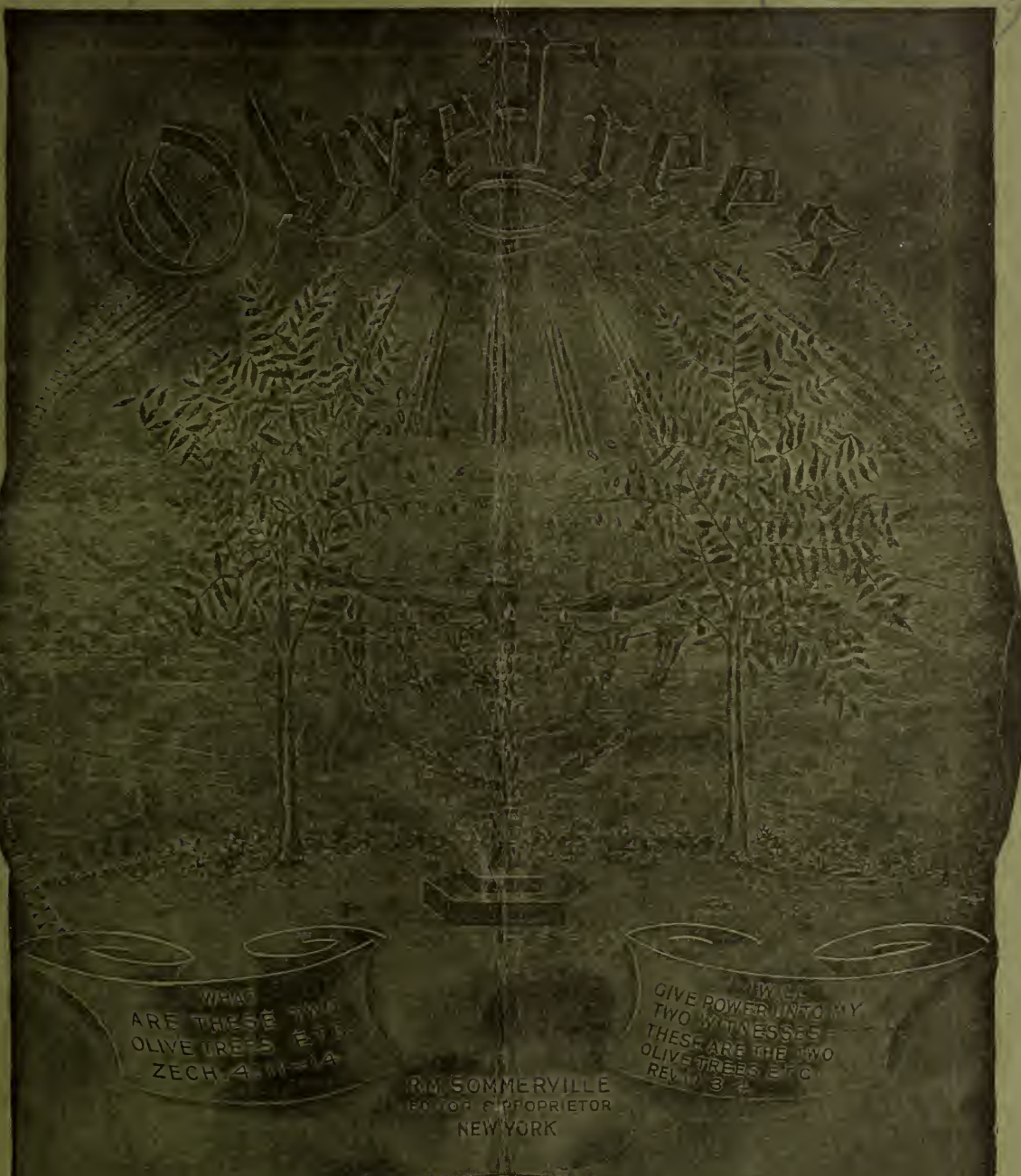


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No. September, 1915 9

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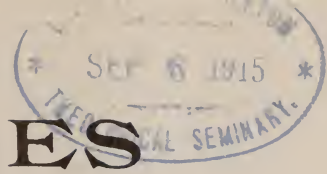
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OLIVE TREES



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

No.

SEPTEMBER, 1915.

9.

QUESTIONS OF THE HOUR.

IS THE COVENANTER CHURCH REACHING THE UNSAVED IN THE HOME LAND AS SHE COULD AND AS SHE SHOULD? IF NOT, WHY NOT?*

REV. R. J. DODDS, COLDENHAM, N. Y.

The subject assigned limits our attention, not only to the work of our own Church, but to her evangelistic work and that in our own land.

It is implied that though we send many missionaries to foreign lands, it is not for want of a field at home. No, there are multitudes in our dear land living without God and without hope.

The second question, no doubt, properly anticipates a negative answer to the first. Though one should prove that the Covenanter Church is doing more than any other agent or agency, or even as much as all others combined, it would not follow that she is doing all she could or should do.

