are able to discern, as did those fishermen, we will ever thank God!!

We are giving to the generation rising up, direction. What shall it be? Will we brood over that generation until it is inoculated with our half-hearted interest? Or shall we be so full of zeal, so bursting full of enthusiasm for the evangelization of the world, that the children, now climbing up on the arena of world-wide opportunity, will catch the same spirit, not only of devotion, but of invincible determination to reach the last possible man with the gospel of Christ!!



Opium has been a great curse to China. It has destroyed more of our people than war, pestilence or famine. Under a Republican form of government it is our earnest desire to thoroughly stamp out this evil, and to complete the work that has already been done in the opium reform. Since retiring from the office of Provisional President of the Republic I have given much thought to this question. While I realize that the most important thing is to stamp out the cultivation of opium in China, yet this is a very difficult task to do without at the same time prohibiting the sale and trade in the drug. With an opportunity to sell at high prices, the temptation to plant is very strong, and in such a large country, and under present conditions, it is almost impossible to stop it while permitting the sale of opium. We must make its sale and traffic illegal and we can then stop its cultivation. At present we are hindered in this because of a treaty with our country. Remembering with grateful appreciation what you have done for me, and for my country in the past, I appeal to you for further help to stop this sinful traffic now at the beginning of our new national life. We ask you in the name of Humanity, and in the name of Righteousness, to grant us the right to prohibit, within our own land, the sale of this fearful poison, both the foreign and the native drug. We believe with the sale made illegal, we can soon put an end to the cultivation. I make this appeal to you, the British people, on behalf of my fellow-countrymen.



The Emperor of Germany in a recent interview with a well-known pastor of Berlin said: "I often read the Bible. It is a pleasure to read it every night. A Bible lies on a table at my bedside. I cannot understand how so many people exist who do not attend to God's Word. It is the source from which I draw strength and light."



You will find as you look back upon your life that the moments that stand out are the moments when you have done things in the spirit of love.—*Henry Drummond.*

NEWS OF THE CHURCHES.

ABROAD.

FIELD REPORTS.

(Continued from page 167.)

BOYS' SCHOOL.

When writing out our reports for 1911 little did we think that our next year's report would be written and passed on by an annual mission meeting held on Cheung Chau Island, 250 miles from our fields of work.

It may be truly said, "We know not what a day may bring forth." But God knows, and though we cannot see what God's final purpose is in the present events in China, we may rest in the assurance that "our times are in His hands," and He orders all things well.

The schools, as well as the other departments of Mission work, have suffered on account of the revolution.

All during November the boys were so filled up with revolutionary news and ideas and the rumors about robber attacks on Tak Hing, that it was very difficult for them to keep their minds on their studies. On November 22 all the members of the Mission left Tak Hing for the coast. After seeing Mrs. Kempf and Mrs. Doig safely housed on Cheung Chau Island, I returned to Tak Hing with the other male members of the Mission. When we reached Tak Hing we found conditions so unsettled on account of the revolution, and there was so much lawlessness throughout the surrounding country, that I thought it best to close the boys' school. The boys were all ordered to return home as soon as possible, and on December 6 the school was closed, thus cutting two whole months out of the school year.

Three of the oldest boys who had been doing work as pupil-teachers in the school come down to Cheung Chau to help us in the study of the language. Two of them stayed with us about a month and then had to return home to Che Tsai to help defend their homes against the brigands.

During the year there were 202 days of school; 42 pupils were enrolled, their ages ranging from 9 to 29.

The subjects studied were the same as last year. The teaching was done by two native teachers and myself.

The three oldest pupils, in addition to their regular studies, spent from one to two hours a day teaching small classes of the lowest grade pupils under my personal supervision. These three boys will be able to take a little more responsibility in teaching next year. And by the end of the third year, they should be able to conduct a primary school, as well as, if not better than, the majority of the teachers who are doing such work in the government schools. Whether or not these boys will take up secular teaching as a life profession is another question. They are three earnest Christian young men, and our desire is that they would give themselves to the work of preaching and teaching the Word of Life to their own people. The claims of the gospel ministry and the privileges and opportunities which will be theirs as messengers of the gospel are often presented to them, but the final decision will have to be made by themselves. May they be given wisdom and direction from on high to choose the work for which in the sight of God they are best fitted.

I spent on an average three hours a day teaching in the school. Part of my time during the year was spent in trying to accomplish the purchase of a piece of property for the boys' school work. This has been my first experience along that line, and if those who negotiated the purchase of the property now in the hands of the Mission had like experiences, I do not wonder that their hair is prematurely turned gray. The negotiation for this piece of property has been on for fifteen months, and it has been nothing but a perplexing, irritating and exasperating piece of business.

But I am glad to say that only last week we received word that the deeds were stamped. I can hardly believe it, but I hope to go up to Tak Hing next week, and if the news is really true, we will gladly pay over the money and take possession and get the place ready for the boys.

JULIUS A. KEMPF.

REPORT OF REV. E. C. MITCHELL.

My work during the year, for several reasons, has been somewhat broken up. We were compelled to be absent from Do Sing from June 19 to September 20, on account of the hot weather. Our surroundings were such that we could not stay there during the hot weather and keep our health. We had to leave again November 13 on account of the disturbed conditions among the people, which made it unwise for us to remain longer. Since November 15 I have been able to return only for a brief visit at two different times.

During the time we were in Do Sing two preaching services were held each Sabbath, also Sabbath school each Sabbath morning. An evening meeting was held every evening in the week for the men for Bible study. These meetings were well attended during the first part of

the year, but for the two months we were there in the fall the attendance at our meetings was very small. The minds of the people seemed to be so taken up with revolution and other things that they could not come to our services.

Two communions were held during the year. The first was May 16. Four men were received into the Church upon profession of their faith. The second communion was held October 1, and one woman was received into the Church. We had a good audience of outsiders, who gave very good attention to all our services. Dr. A. I. Robb and Rev. J. K. Robb gave me assistance at each of the communions, which was very much appreciated.

During one week in October we held special services in the chapel every day. That week was a heathen festival week in Do Sing, and crowds of people came in from the surrounding towns and villages. A large number of the people came to our place every day to see us, and they, for the most part, listened very well when we talked to them of Jesus Christ and His gospel.