We love the Covenanter Church, our mother. We desire to speak well of her. How spleenful the temperament that could induce one to speak evil of the Church of the Covenants, to which, more than to any other source, the world is indebted for civil and religious liberty!

**Address delivered April 27, 1915, before New York Presbytery and published by request.*

We cannot do otherwise than speak well of her. If any other Church has whereof to glory, she has more. How glorious her history! How sublime her faith! How heroic her devotion to Christ and to truth! How precious her martyrology! She has always been a crown in the hand of the Redeemer.

But in the presence of Him, in whose sight the heavens are not clean; and who charges even His angels with folly; before whom an Isaiah cries, "Woe is me, for I am a man of unclean lips"; and in whose sight the comeliness of a Daniel is turned to corruption; where is boasting on behalf of the Covenanter Church? It is excluded.

In His sight we dare not affirm that she has done all she should in any line of Christian service.

A question might be raised as to when the unsaved are reached with the gospel. It does not necessarily imply that they are brought to Christ. It is God who converts the sinful soul. Salvation is a divine work. Though Paul plant and Apollos water, God alone can make the work effective. He alone can give the increase. Our Saviour Himself said, "No man can come to Me except the Father draw him."

It is nevertheless true that God ordinarily works through means that we can put in operation. He uses men as His agents; and requires them to work dili-

gently and hopefully, knowing that their labor is not in vain in the Lord.

Paul became all things to all men, that he might, in this sense, "save" some. O that we might reach all the unsaved effectively, leading them to Christ! One may fail in this and still leave them without excuse. One may be said to have done all he could and should in reaching the unsaved when he has cleared his own skirts of their blood; when he stands free of blame, whatever their fate may be.

Our main object in reaching the unsaved should be their salvation. I affirm this, because many talk and act as if the main object were rather their own aggrandizement, swelling their own religious gatherings, increasing the names on their own church rolls. To this end church buildings are rendered beautiful, commodious and comfortable. They often become very complex institutions, with kitchens, dining rooms, gymnasiums, and even, if reports are to be believed, with card rooms and dancing halls attached.

Music is made attractive and entertaining, sometimes almost crowding the sermon out, being counted on as more likely to draw the thoughtless and giddy, than the preaching of the Word. The sermons themselves, we are told, are often modified in modern churches to suit the modern taste, which, I suppose, is the depraved taste of the carnal mind. They are often, it seems, beautiful, harmless productions, without a sting, lacking a "harpoon," as described by an old salt. Hearers listen to them with unawakened conscience, and go their way without ever a pang in their souls. They are as far as possible divested of religious features. Literature, philosophy, science (though it may be falsely so called), evolution and even philanthropy usurp the place of the gospel and hide the offense of the cross. If the unsaved be reached in this way,

certainly they are not benefited.

An infidel went the rounds of the churches in a city in western Pennsylvania, and finally took a pew in one of them, choosing it, as he told the pastor, because he found his views more like his own than those of any other pastor in the city!

One can commend the spirit of the Salvation Army more highly, which sends out its agents with fife, cymbals and drums and with flying banners, as if to chase up Satan and compel his captives to hear the glad tidings of great joy.

Yet we do not blame the Covenanter Church for pursuing a less spectacular, but, as we believe, a more Scriptural method.

But is the Covenanter Church reaching the unsaved or making any effort in that direction? Undoubtedly she is. Well, what methods does she employ? For the most part she confines herself to those of the Apostolic Church. Like our dear Doctor James Martin, of Antioch, she depends mainly on the preaching of the Word; that was Paul's method.

She reaches the unsaved both by direct and indirect ways, and both through her own proper agents and through others whom she stirs up, renders more efficient, or for whom she prepares the way.

She reaches them directly through her home missions—to Jews, Indians and Freedmen; for the efficiency of which I must, for want of time, refer you now to synodic reports and to missionary letters.

Some of our congregations have, and others have had, missions and mission Sabbath schools, an approved means of reaching the unsaved.

Samuel Orr, of Pittsburgh, was well known to our theological students through quite a period of years for his zeal in this work. Let such names "grow greener with the years and blossom through the

flight of ages." Our late beloved Brother, Dr. Sproull, of the Central Allegheny Congregation, deserves to be held in everlasting esteem for this, as well as for other ministrations of love.

But is there not mission work in connection with all our Sabbath schools? Are there not special efforts put forth to secure the attendance of the irreligious and their children? I believe it is universally true.

Then every minister is a missionary wherever he is, especially in the community where he resides.

A great effort has long been put forth for the inmates of the jail at Mercer, Pa. Doctor and Mrs. W. P. Johnston took a deep interest in it during their residence there. I feel sure that similar work is always done by Covenanters where the opportunity offers within the bounds of their congregations.

There are less obvious ways in which the Covenanter Church reaches the unsaved. The free pews in all her churches imply that all are welcome there; that whosoever will may take the water of life freely, as it is there dispensed.

The friendliness and affability of her ministers is frequently remarked, their condescension moreover to men of low estate.

Her members are the elite, the Christian aristocracy, of their communities, epistles that commend Christ and His religion. They are universally spoken of as antipodal to infidels, to Romanists and to other false religionists. In times of religious declension, the effects become apparent first in the depleted Covenanter Church. The times of her greatest prosperity are the times of general revival throughout the Church. She might be called the pulse of the Christian Church.

The reputation of her ministers for interesting, instructive and often powerful

discourses; the beaten oil, beaten oil, beaten oil, which they provide for the lights of the sanctuary, is a means by which they reach the unsaved.

There are necessarily also indirect influences which are felt. Is it a spoken command which compels a profane man to refrain from his profanity in the presence of good men? It is a silent, perhaps an indirect influence.

The reflex influence of our extensive foreign mission operations and of our reform, and other Christian activities at home, the thorough scripturalness of our doctrines and worship, the breadth and fearlessness of our pulpit, our generosity in Christian work (we being far in advance of any other denomination in this regard, a few White Lies to the contrary notwithstanding) are potent in reaching the unsaved.

I infer that since men love a generous man and abhor one who is selfish and miserly, that they must admire a generous Church also more than one that is niggardly in its contributions to religious purposes.

But lest some one controvert my assumption on the ground of the smallness of the Covenanter Church, I ought to state that some have made defection on this very ground, because they said it was always "give, give." Naturally, such stingy souls cannot feel at home in the Covenanter Church, though it is not to be inferred that they do not admire her, and the quality in the rank and file of her members which they lack.

Not infrequently, it is true, Covenanter workers have the disappointment of seeing their converts go into other churches instead of uniting with that in which they have had their spiritual birth.

They themselves maintain, however, that it is not for want of love and respect for the Covenanter Church.

Probed to the bottom it is due to the principle of getting where you are going by the easiest way, getting to heaven with as little as possible of self-denial. They give little thought either to the importance of the utmost fidelity to Christ or to the fact of different degrees of glory in the heavenly world. They think they can get there in their easy way, and that the most faithful and painstaking can no more than get there.

Self, usurping the place of Christ, has a tendency both to prevent men joining the Covenanter Church, and also to deplete her ranks by defection. It would not be so were there not so many liberal churches to entice them. *Cherchez l'egoisme!*

There is another class of indirect influences, which the Covenanter Church exerts through other than her own proper agents. Such as J. H. Wylie, when pastor in a Kansas town, exerted through the Honorable John B. St. John. The Governor himself said before a large audience in Pittsburgh, that he regarded the people of the Covenanter Church as better informed than those of other denominations on moral questions, and congratulated himself on living near the pastor of the Covenanter congregation in his home town, "as he often helps me when in doubt by making the truth plain to me."

The heroic advocacy of unpopular truths, which others do not care to champion, prepares the way for others to advocate them and prepares men for their advocacy. Nobility begets nobility, and heroism provokes others to love and good works.

The principle is indisputable, that whatever develops and ennobles Christian character, and is helpful in one department of Christian work, is helpful in every other.

Those whom the Covenanter Church

enlightens and ennobles she renders more efficient in reaching the unsaved. They become her agents. She becomes identified with them in their work. Even those who make defection from her are undeniably the better after for their Covenanter training and influence, unless indeed they become reprobates. The majority, we trust, do not.

It is an old story that she once stood alone, of all the evangelical denominations, unless we class the Quakers among evangelical denominations, in opposition to African slavery. Lifting up her voice against it she attracted attention to its diabolical character.

First she won men, individuals, here and there, in the other churches, as allies. But eventually all the evangelical denominations came over to her position. Surely when they were won from the toleration of that sum of all villainies they were better qualified for the work of saving souls. Let any one of them return to its old position and this fact will become manifest.

A few months ago the pastor of the Coldenham Congregation was introduced by one negro gentleman to another, the one from Coldenham, the other from Newburgh. The gentleman from Coldenham had been born in slavery. He said, "Mr. Dodds is the pastor of the Covenanter Congregation at Coldenham. The Covenanter Church was the first to ask President Lincoln to free the slaves." Was I proud of the introduction? I leave you to guess.

In press, on platform and from pulpit her messengers were heard pleading the cause of human rights. They had even to antagonize Christian ministers, advocates of slavery.

Prominent among these was Henry I. Van Dyck, of Brooklyn. J. R. W. Sloane, then pastor of this very church in which we

are convened, a hero every inch, probably saved Doctor Van Dyck from entire oblivion by placing a charge of Covenanter dynamite under him and his accursed doctrine, in the pulpit of Dr. Cheever's church, which exploded his pro-slavery doctrine into as many fragments as there are asteroids in the solar system.

The record of such heroic deeds helps the cause of Evangelism as the weight of the ax-head drives the keen edge to the iron heart of the oak.

Similar is the effect of our position of political dissent, our refusal to approve the exclusion of the Mediatorial King from any constitution of civil government.