Last fall Mr. Lei and I made weekly trips of one day with Dr. Jean McBurney when she went to dispense medicines at Fung Chuen, a town 12 miles up the river from Do Sing. We had good opportunities there, and were just getting the work well started when we had to quit on account of the troubles that made it necessary for us to go to Hongkong.

During the year I also spent a good deal of time in trying to buy land, for which I have no results to report. A piece of land was bargained for, but on account of the opposition of the people and the district magistrate, the deal has not been carried through.

One of the five members received during the year, Chue A Sun, was shot last

November on the charge that he and his family belonged to the Triad society. He had seemed to us to be sincere in his profession when he was received into the Church, and we have no means of knowing certainly whether he was a member of this society or not, but the Lord knew his heart, and that is all that is necessary.

The eagerness of the children to learn to read pressed Mrs. Mitchell into service. She taught them three afternoons in the week and also had 21 enrolled in the Bible class that met twice a week. In the fall she opened a school for the girls. The classes were held in the dispensary on non-market days. Twelve pupils were enrolled and the work seemed promising. It was a great disappointment to have to give it up when we left Do Sing.

Our first year in Do Sing, in some respects, has been encouraging. Five heard the pleading of the Holy Spirit and accepted Christ as their Saviour. Others heard the gospel and we have reason to believe they went away thinking. On the other hand, we have not been without our discouragements. The chief of these is that we have been compelled to leave our station, and our work is at a standstill; but we have done the best we could. The work is the Lord's and He will manage the results. We can wait on Him, and in His own good time He will open up the way before us.

E. C. MITCHELL.

REPORT OF THE MEDICAL DEPT.

Tak Hing.—What time we had for hospital and dispensary work during 1911 was unusually busy for us. During summer vacation, July 23 to the second week in September, the work was left with the native help. On return from vacation, work opened up briskly, but the revolutionary disturbances coming on, we decided to leave Tak Hing for Cheung Chau on November 22.

For the last three months no work has been done by any except the native help, who report some work being done; but it is of necessity very little, as few who have homes leave them during these troublous times.

Very little itinerary work was done, owing to the increase of hospital work, and we also felt that our aim had been attained in helping to open to the gospel most of the places to which we had been going. Our hospital help have been faithful in their work. All are professing Christians, and one was elected to the office of deacon. Worship was held morning and evening, and to all who showed an interest in the gospel a portion of Scripture was given.

After the summer vacation a graduate from Dr. Mary Niles' School for the Blind was employed to do Bible work in the women's department. Although with us but a short time, she did good work teaching the patients daily, and conducting worship with the patients. Another woman was also employed during a part of the year to go to the homes of the patients and others as she had opportunity, to read the Bible and teach the doctrine.

During the time that the work was in progress, it was by far more than even encouraging this last year than ever before in our hospital work. We have endeavored to do our work more thoroughly, as from each case specimens were taken for microscopic examination. Evidences of several intestinal parasites heretofore not reported in this part of the country were secured and reported.

Although we have been so long absent from our work, we feel that all will be well in the end, that the cause at large will not suffer.

Do Sing.—The work in Do Sing has been very encouraging during the part of

1911 that we were permitted to be on the field. Owing to the visits that had been made during several years previous to our locating there, the people had learned to know us, and the work was, in a measure, already established.

From the time we began work regularly, we had free dispensary hours every market day, when all who came were treated and not required to pay, although we tried to encourage all to pay what they could. We had regular hours daily when a small charge was made for treatment for all except serious cases among the very poor. There were about twelve market days each month, which made it easy to require those not able to pay to wait until free dispensary hour. We tried to have some one to talk to the patients while they waited, and we are indebted to the woman's school at Tak Hing for the efficient help of Tai So, one of their best Bible women, who came to Do Sing for almost every Sabbath to help with the women's classes, and was always ready to talk to the patients when she was there on dispensary days, or other days when patients were in. Mr. Mitchell and his evangelist also had preaching service on several market days just before treating hour. Our regular morning worship with the Chinese was held daily in the dispensary waiting room, and many of the daily patients attended, some because they wanted to, but perhaps the majority were there simply because they came at that time for treatment; but we hope it will prove a blessing to them and lead them to learn to know more of the true God and how to worship Him.

A number of patients have shown some interest in hearing the gospel. One old grandmother who came to the dispensary one day soon after we went to Do Sing seemed interested in the doctrine from that day, and began coming to services.

Afterward she went awhile to the woman's school in Tak Hing, where she had better opportunities, and I think she improved them. She was a believer and wanted to be baptized. Soon after we came to the coast we received news of her death, and we have reason to believe that she was a true child of God and has gone to her reward. In March, Dr. Wright succeeded in renting a room in Fung Chuen, a place a few miles up the river from Do Sing, where we opened up dispensary work once a week. It was a new place, and the people did not know us. Men and boys crowded around us in great numbers to see the foreigners, but the first two or three days there were very few women who dared to venture inside the door. Gradually they became accustomed to the foreigners, and first some old grandmothers were brave enough to come in, and, finding that we were harmless and some of us women, it was not long before we had the room full of women and children. The work here was progressing nicely when we left for summer vacation in July. After our return in September, other things came to take our time, and we were not able to go every week to Fung Chuen, so that the work there seemed only well begun again when we were compelled to give up the work on account of the revolution. In all, from the time the building was rented in March until we left in November, we, with the assistance of Drs. Wright and Scott, made 23 trips, treating 140 patients. We always try to have a Bible woman or an evangelist along on these trips to talk the doctrine. Mr. Mitchell went along several times. We also had some of the native evangelists and our Bible woman from Tak Hing with us a number of times. These were all a great deal of help to us, not only in giving the people an opportunity to hear the doctrine, which was entirely new to

them, but also in giving us an opportunity to deal with our patients with more ease and dispatch in our little treating room by taking part of the crowd away from us to the waiting room. The crowds that came were not all patients, nor were they all coming to hear the doctrine. But we have reason to feel much encouraged with our start in Fung Chuen, and it seems to be a promising field for work.

After our return from summer vacation the medical work in Do Sing opened up better than before, was on the increase and becoming more interesting every day, so that it was with great reluctance that we left when it became necessary for us to do so. But we know it was God's will that our part of the work should stop for a time, and as He is able to continue the work without us, if that is His will, we should be willing to wait His time, and we trust that when we are allowed to return to the work, there will be greater opportunities than ever before, and that He will use us in greater measure than before in the work of making known His salvation to the people of this land.