One may object that he has never heard commendations from others of our position of dissent. It is evident that their own inconsistency, in declining to go out to Christ without the camp, bearing His reproach, makes it difficult for them to commend the loyalty of those who do, for wherein they would commend others they would condemn themselves.

On an occasion an aged man entered a crowded Athenian theater. Up an aisle he went, from one tier of seats to another, vainly seeking an empty seat. No one in the vast audience had sufficient reverence for the gray head to vacate his seat in his favor. But when he came to where three Spartan ambassadors occupied the seats of honor which had been assigned them, with one consent these strangers arose. They vied with one another in each urging the old man to accept his seat.

Immediately the vast audience responded with deafening cheer on cheer, which led one of the Spartan ambassadors to remark that the Athenians evidently appreciated politeness though they did not practice it.

Similarly let us credit Christian brethren with sufficient manhood to ad-

mire Covenanter loyalty to Christ, as manifested in political dissent, even though they do not imitate it. More prudent, they are not less appreciative than the Athenians of the nobility they see in others.

Is there a sublimer spectacle in the history of the Christian Church than this of the mother of all the Presbyterian Churches, who can all but trace her origin to apostolic days and was probably founded by that disciple whom Jesus loved, in these days of denominational rivalry, voluntarily consign herself to approximate extinction for the name's sake of the Lord Jesus?

Do not judge too harshly those who cannot bring themselves to stand beside this weeping figure, weeping at the cross of the crucified Redeemer, and kissing His bleeding feet. It is not easy to have the kings of the earth and its rulers, while heaping insults upon their Lord, point the finger of scorn at them, too, and say, "You also belong to the Nazarene."

Any one who comes in contact with men during a "Billy" Sunday campaign will hear the evangelist commended over and over again for his being so far in advance of the evangelical ministry in his denunciation of popular immoralities. It is not the case so far as the Covenanter ministry is concerned. I challenge his most ardent admirer to name a single immorality, popular or unpopular, against which he utters his denunciations, which has not been denounced by the Covenanter pulpit since before "Billy" Sunday was in his swaddling bands.

More than that, she was then, and still is, thundering against evils which this great evangelist has not yet discovered to be evil.

He is a power raised up of God, no doubt, for a great work. We bid him God speed in his work. But we believe

that the Covenanter Church through long faithful years of unpopular testimony was preparing the way for his popular advent. Now the Covenanter Church, without asking what share of honor belongs to the first and how much to the secondary agent, welcomes him as an ally in his warfare upon Satan's kingdom. He is only one of many for whom she has prepared the way and in whose success she rejoices.

Thus I have briefly outlined some of the ways in which the Covenanter Church is reaching the unsaved. Does it not sound like a fairly good record? Yet, after all, we are unprofitable servants. We are not doing all that it is our duty to do.

Then you ask me, Why not?

In a word, it is because we are morally defective agents. Beyond all controversy, had the work entrusted to us been committed to holy angels they would put forth their utmost effort in it. Man in his sinful state will not do this. Paul is the highest example of fidelity in the Christian ministry. Could we without irreverence raise the question whether even he, with all his wonderful devotion, actually put forth his very utmost effort? Perhaps God alone could answer that question. We know that Paul lived in a high degree of sanctification; and that there has only been one Paul.

But if you wish me to be more specific, I will attempt to give some reasons why the Covenanter Church comes short in the duty of reaching the saved.

1. We do not love the Saviour as we should. Did we, could we rest from trying to win men to Him that He might see of the travail of His soul and be satisfied?

2. We do not pity our fellow-men as we should. Did we, could we rest from urging them to flee from the wrath to come, to lay hold on eternal life?

3. We do not realize our own indebtedness as we should. Did we, could we rest from doing what our gracious creditor asks us to do to show our gratitude to Him for the forgiveness of our infinite debt?

4. We are not sufficiently unselfish. Oh! for the loyalty and devotion of Paul, who endured all things for the elect's sake that they also might obtain the salvation which is with Christ Jesus in eternal glory.

5. We are too lukewarm and indifferent. Those who glow with ardor and enthusiasm are the exceptions. There is a great deal of dead wood in the branches of the Covenanter Church. It needs to be shaken down by a flock of the late J. P. Struther's crows, between their intervals of singing.

The lukewarm members are the dead wood. They both neglect their own work and impede the rightly disposed.

6. It is because we do not realize the importance of personal work nor feel our personal responsibility.

7. We let the brazen-faced impudence of papal priests prevent our working among the dupes of that false religion. Because they claim to own them body and soul, we fail to press Christ's claim.

8. We do not pray enough. Prayer is not everything, but it is a mighty power. No spiritual work will succeed without prayer. The more prayer the better. *Bene orasse est bene laborasse.*

9. It is because of an underpaid ministry. Many Covenanter ministers have their hands tied by poverty. Their circumstances compel them to give time to secular work that ought to be given wholly to spiritual. They have to piece out insufficient salaries as they can.

Poverty not only ties their hands, but it begets a worry of mind that is not helpful to spiritual work.

The ministry should, according to the divine plan, it would seem, be supported by an equitable division of the tithe of the whole Church, instead of being dependent upon single congregations.

We seem to be the victims of a pernicious unauthorized method. This usurping method seems open to many objections. It fosters an unholy rivalry for the best livings. It occasions an artificial disparity among Christ's ministers. It sometimes deprives ministers of the degree of independence essential to their calling. It leaves unsettled ministers at a special disadvantage. It often provides the smallest income where the demands

upon it are the heaviest. It endangers the honor of the whole Church through the possible inability of some of her ministers to meet their obligations—to say nothing of their shameful destitution. It sometimes allows congregations to die out which should be kept alive. It hinders the organization of mission stations in hopeful fields.

But it is chiefly objectionable because it hinders Christ's ministers in the great work of reaching the unsaved.

My brethren, these things ought not so to be, for God hath ordained that they who preach the gospel, should live of the gospel.

Dr. J. M. Wright's letter, dated Tak Hing, South China, July 12, 1915, will not fail to call forth the practical sympathy of all who have the Christ Spirit:

Just a line to tell you of the high water here. The water is higher than last year, and the distress will be proportionately greater. Last year's flood stood three feet nine inches in our dwelling, and this year it is ten feet one and one-half inches. Our houses being higher than most of those around, are a refuge to many of the people. The water has begun to recede. Whole villages are destroyed. Friday night (the 9th) was a terrible night, as one could hear houses falling almost constantly, and people calling for help. There were not enough boats to be of much help, but people took off doors, windows and roof poles to make rafts. The hills along the river look to have large numbers of people. The hospital has a small rowboat, without which we would have been in very great straits. We have gone out to see what could be done to help, and find an army of homeless people. Some have lost all, and yesterday some had not tasted food for three days. We are making rice mush and taking it out to the starving this morning. All of the Mission members are safe. The chapel upper story was several inches under water. The flood began to go down yesterday morning, and just now it stands two feet lower, so we hope the highest mark has been reached for this year. The water is heavy with yellow clay mud, which adheres to the walls as the flood recedes, so there will be plenty of work cleaning up for days to come. There will be much sickness and want.

We are now going out to distribute rice mush, so will have to close for this time.



In a business letter dated Latakia, June 19, 1915, Rev. Jas. S. Stewart writes:

The receipts for silk at Suadia are only about half as much as usual. The locusts are doing great damage there, and in many parts of the country. I am glad to say that we are all in good health. We have decided to keep the Latakia schools open until the end of July, one month longer than usual. - - - We received a card to-day from Charles dated April 23. Please let the friends know in some way that we are all well and doing well at this date. I am sending this to the embassy to be forwarded to you, which I believe is the only possible way at present.

NEWS OF THE CHURCHES.

ABROAD.

Asia Minor, Mersina.—Extract from a letter to Dr. Metheny from Rev. A. J. McFarland, dated June 7.

"Am able to report another quiet and pleasant week, except on Saturday, the 5th inst. We were strictly in the war zone for a little bit, but all came out unscarred and unscared, and we rather have the laugh on 'the enemy' again. They gave us a nice hydroplane exhibition, and our city furnished some fireworks accompaniment from various parts of the town, but the airman satisfied himself with one discharge of an Egyptian daily in Arabic, which the watchful authorities gathered in before it did any harm. But after the plane returned to the transport, the French warship (I think it was the Ernest Renan) seemed to want to show us what it could do by the way of fireworks, so it pulled up its red flag and in a few minutes began firing six-inch shells into an old stone building which has been used for storing petroleum, but which had been emptied recently. About nine shots were sent into it, making several holes and giving several people a pretty narrow escape. The building is only about one hundred yards from the Mission, and as the gunner was two or three miles out at sea, some of us did not feel any too confident of his marksmanship until after he was through with his little stunt. Besides, we did not know but that he might *try* to hit even closer to us before he quit. Pieces of shell went into the railroad office, which was full of men when he began. What excites the risibles is the fact that the said building belongs to our neighbor, Dr. Bowes, who is French!"

Rev. A. J. McFarland writes as follows on June 25, 1915:

Here we are at almost the end of June and still enjoying very moderate weather, about 70 degrees at night, and running up to 95 degrees in the afternoon, but with a good breeze all day, except for a little while in the morning. The Doctor's family from Adana are the only foreigners in Guzney yet, but our doctor's family are planning to go up next week. Both doctors are remaining on duty at their stations for the present. They may get away for a while later on. We were very agreeably surprised the last of last week by the receipt of a telegram from our Consul at Beirut that our daughter Margaret would arrive on the cruiser Des Moines on Tuesday morning. We had become resigned to the apparent necessity of leaving her with the Beirut friends for the summer, as there seemed no prospect of a way to bring her home by sea, and the journey overland was too difficult and dangerous to the health, besides being very expensive, entailing four days by carriage each way. But on Tuesday, sure enough, we were made very thankful both to our heavenly Father and our Uncle Sam by the safe arrival of the Des Moines with Margaret as the only passenger, being escorted aboard by the Consul-General himself and brought ashore by our Consul here, special permission being given her by name by the illustrious commander, Jemal Pasha. The Ottoman authorities were very kind, and we are very grateful to them.