SUMMARY.
TAK HING.

Men :	
Hospital patients	102
Dispensary patients	2000
Treatments	7000
Operations	62
Out calls	18

Teeth pulled	86
Women :	
Hospital patients	48
Dispensary patients	537
Treatments	3288
Surgical operations	14
Out calls	59
Teeth extracted	28
Obstetrical cases	2
Fees	\$61.40
From treasurer	\$70.00
Total receipts	\$131.40
Expenditures	\$131.40

Do SING.

Dispensary patients	891
Treatments	2771
Minor surgical operations	45
Out calls	140
Money received from patients ..	\$96.23½
Money expended	\$59.26

(These expenses do not include drugs supplied by Tak Hing Hospital.)

FUNG CHUEN.

Number of trips	23
Patients	140

Medical Staff,

- J. M. WRIGHT,
- K. W. MCBURNEY,
- J. G. MCBURNEY,
- I. M. SCOTT.

P. S.—Some parts of the reports are not available at present, such as the financial report of the men's department of the hospital, and the report of work done by our Chinese help during our absence.



The population of Africa is estimated at 175,000,000. and among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants, 221,156; for whom there are 4,790 places of worship.

In the 4,000 schools, 203,400 pupils received instruction. Nearly 100 hospitals minister to the sick and suffering; 16 printing presses are kept busy; and the Bible is supplied in all the principal languages. In Uganda, one-half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.—*Missionary Review.*



MONOGRAPHS.

ONE VIEW OF THE WORK.

In one of the Hong Kong papers it said, "China is an enormous field, hitherto only tapped at the fringe. The prospects are certainly encouraging for those who can afford to wait a little longer. Once certain things are gained. China will experience such a revival as has never been known in her history." This was spoken from a worldly standpoint, and if it be true in a business sense, how infinitely more true in the spiritual sense, and if Christ has waited so long to see of the travail of His soul, the Church can well afford to wait. This article goes on to say, "The heavy losses of the past few months will soon be forgotten in the rush for the gains to come." And shall we of the Kingdom be laggards in the race for the higher gains, and does not the King's business require haste? More than ever prevailing prayer is needed that workers may be prepared to be skillful, unashamed workmen.

While the teachers had gone home at grave-worshipping time, I visited Canton to see some of the work there. I was taken through Dr. Mary Fulton's hospital, where are Chinese women doctors and nurses, who manage most of the work; Dr. Todd's hospital—Presbyterian Mission—where are three promising looking Chinese nurses. They have male nurses too, but I do not know how many. Another most interesting place, the Psychopathic Hospital, where are over three hundred Chinese patients. This is a great work, and the only one of its kind in China. It would be hard to say what is done with the remaining victims of mania in the empire; probably their name is legion. Another most interesting place

—an orphan asylum having seventeen clean, well-cared-for children. I also visited the blind school.

I got a letter from Canton saying, "Everything is quiet and the work is opening up in a very encouraging way." And one woman doctor, who does a great deal herself, said, "If one only could be multiplied so many more times, for there is work on every hand." So God has been good to the missionaries not to ask them to keep hands off too long from His work.

Being not in active service seemed like idling, but Dr. Hillis writes a good encouraging word. He says, "We are in a world where God counts a thousand years as one day. There is no hot-house method by which we can force growths or hasten the Divine footsteps. And men must stay their hearts' faith and trust in God. Who has time enough and to spare, but Who at last will give us the desired fruition. Perhaps the waiting is harder than the working. If so, waiting gives patience and trust that are permanent possessions of character. Working gives only activity, which satisfies but for the moment. Life would be very simple for our statesmen if in an hour they could check society in its dangerous impulses, and heal the social diseases even as a physician with a few stitches sews up a wound. But because the work is infinitely higher, more time is involved. For even of Christ it may be said, that He died without seeing the fruit of His labors."

ANNIE J. ROBINSON.

Tak Hing Chau.

AMONG THE NUSSAIRYEH.

It was one of those delightful mornings in early May, when nature's choicest

moods combine to bestow her pleasures with lavish hand that we had the pleasure of setting out, in the company of Brother Edgar, who purposed making a tour of the village schools in the lower Nussairyeh Mountains to the eastward of Latakia.

My work for many months had prevented me from taking such an excursion into the country, and it was with no little pleasure that I hailed the opportunity presented by a temporary lull in the work to indulge myself in such a trip.

As we rode along in the cool hours of the morning, with the fields of waving grain on either side, dotted here and there with spots that had already taken on the golden tinge that indicated the approaching harvest, while the reapers were, in a few more favored spots, already at work in the fields of early barley, there seemed but little lacking in nature's dress to make her attire one of faultless beauty.

Our way first led across the wide valley to the eastward, through which the Big River winds its serpentine course downward to the sea; but why this river should be called "Big" it would be difficult to say, unless it was named by some one who never saw it except in the time of a winter flood, when it has the habit of suddenly and widely overflowing its banks, and inundating a large part of the low-lying valley. In the summer it dwindles down to a stream of very diminutive proportions. It is crossed by a somewhat ancient stone bridge, dating back several hundred years; a few years ago, about the half of it was carried away by a flood, and has since been replaced by a wooden structure, which, although not a thing of beauty, answers the purpose for which it is intended.

After crossing the river we leave the carriage road, which is only called so by courtesy, and for the remainder of our

journey we follow the narrow paths that zigzag here and there over the country, forming connecting links between the villages. The ascent at first from the river is quite abrupt, until a plateau of moderate elevation is reached; and again we pass through cultivated fields, and growing crops; a profusion of wild flowers adorn the waysides, and groups of laborers, men and women, are seen in the fields plying their daily round of toil.

After passing a number of villages by the way, an hour further on we descend to the River Snobar, which here lies in a deep and narrow valley, between steep hills. Fortunately the rains of winter, which increase this river to a rushing torrent, have long since passed, and it is now a quiet little stream, easily forded.

A steep and winding path soon leads us to a higher elevation as we come nearer to the mountains; and the country rapidly becomes more rugged and broken. As we reach the summit of the first elevation, the road winds along the hill past one of those characteristic structures which are such prominent land marks all over the Nussairyeh country. They are the Zeyarats, or holy places of the Nussairyeh, which they visit, and to which they bring offerings, with the hope of securing some special blessings. They are stone structures of varying size, but usually eight or ten feet square, with a dome-shaped roof, and from ten to twenty feet high. They are always whitened on the outside, in order that they may be visible from a long distance. They are placed on hilltops or elevated portions of the country, and often, though not always, near a grove of trees. In this case, the grove itself is considered sacred, and no Nussairyeh would dare to break a twig from the branches of one of its trees.