Our Consul's wife and a small party of her friends embarked here on the Des

Moines and will be taken to some port where they can find steamers for the United States. We received a telegram the day it was here that Mrs. Kennedy was sick and must leave the first opportunity, so we are hoping she and Miss Metheny also got away on it.

Locusts are plentiful in Syria, and some are being enlisted here to go and gather eggs to prevent trouble from them next year. We are extending relief to about forty families now, and will likely have to enlarge our list later. This is in Mersina alone. Some help is being given by our evangelists in Adana and Tarsus also. We are giving not to exceed a kilo (two pounds) of flour to a person a week. The flour costs us three and a third cents a kilo, so a cent a day is our maximum; but this is sufficient to keep them from starving, and most of them can manage to get a few cents a week from other sources as yet. While we are not in need of funds for this purpose at present, the need is sure to be urgent by the time funds collected now could be forwarded, so we hope our friends, in responding to the many other calls that are being made on their charity in these awful times, will not forget us also. We have one small steamer every two weeks now, when we used to have as many as thirteen in a day and average two a day. We cannot go into particulars further, but must ask our friends to trust our judgment for the present, when we say all they are willing to send us will be used to supply urgent need.

Circle are all in usual health and the country is peaceful here. A good harvest is being gathered, and new cotton crop looks very well.

Kindest regards to Mrs. Sommerville and yourself from us all.

China, Tak Hing.—Our readers will be

glad to have an interesting letter from Dr. A. I. Robb, dated June 12, 1915:

A smoothly running machine is not supposed to make a great deal of noise, and if I were to say that is partly the reason for the apparent dearth of news from Tak Hing in some recent numbers of OLIVE TREES, it would be, at least partly, right.

I think I am correct in saying there has scarcely been a similar period in the history of the Mission, when all departments of the work were running full and with no important interruption for so long a period.

The spring has been the finest ever seen for work. To-day is really the first day of summer heat. Of course, we have been in summer clothing for nearly two months, but the nights have been cool enough to sleep with comfort, and the days not too hot to work with relish. The schools are all full, some of them breaking records in attendance, and nearly all have gained in numbers as the season has advanced. They will all close in two or three weeks now, and I think in number of weeks of school and attendance and work done, they have scarcely been equalled here.

I can speak from personal knowledge only of the training school. There are nine regular students and three who attend and learn what they can from the recitations. One of the nine is not making good, and will not be here after the summer vacation. The remaining eight will rank far ahead of any class there has yet been in scholarship and training, and are doing fine work. Whether their spiritual attainments are also superior remains to be seen. Some with small learning have proven to be witnesses of no mean order.

It is doubtless known to many of your readers that one of our native licentiates

lost his life in the cause of a better China, as he saw it. He joined a revolutionary society that had for its purpose the overthrow of the present regime. He was arrested and thrown into prison and confessed his connection with the society. He was executed about the middle of April in Canton. As he had confessed his guilt, there was nothing to be done, though we did ask for a mitigation of the sentence. It has left Tung On without an evangelist, but the school has over forty pupils, and seems to be doing well, and we hope to place another man there at the end of this term.

There are unusual opportunities for preaching, as compared with former times. When the weather permits, there are three or four meetings held every Sabbath afternoon in Tak Hing. Miss Adams goes to the Government orphanage. The other ladies go to some of the homes. We have a service in the street chapel which is usually well attended, and Mr. Kempf has been having meetings in some villages out north. At one of these there are a couple of members who opened the way, and there are more applicants for membership. At another a man applied for membership this spring, and was asked to wait until the next communion, and he has already opened the way for services at his village.

I wish we could add that the services are being signally blessed to the saving of souls. The most discouraging feature of our work is that with the growing willingness to hear, there seems to be a corresponding carelessness about what is heard. We can only say, "My judgment is with the Lord, and my work with my God."

It is difficult to speak of the national situation. You probably have as much information as we about the settlement (?) with Japan. The Hong Kong

papers say practically nothing, and the native papers that say much are promptly suppressed. However, the fact that June 6 was observed in South China as National Disgrace Day, being just a month from the reaching of the agreement with Japan, on May 6, is suggestive.

There is also a great fund being raised. I think it is called the "Save the Nation" fund, and all classes are subscribing to it. Just how it is to save the nation is not very clear, and these and similar expressions of dissatisfaction savor a good deal of hysteria. Yet they are fair warning of danger to come, and he who thinks they are only the frothy excitement of some irresponsibles is likely to find himself wide of the mark.

Indeed, if public opinion were not sternly suppressed, it would rush the nation into war with Japan, regardless of the inevitable result. As it is, a strong hand keeps the people quiet, with savage repression, and does its best in dealing with Japan, and hopes that the war in Europe will end soon, so that other nations may be able to give some attention to the Far East. As between Japan's intimidating and the rebels, Yuan Shai Kai's lot is not an easy one.

We are supposing that Synod has passed into history, and are hoping that it was of such a nature as to send all home "refreshed from the presence of the Lord." We will not hear from it for some weeks yet.

Our only word from the missionaries in Turkey is through the Church papers, and so is quite ancient when it reaches us. What a hard time they are having, and how bravely they are standing. I am sure the good hand of our God is upon them for good.

We expect to go to the Island early in July unless the weather continues cool.

In that case we may hold school somewhat longer and begin later in September, as early September is often oppressive.

Now I wish you to remember me to Mrs. Sommerville. Anything in this that you think will be profitable to the Church you may use, and the waste basket will hold the rest.



We have to thank Miss Huston for an interesting letter from Tak Hing:

We have had a remarkably cool spring this year, for which we are very thankful. The rainy season seems to have been delayed, as we are having heavy rains almost every day now, which is also unusual. The cool weather certainly to a large extent accounts for the fact that all have kept in such good working trim so far.

Most of the schools expect to close the last week of June. In the women's and girls' schools we have had a very pleasant term. The general spirit of the schools has been very good, and that goes a long way in making hard work pleasant. The enrollment of girls has been forty-four, and women eight, besides four or five who spend from one to three hours a day in school, and one little blind girl. The Do Sing school has seventeen girls enrolled, so there is a good number of little "leaders" to go out next week, the majority of them into heathen homes. I just now received word that one of the pupils died this morning, a little twelve-year-old from up street. From the symptoms, I think probably it was from malaria. Of course, some think her coming to the foreign school had something to do with it, and one mother came immediately and said her little girl wouldn't be back any more.

We are trying to make the natives feel that it is their school, and are giving them

more of the management gradually, and they seem to feel and appreciate the privileges and responsibilities. They are also helping to advertise the school, as it has never been before, so we are coming more in touch with the better class. Several of the girls are daughters of teachers in government schools, and one is the daughter of one of the high officials of the district. However, we allow no discount on those who come from the poorer homes. One of them is in charge of the Do Sing school; another is teaching in the Lo Ting school, and others are doing fine work in the school here.

We have prospects for full schools next fall, and hope to enlarge our capacity by building a mat shed.

Two looms have been installed in the women's school this spring, and an excellent woman employed to teach weaving to the pupils. The looms are more improved than those in common use, but they are not too expensive for the poor, so they are eager to learn to use them. The women have made some hundred and fifty yards of cloth, which is being sold, the profits to go to the support of the women, all of whom are unable to pay anything for their board.

The larger girls are now able to cut and make their own clothing on the sewing machine, and we expect them to learn weaving also, and the women to use the sewing machine. Mat weaving will be taught next fall. So with the needlework, crocheting, gardening and other things, we hope each girl and woman will be able to earn a living, whether she gets enough education to be a teacher or Bible woman or not. In all our work our highest aim is to lead them to Christ, and to teach them to live according to the principles that make a Christian life and character.

One of the women says her mother,

who is quite old, doesn't want her to believe in Jesus, because she (the mother) won't live much longer, and she fears the daughter wouldn't worship and nourish her departed spirit properly if she were a Christian. "Nevertheless," the daughter says, "my heart believes, but I will not make her sad by entering the Church just now, but I will pray that she, too, may believe, then both will be happy."

How I wish you could all have the pleasure of meeting the dear old couple whose picture I enclose. He has been a Christian for over ten years, and is known in English-speaking circles as "The Brownie." I believe he is the man who, on first being asked to pray in public, prayed a few sentences, then with a little chuckle, said, "That's all I know." He says that when he became a Christian his wife persecuted him "ho ch'ai leung," and that expression carries a depth of meaning that the English language does not cover.

Last May she was received into the Church and baptized, and the simple, child-like faith and trust of the two of them is beautiful to see.

When we go to see them, we are no sooner seated than "the Brownie" goes and gets "the Books," and we have worship. At a recent visit some one asked if he would be at church the next day, and she replied, "Sure he'll go to church. Do you suppose he'd miss going to church? Why he goes when it rains and when dry, when it's hot and when it's so cold he has to carry a fire basket. We ten parts believe in Jesus. Our son went off to some



far country and we feared he would never come back. Tai So told us the heavenly Father would send him back if we asked Him to. So we did, and he came back, and now he believes, too!"

Most characteristic and true to life is the picture taken unknown to her, with what she supposed was a new-fangled clock, as she sat on the edge of our boat chatting.

Up to date, the river is keeping well within bounds, and we hope it will continue to do so all through the summer.

All the members of the Mission expect to leave for the coast within two or three weeks for vacation.



Money is yours to hold, but not to own, as apart from God. The money that you earn and give goes out from you as truly a part of your life as words of kindness or the handclasp of uplifting love. Money is a form of service stored up. It is God's, just as we are His to be used as He sees fit. What right have we to withhold it for our own selfish and mean use, if God shows us that He wants to use it elsewhere?—
The Lutheran.

MONOGRAPHS.