This special Zeyarat is known as Sheikh Reah, or Old Man of the Wind. It is one

of the most prominent Zeyarats in the whole country, and is visited by many so-called Christians, as well as Nussairyeh. The greater number of these Zeyarats are said to be built over the graves of specially holy persons, although most of the stories told of them properly fall within the category of fabled lore.

Continuing our course over increasingly bad roads, we arrived a short time before noon at the village of Eldainey, the home of the father of Mr. Khalil Awad, who has just completed his theological course with Dr. Stewart. Mr. Awad's father and three of his brothers have resided in this village for many years; he is a son-in-law of Licentiate Iesa Haurani, who was at one time an active worker in the Mission, and who during his last years of work lived in this village.

We were met with a hearty welcome in their hospitable home, and after partaking of dinner, at once repaired to the school which is taught by a young man of the village, and found thirty-one pupils present, varying in age from five to twelve years. Mr. Edgar proceeded to examine them in the studies that they were pursuing, and found them to be making very satisfactory progress. The larger boys were reading in the Second Reader and in the gospels, and the smaller ones in the First Reader. Most of them were studying Brown's Catechism, and a book of questions on the Old and New Testaments, and had also made some progress in committing to memory portions of Scripture and Psalms. This school has only been open about nine months, and the pupils, with one or two exceptions, began with the alphabet.

Nineteen years ago, Zea Bey, then Governor of Latakia, closed the school in this place, and ordered Licentiate Haurani and his son, who was then teacher, to leave the place and come down to Latakia.

We then owned a nice little property here and a house of several rooms. On the day of their removal I locked up the house and came down with them to Latakia; but a very short time after the fellahin set to work and tore down the house and carried off the materials and put them to their own use. This was done with the consent of the Governor, who gave them to understand that they would not be called to account for their actions.

Since that time we have not been able to get back our property, nor to open a school there until within the past year. The Governor built a mosque there soon after our school was closed, and an attempt was made to instruct the children in the Koran, but it proved a failure and was long since given up, and the mosque is now in ruins, and is meeting the same fate that befell our buildings. The result has been that a generation has grown up in ignorance.

We spent the night with the friends here, and were off at an early hour to visit a school at the village of Bustairon, less than an hour further up in the mountain.

This village has never had a school before, and is a place of very unsavory odor. Its inhabitants are especially noted for their utter disregard of the Eighth Commandment; and on this account four of them are now being supported at the public expense at Latakia. In spite of such discouraging circumstances, we have a fairly good school there, with an attendance of from twenty to thirty pupils; although there were only fifteen present at the time of our visit, a number of them being out to help with urgent work in the fields.

Mr. Edgar went through with a careful examination of this school also, and I believe found fair progress being made.

Here were fifteen boys, who a year before had never been to a school, but now many of them can read fairly well, and had also stored up in their minds a surprising amount of Bible truth. The teacher, a man of over forty years, was educated in our Latakia school, and is the only Christian in the village. He seems to be doing very faithful work, under extremely backward circumstances.

Here, as in most other places, the school is carried on in the same room that is used by the teacher for living purposes. This room is about 20 by 28 feet. One end is devoted to the use of the family and the other to supplies, and the housing of any animals that may be kept. Like nearly all of the mountain houses, it has no windows, and the door is so situated that it only permits of the entrance of a minimum supply of light; so that these boys are forced to sit and study in a light altogether insufficient to enable them to do it restfully.

I noticed that it took some time after entering to accustom the eyes to the scant light, in order to see anything clearly, and it was only those who sat near the door that could see to read with any ease; even that avenue to the entrance of light was obstructed at times, while we were there, by those who, out of curiosity, had congregated outside to see what was going on. Once, too, the family cow attempted to force an entrance, but seeing my horse tied in her place, backed out again as gracefully as she could.

After the examination of the school, the teacher had dinner prepared for us, which, at our request, was spread out under a tree a short distance away, where we could partake of it in pure air and clear sunlight. Immediately after dinner, we started with this teacher as guide, to reach another school in the village of Kilmakho, about one hour's ride to the

south. This school we found in session with thirteen pupils present and twenty on the roll. They were all boys of about the same age as those in the other schools and carrying on the same studies—reading, writing, a little arithmetic, the Catechism, and book of Bible questions.

A number of sick people were gathered in here, which took my attention for a short time. After Mr. Edgar had finished his work of examination we then started for Bahamra, where we were to make our headquarters for the remaining days of our stay in the mountain.

This place is about one hour further east and somewhat higher in the mountain. Those who have been readers of what has been written concerning the work of the Mission in the past, will readily call to mind that it was here that the Rev. Mr. Lyde opened up his work among the Nussairyeh, several years before our pioneer missionaries settled in Latakia. His few brief years of service, however, ended abruptly with the termination of his earthly career about the time of the founding of our Mission, to which his property and buildings in this village were transferred. Bahamra is beautifully situated, with a western and southern exposure, in the lower lying part of the Nussairyeh Mountains, nearly twenty miles from Latakia; and as one looks westward there lies spread out before the sight a scene of beauty, restful to the eye and with a charm that never fades. Here with one sweep of the vision we may take in the lower hills and plain, dotted over with their villages and groves, and fields of growing grain, through which a number of streams course onward to the sea. Away to the south, half hidden by the trees, is seen the town of Jebley, from which the coast line makes a magnificent curve to the north and west, jutting out into the sea to form the promontory upon

which Latakia is built. Still onward to the north for many miles the eye takes in the low-lying sea coast, with its gardens, its olive orchards, its villages, and out beyond all this the sea with its varying moods and changing colors; its white-winged messengers dotting its surface here and there; and as evening time draws on, the resplendent glories of an Eastern sunset are added to the scene, as the orb of day paints with his parting rays, as he sinks beyond the sea, the low-lying clouds, with a beauty which no painter's skill has ever wrought. Would that the beauties of nature, upon which the eye may here gaze, were an index to the moral status of the people, and found their counterpart in lives cleansed by the Master's touch and beautified by the indwelling of His Spirit. But alas! no such joyous consummation rejoices our hearts, for here where a wealth of beauty is seen on every side, "Man alone is vile."

This does not mean that there are not those who have received and love the truth, for since the days of Mahmud, the first convert from the Nussairyeh, there have been some chosen ones who have received and lived the truth, despite the withering, blighting influence of the heathenism with which they have been surrounded—and what an awful handicap this is to their Christian lives, we can scarcely realize.

What is true of Bahamra and a few nearby mountain villages, is also true of all that vast mountain region, with the exception that the more distant parts have had but little opportunity to hear the gospel of Jesus. The persistent and determined opposition of the government for the past twenty years has made it impossible to do much efficient work over any extended territory, and the result is that the darkness of ignorance, superstition and paganism still broods like a

deadly miasma over the land, paralyzing the hearts and souls of men and casting over them the lethargy of spiritual death.

On the day following that of our arrival at Bahamra, we spent the forenoon at the village of the Murj, which is about a mile and a half distant to the north. The teacher in this place is a native of the village, who was educated in Latakia and united with the Church while yet a pupil in the school.

There were twenty boys in this school, some of whom were further advanced than those in the schools previously visited: partly, I presume, on account of the greater length of time that this school has been open.

Many will remember the Murj as the home of Daoud, who in the early history of the Mission united with the Church and later was arrested and impressed into the Turkish army, where he spent seven years, undergoing much privation and persecution. Finally, after his return, he taught for a number of years in this village. His wife and three sons and one daughter reside here. None of them are now in the communion of the Church, although his wife still claims to hold to the faith, and seemed glad to see us.

After finishing the work here, we returned to Bahamra, intending to spend the Sabbath there. Up to this time we had had pleasant weather, but Sabbath morning brought with it a perfect down-pour of rain, that, with very brief intermissions, continued until after noon. In spite of the unfavorableness of the weather, an audience of about forty persons, over one-half of whom were adults, gathered together to the morning service. Although a number from other villages were prevented by the rain from being present, about fifteen of those present were members of the Church. Mr. Edgar preached from the text, "Having their

conscience seared with a hot iron." He spoke very pointedly and forcefully of the deadening effect of certain lines of action upon men's consciences, and the result of a conscience seared by a continual course of sin.

The afternoon was less rainy, and a few others arrived who had not been able to get out in the morning. I noticed among the audience a man who nearly twenty years ago was a teacher in one of these village schools, but when persecution arose he fell away. I had never met him since that time, and I do not suppose that he had heard the gospel preached in all these years. We hope that the Spirit may have brought to his heart some message of warning, even at this late hour.

Monday morning at an early hour Mr. Edgar began the examination of the Bahamra school, and I gave my attention to a few sick people who were present.

This school has been closed nearly twenty years, and it is only within the past year that we have again been able to reopen it. It is held in our own building, and is taught by a son of our evangelist who resides here. The number in attendance is about twenty, and a fair amount of progress seems to have been made. In addition to the school work, regular Sabbath services are held here by the evangelist; and a woman of the village, who was educated in our Latakia girls' school and is supported by the Women's Missionary Society of Latakia, gives half her time to the work of house-to-house visitation and reading the Scriptures to the women.

Shortly before noon we were again in the saddle and on our way to Deir Hanna, a village about an hour and a half from Bahamra, although the badness of the road made it seem much more. This is also a village in which a school was at one

time carried on, but it is only within a few months that it has been again opened. The teacher is another son of the Bahamra evangelist. The people here seem very anxious to have their children educated, and wished us to give them a teacher for their girls also.

There were thirty boys present, and a number more on the roll. The examination indicated that work was being done, and I believe Mr. Edgar was satisfied with the general condition of the school, and the progress that had been made during the time that had elapsed since his last visit.

The name of this village indicates that it was originally peopled by Christians; translated, it means the Convent of John, which name could not have been given to it by the Nussairyeh. I asked one of the principal men whether they had any knowledge of its past history, and his reply was that they only knew that their people had lived there for about two hundred years. Anything concerning its earlier history is unknown, but it probably derived its name from the Crusaders, who no doubt occupied it at one time; but the tombs cut in the rock indicate that it has a history antedating the period of the Crusaders by many centuries.

In the evening we returned to Bahamra and spent the night there, and on the following morning turned our faces homeward. The weather was delightful, and after a pleasant ride of nearly four hours, we were again at home and ready to enter with new energy upon the work awaiting us.

J. M. B.

REPORT OF JEWISH MISSION.

The Mission of the Covenant to Israel has had a favorable year. The Lord has been good to this part of His Covenant-er Church. The missionaries have had

strength to carry forward the work of each department without interruption. Human effort has been prayerful and persistent; but we look to God to bring forth the fruit.

Rev. E. J. Feuerson's field of labor and responsibility is wide. Tens of thousands of the children of Israel are within reach of the Mission; thousands of these have been touched by the light shining from this candle; some souls have evidently been deeply impressed.

We cannot report baptisms, nor the organizing of societies of believers, yet the leaven of the gospel is doing its work by the Holy Spirit, according to the election of grace.

The attendance at the preaching averages about 18; the number at the night school aggregates 800; the number of children at the Sabbath school aggregates 1,000; the roll shows 235 names. All these are being instructed in the knowledge of Jesus Christ.

Mrs. Feuerson supplements all Mr. Feuerson's labors with tact and devotion; she also has a class of men, who are studying the doctrines of the New Testament.

Mr. George A. Calderwood, an elder of the Second Church, Philadelphia, renders valuable service in the Sabbath school, having charge of a class of boys of the impressive age.

There are sixty-eight families within easy access of the Mission, which are kindly disposed toward the gospel of Jesus Christ, and are open to receive the missionaries with cordial spirit. This gives Mr. Feuerson as great a field for family visitation as can be found in any of our larger congregations. In these households the good seed is being sown, and we look for results that will please our Lord Jesus Himself.

Besides the many who regard the Mission as their own, nearly three hundred

have visited it, as wayfarers, during the year, to see and hear something about the great Saviour, whose fame has reached their ears.

The sewing school, under Miss Mary F. Bell, assisted by Miss Mary Cupples, reports an aggregate of 1,848 girls in attendance; total enrollment 285; daily average, 21; families visited, 82. These girls recite the Bible, and the small Catechism, memorizing one verse and one question each school day. This storage of gospel truth in these young minds is beyond human calculation. This work points to hundreds of future homes, with mothers enlightened in the knowledge of Jesus Christ.

The Mission is steadily, yet quietly, making the power of God to be felt, in an ever-widening circle, by these people of the ancient Covenant. Some of them ask the missionaries to come and pray with them in the hour of distress, and even when the shadows of death are falling. They plead to have their orphans placed in Christian homes, seven of whom have recently been thus cared for. Many are secretly inquiring the way to the Cross of Jesus. God is taking away the veil from some of these hearts, for they are turning toward Him, Whom they pierced. We labor and pray, that the Lord will speed the time when, according to His promise, "all Israel shall be saved."

The Board earnestly desires to impress upon every heart in the Church of the Covenanters, our Mission among the Hebrews. Our great power in mission work is prayer. Will not each one make a frequent offering of prayer to the God of Israel, for Israel? O. for large contributions of prayer! The poorest can give liberally of his prayers and not be impoverished; the richest can give and thus multiply his best wealth.

(Concluded on page 192.)

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSIONARY AND TEMPERANCE WORK.

This is the day of working together. The watchwords are Comity, Unity, Fraternity, Federation and Co-operation.

Missionary work and temperance work should go hand in hand. They are partners in the same great cause. Christ taught His disciples to pray, "Thy Kingdom come," which means that Satan's kingdom may be destroyed; that the kingdom of grace must be advanced. The liquor traffic, as it exists to-day, is one of the strongholds of Satan's kingdom. There is no greater obstacle in the way of the advancement of Christ's Kingdom than it. The way of the Lord is prepared by leveling down the mountains and filling up the valleys. Christ Himself came to preach deliverance to the captives and the opening of prisons to those who are bound. Those who are laboring for the upbuilding of His Kingdom should follow in His footsteps, and strive to deliver those who are bound by chains that are worse than chattel slavery.

See how this arch enemy invades the home, the church and the mission field. Do you not know that the moment your boy crosses your threshold, the saloon is waiting for him? The saloon wants boys and it makes no exceptions. Look over the congregation where you were brought up, and count the number who have fallen a prey to this foul destroyer. Had the saloon been banished, these young people might have been an honor to the home and workers in the Lord's vineyard. Every successful blow at the saloon means a prop knocked out from under Satan's

stronghold and a pillar put under Christ's Kingdom. Can our sons and daughters measure up to the standard set in Psalm 144, 12, as long as the saloon flourishes in the land?

What has been the experience of those who have gone to foreign lands? Rev. H. Gratton Guinness, of China, says, "This cursed drink traffic has been one of the greatest hindrances to the spread of civilization and Christianity."

Bishop Newman went so far as to say that "Africa, from a human standpoint, would be better off without the missionaries than with them plus the rum." While the Christian churches send one missionary, the liquor dealer sends 1,300 barrels of liquor. One missionary in Africa made the statement that when his Mission Board would release him, he would come home, not to agitate the cause of missions, but to take the platform in the interest of the temperance cause; and when the power of the rum traffic was broken, he would go back to Africa feeling that missionary work could be done with some degree of success.

The rum traffic is equally disastrous to every other agency for good, and must be removed before any cause of righteousness can succeed, evangelistic effort prosper or reform work triumph.

We have no fault to find with missionary or evangelistic work. We say, "God-speed to both." These ought you to do, and not to leave the other undone.

MRS. H. H. GEORGE.

MEETING OF THE W. M. S. OF THE PITTSBURGH PRESBYTERY.

The twenty-seventh annual convention of the Women's Missionary Society of the

Pittsburgh Presbytery met in the New Castle Reformed Presbyterian Church, Thursday, May 23, 1912, with the President, Mrs. T. H. Acheson, presiding.

The devotional exercises were conducted by Mrs. J. K. Tibby, of Pittsburgh. Reports were heard from the local societies and the following officers were chosen for the ensuing year: President, Mrs. T. H. Acheson; First Vice-President, Mrs. W. J. Coleman; Second Vice-President, Mrs. S. J. Martin; Recording Secretary, Mrs. R. M. Pearce; Treasurer, Mrs. S. R. Wills; Corresponding Secretary, Mrs. H. A. Fisher; Supt. of Literature, Mrs. Annette G. Wallace; Supt. of Children's Bands, Mrs. J. G. Campbell; Assistant Supt. of Children's Bands, Mrs. J. M. Coleman; Thank Offering Secretary, Miss Emma Slater.

The morning session was closed with prayer by Mrs. T. J. Allen.

The afternoon session was called to order at 1:30, and opened with devotional exercises conducted by Mrs. W. O. Ferguson, of Slippery Rock.

Rev. E. C. Mitchell gave a very interesting talk on Mission Work in China, giving some of the results of the work there, and telling of the political conditions at present.

Miss Florence Copeland spoke of the "Status of Women in Non-Christian Lands."

Mrs. M. A. Slater gave an interesting and impressive talk on the Indian Mission.

Mrs. J. S. Martin presented the subject of the "Relation of Temperance to Missions."

Mrs. N. W. Stevenson spoke on the "Importance of Interesting the Children in Missions," first, because the impressions in childhood are lasting; second, because it is from the Children's Bands we get the recruits; third, it develops the

spirit of giving; and fourth, it develops the spiritual life.

The Children's Hour, conducted by Mrs. J. G. Campbell, assisted by Miss Helen McAteer and Mrs. S. J. Johnston, consisted of reports from different bands, recitations, and singing. The children's thank offering amounted to \$76.72.

The afternoon session was closed with prayer by Rev. S. J. Johnston.

The evening meeting was called to order at 7:45.

The thank offering service was conducted by the thank offering secretary, Miss Emma Slater. This service consisted in singing a part of the 148th Psalm, prayer by Mrs. J. M. Coleman, a responsive reading, and a talk by the leader on "Our Responsibility."

The thank offering was taken, and the consecration prayer offered by Miss Mary Henning.

A paper which had been prepared by Miss Mary Fowler, of the Southern Mission, on the topic of "Industrial Work Among the Negroes," was read by Mrs. W. J. Ward.

Rev. J. D. Edgar gave a talk on "Home Hindrances to Foreign Missions." Ten hindrances were given, as follows:

1. President Taft, because he does not believe in Jesus Christ.
2. Higher Criticism.
3. The Spirit of Infidelity.
4. The Conduct of American Tourists.
5. Our Sabbath Desecration.
6. Our Un-Christian Divorce Laws.
7. The Liquor Traffic.
8. Our Treatment of the Negro.
9. A Lack of Interest, and
10. A Lack of Prayer.

The evening session was closed with the Benediction by Rev. J. D. Edgar.

The convention re-assembled Friday morning. The devotional exercises were conducted by Mrs. S. J. Johnston.

"How to Develop the Prayer Life in the Women of Our Churches" was the subject of a talk by Mrs. M. S. Gibson.

Reports were heard from the different committees.

The Workers' Exchange was conducted by Mrs. Robert A. M. Steele. and many helpful questions were asked and answered on matters pertaining to the Presbyterial and the Children's Bands.

The convention closed with singing the 133d Psalm, and the Benediction by Rev. S. J. Johnston.

MRS. W. J. WARD,
Secretary.

Thank offering received at Woman's Missionary Convention, held in New Castle, May 23 and 24, 1912:

Allegheny W. M. S.....	\$213.92
Allegheny Y. P. M. S.....	11.00
Allegheny Junior Band	5.83
Bear Run W. M. S.....	13.50
Central Allegheny W. M. S.....	77.76
J. W. Sproull Band.....	13.35
College Hill W. M. S.....	80.40
College Hill Y. L. M. S.....	15.80
Faith Chapel M. S.....	30.00
First Beaver Falls W. M. S.....	40.25
East End W. M. S.....	45.25
Eighth St. W. M. S.....	181.30
McAllister Missionary Band....	26.56
Geneva W. M. S.....	25.65
Little Beaver W. M. S.....	18.00
McKeesport W. M. S.....	14.00
Millers Run W. M. S.....	60.00
Mercer W. M. S.....	8.00
New Castle W. M. S.....	27.40
New Castle Junior Society.....	2.00
New Alexandria W. M. S.....	59.00
New Alexandria Y. P. M. S.....	11.00
Parnassus W. M. S.....	31.23
Parnassus Y. L. M. S.....	10.40
Rehoboth W. M. S.....	17.75
Slippery Rock W. M. S.....	18.50
Union W. M. S.....	9.50
Wilksburg W. M. S.....	134.33

Wilksburg Y. P. M. S.....	102.35
Wilksburg Junior Society....	28.98
Youngstown W. M. S.....	11.75
No Name	10.50
Loose collection	2.82

Total.....\$1,358.08

FUND FOR PROPOSED INDUSTRIAL BUILDING FOR GIRLS IN SOUTHERN MISSION.

Received from—

Thank offering	\$1,197.31
Stafford (Kans.) L. M. S.....	13.52
Winchester (Kans.) L. M. S....	27.90
Mary E. Keys, Winchester, Kan.	5.00
Topeka (Kan.) R. P. Cong.....	15.00
Mrs. M. J. McFarland, Belle Center, O.	5.00
College Hill L. M. S.....	25.00
Mr. and Mrs. Jas. Scott, Walton, N. Y.	10.00
Dr. Ida Scott, Walton, N. Y....	10.00
Mrs. S. M. Orr, Cal.....	25.00
Greeley (Colo.) L. M. S.....	10.00
Mrs. Sara Forsythe, Union Con.	1.00
Southfield L. M. S.....	10.00
Helen Euwer, Wilksburg.....	5.00

Total.....\$1,359.73

MRS. S. R. WILLS,
Treasurer.

From the above report, it will be seen that only \$1,359.73 has been contributed for the proposed Girls' Industrial Building at Selma. The lowest bid received for the building is \$2,250. This leaves a deficit of \$890.27. We gratefully acknowledge all contributions received and wish to state the fund is still open for contributions from any who wish to assist in establishing this industrial building for the girls in our Southern Mission.

Please send all checks to Mrs. S. R. Wills, 519 South Avenue, Wilksburg, Pa.

NOTES.

The treasurer of W. M. S. of Pittsburgh Presbytery wishes to remind the Women's Missionary and Young People's Missionary Societies that they are expected to pay ten cents per member into the Contingent Fund; and Junior societies are requested to pay five cents per member. Have your treasurer send this money at once to Mrs. S. R. Wills 519 South Avenue, Wilksburg, Pa., as there is a deficit in this fund.



The book to be studied in our mission study classes is "China's New Day," by Dr. Isaac Taylor Headland, Professor in Peking University, China.

The comparatively small number of OLIVE TREES taken in our congregations is a matter of regret.

We urge that greater use be made of the "Women's Department" in OLIVE TREES in discussing the problems and plans of women's societies.

REPORT OF THE PLAN OF WORK COMMITTEE, MAY, 1912, NEW CASTLE, PA.

God in His providence is opening new doors of opportunity for the evangelization of the world, and by His Holy Spirit awakening a new interest in the cause of missions.

In this forward movement the Covenant Church must bear its part or give an account of its failure to the Great Judge.

Realizing the responsibility resting on the women of Pittsburgh Presbytery because of their unusual opportunities for knowledge and service, your committee recommends the following subjects as worthy of especial work and intercession during the coming year:



During the year 1910 sixty hotels of New York were supplied with over 10,000 Bibles.—*New York Bible Society Report.*

First—Indian Mission.

In the midst of our many new activities let us not forget our special work. We urge that the salary of our missionary to the Indians be paid promptly, and that the custom of remembering this Mission in an especial manner in our prayers on Saturday evening be continued.

Second—Southern Mission.

Inasmuch as the Women's Presbyterial has undertaken the erection of a Girls' Industrial Building at the Southern Mission, we recommend that the members keep well informed on the work in this field, and give it continued and liberal support. Pray that the hearts of the people may be prepared to receive and believe the gospel; that the professing Christians may have an increase in knowledge and a deepening of their spiritual lives, so that they may have power to live holy lives in unholy and trying environment; and that they may abound in the spirit of service for the Master.

Third—Home Missions.

Believing that we as Christians have not done our full duty to the foreigners and multitudes of unsaved in our midst, we recommend that our societies engage more actively in the work among these classes.

Fourth—Mission Study.

Less than half of our senior societies report mission study classes this year. This is not as it should be. We cannot keep abreast of the growth of the mission work of the day without a broader knowledge of the field and its problems. We therefore urge most earnestly the undertaking of some systematic study by every society and the determined continuance of the same in spite of difficulties and discouragements.

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.



We are glad to report that Rev. Samuel Edgar is able to move around on crutches. As his plan was to sail from Beirut July 2, and should reach Naples about the 9th, he should be with his friends in America before this number of OLIVE TREES is in the hands of its readers.

In addition to books recommended by the Board for mission study classes, OLIVE TREES calls special attention to "Revolution in China," by Rev. Arthur Brown, D.D.; and "Problems of South America," by Dr. Robert Speer. These works may be obtained for 50 cents in paper covers, and \$1 in cloth, from Student Volunteer Movement, 125 East Twenty-seventh Street, New York, N. Y.

BATTLE CREEK SANITARIUM.

Beginning July 1, 1912, the rates to foreign missionaries of all evangelical denominations who are home on furlough and are in need of medical care and treatment will be as follows:

BOARD AND ROOM.

For the first four weeks, per week. . \$6.00
(including the entrance examination, which covers physical examination, urinary, fecal and blood analysis, blood pressure and strength test.)

For the second four weeks, per week 9.00

For the third four weeks, per week. 12.00

If further treatment be considered expedient, special arrangements will be made.

The above rates include, in addition to the board and room, the regular treatment, consisting of morning spray, one treatment daily in bathroom, treatment daily in mechanotherapy department (Sabbath excepted), use of gymnasium for physical development under compe-



ROY ESMOND SMITH.

Mr. Roy Esmond Smith, of Winchester, missionary teacher-elect to Cyprus, left for the field with Rev. and Mrs. A. J. McFarland who returned from their brief furlough in August.



tent instructors, and physician's counsel.

An extra charge of 25 cents each is made for special treatments.

In those cases in which special examinations are necessary, a charge will be made at one-half the regular rate.

In the case of persons whose circumstances are very limited, this charge will be remitted.

CHARGE FOR NURSING.

Day or night nurse (10 hours), each	
per week	\$10.50
Meals in room, 10 cents (extra)	
each, or by the week.....	1.50
Exclusive use of wheel chair, per	
week50

Patients requiring surgical care will receive operations free, but a charge of \$5.00 to \$10.00 will be made to cover ward fees.

For maternity cases the fee for professional service will be \$10.00.

Patients will be expected to meet the regular charges for personal laundry, purchases made at the pharmacy, and similar incidentals.

Patients are given rooms in East Hall or in cottages with board at East Hall. East Hall is a large, steam-heated building near the main building.

Attention is called to the fact that the above rates are offered to invalid missionaries who are home on furlough and who expect to return to the missionary field. The limited accommodations in the institution, as well as its financial situation, make it impossible to extend the rates named to friends or relatives of missionaries, except husbands or wives, or children of patients, also in need of medical care and treatment. Only a limited number can be accommodated at any one time.

During the busy season, from June 1 to October 31, only patients requiring immediate medical attention can be accepted.

Those who contemplate coming should first correspond with the Battle Creek Sanitarium, Battle Creek, Mich.

BOARD OF TRUSTEES.



(Report of Jewish Mission continued from page 186.)

We ask for \$2,500 with which to carry forward this work during the coming year.

The term for which W. G. Carson, Daniel Adams, and J. C. McFeeters were elected has expired. Their successors should be chosen. Mr. W. C. McLeod has

resigned as a member of the Board. We recommend the election of George A. Calderwood as his successor.

Respectfully submitted on behalf of the Board.

J. C. McFEETERS, Pres.



The session of the Theological Seminary for 1912-13 will begin on Tuesday, Sept. 17, 1912, to be opened that evening with a lecture by Professor D. B. Willson.



During July, OLIVE TREES received for the Chinese famine relief fund from New Galilee, Pa.:

Through Mr. W. J. McAnlis, collection taken at McAnlis school room on occasion of reunion, July 4, 1912.....	\$41.00
Lochiel, Ontario, Canada:	
Through Rev. J. R. Latimer.....	30.00



The happiness of your life depends upon the quality of your thoughts.—*Marcus Aurelius.*

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1912.

REV. JAS. S. STEWART, D. D.....	}	
REV. ANDREW J. MCFARLAND..... on furlough		
REV. SAMUEL EDGAR.....	}	<i>Latakia, Syria.</i>
J. M. BALPH, M. D.....		
MISS MATTIE R. WYLIE.....		
MISS MAGGIE B. EDGAR.....		
MISS F. MAY ELSEY.....		
MISS A. LOUISE CROCKETT.....		
REV. ROBERT E. WILLSON.....	}	<i>Mersina, Asia Minor.</i>
JOHN PEOPLES, M. D.....		
MISS EVADNA M. STERRETT.....		
MISS ELMA FRENCH.....		
REV. WALTER MCCARROLL.....	}	<i>Larnaca, Cyprus.</i>
REV. J. D. EDGAR.....on furlough		
MR. CHARLES A. STEWART.....		
CALVIN MCCARROLL.....	}	<i>Nicosia, Cyprus</i>
REV. A. I. ROBB, D. D.....	}	<i>Tak Hing Chau, West River, South China.</i>
REV. J. K. ROBB.....		
REV. JULIUS KEMPF.....		
REV. WILLIAM M. ROBB. on furlough		
J. M. WRIGHT, M. D.....		
MISS KATE MCBURNEY, M. D.....		
MISS IDA M. SCOTT, M. D.....	}	
REV. D. R. TAGGART.....	}	<i>Cheung Chau, Hong Kong, So. China.</i>
MISS JENNIE DEAN.....		
MISS ROSE HUSTON.....		
MISS ANNIE J. ROBINSON.....		
REV. ERNEST C. MITCHELL.....	}	<i>Do Sing, West River, South China.</i>
MISS JEAN MCBURNEY, M. D.....		

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1912.

REV. W. W. CARITHERS, *Indian Mission,*
Apache, O. T.

REV. W. J. SANDERSON, *Southern Mission,*
Selma, Ala.

MR. WILLIAM CARSON, *Jewish Mission,*
800 So. Fifth Street, Philadelphia, Pa.

POST OFFICE ADDRESSES OF TREASURERS.

Syrian Mission, Mission in China and Church Erection—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.

National Reform—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Transportation Agency Board of Foreign Missions Reformed Presbyterian Church

All questions relating to Railway and Steamship Rates
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