LEAVING SYRIA IN WARTIME.

The lot of the average so-called Christian in Syria under normal conditions is anything but desirable, but now, under conditions of war, the suffering and distress is keen indeed, and makes one's heart ache. The people are relieved of what money they have, of their provisions, bedding, cooking utensils (which are usually of brass) and, in fact, most anything useful, in a most shameful manner. There is poverty everywhere, and appeals for help come in continually. In Beirut the ladies of the Mission have the poor families divided among them. One lady told us she had three hundred on her list, and the others similar ones. The Red Cross Society is working through them. Soldiers return from the front sick, find their families in desperate poverty, and consequently they can have neither medicine nor nourishing food. The missionaries feel that they can do so little to relieve them.

The military officials often made their rounds at night and gathered in the men who were at the coffee houses, and even searched the homes. The two sons of old Abu Najeeb, whose death was noted in *OLIVE TREES* some time ago, were in hiding in our hospital compound when we left. None of our members in Latakia had gone to the front when we left, but we were anxious for some of them.

After Turkey entered the war, and prior to the taking off of Rev. Edgar, we had been slightly troubled by reports accusing the missionaries of signaling to the warships with lights. Our buildings being high and open to the sea, can be seen from many points. Our doings of this sort were therefore hard to conceal.

Soon after Rev. Edgar's departure we

were favored with a passing visit from a warship. Supposing the ship to have passed out of sight, I went into our sitting-room, lighted the lamp, and, going over to the window, closed the shutter—rather a small matter; but ere long it had developed into an unrecognizable form. As Miss Edgar and I were eating our supper, one of our helpers, Elias Awad, came up-stairs with a message from the chief of the police, to the effect that we stop signaling to the warship. Some one had declared that a red light had been waved from our window. Elias was instructed to inform the commander that this was false—which message he attempted to deliver, but was hustled off to prison. Children on the streets were eye-witnesses of the light-waving, so of course it must be true. He spent the night and until noon the next day behind the prison doors. He was released only on the intervention of Dr. Stewart. From this time we were most careful about keeping our shutters closed before lamp-lighting, and, indeed, rather than cause trouble for anyone, did not use the rooms facing the sea.

After Mr. Edgar left, it was considered the part of wisdom to remain quiet for a little and not seek permission for any of us to leave Latakia. Consequently about six weeks passed before Dr. Stewart, acting as Consul, sent a telegram to Constantinople requesting Ambassador Morgenthau to secure permission for Mrs. Edgar and the children and myself to leave. Permission came, but the local military authorities refused to allow us to embark at our own port. We concluded, after consultation, to take the overland trip to Tripoli—a three days' journey in the saddle.

We prepared to start the first week in March, but owing to a change in the weather, postponed the journey. Another attempt was made a week later, but a telegram came from Dr. Harris, the American Consul at Tripoli and a fellow missionary, saying Tripoli was also closed. This time we had said our good-byes, and were loading our luggage onto the load-animals. Somewhat disappointed, we turned back to wait a while longer, for we believed that God would yet open up the way for us—and He did.

The month of March passed and April began before the way was open. April 7, as Dr. Stewart was discussing other business with the mayor of the city, the mayor asked if the ladies at the Mission still wanted to leave the country, for if they did, the way was now open to leave Tripoli. Dr. Stewart brought the news, and at the same time a letter from Dr. Harris, saying we could probably go from Tripoli, but anyway from Beirut.

Accordingly preparations were made, and Friday morning, April 9, we left our station. Mrs. Edgar rode "Prince," Dr. Balph's horse. The children were in boxes roped on to a mule, with an old man sitting between to serve as guide for the animal and to care for the boys. The writer rode a very comfortable hired pony. Abu Ferah—father of Joy—one of the helpers in the Girls' School, who was accustomed to our peculiar Arabic, went to render any service we required. The load-animal with a donkey for the muleteers to ride alternately, completed the caravan. In order that we might make a good start, Dr. Stewart honored us with his company for the first two hours. I must also include the mounted guard furnished by the mayor of the city for our protection.

We reached Benias about 5 o'clock in the evening, where we spent the night.

Our hotel was the home of a little girl who had been in our boarding school the year before. We were most comfortable here and given the best they had. Early Saturday morning we mounted our animals and were off to Tartoos, where, you remember, we had work for a number of years. We rested here over the Sabbath in the home of Khalil Acary, a former teacher, and were well ready to take up our journey on Monday morning. We were saddened on Sabbath by the military authorities taking Khalil Acary away for soldier service—even though he is a cripple. He had hopes that the military doctor would release him on examination, but probably not before he paid his forty-three Turkish pounds.

A few minutes past five A. M., we were in our saddles ready for the trip to Tripoli, but our guard failed to appear. At 7:30, at the suggestion of a soldier standing in the crowd gathered about us, the writer went to the office of the commander, and a guard was given us immediately. The author of the suggestion was the one assigned us. Poor man, he looked as though he needed at least one day's pay. Everything in readiness, we set out on our journey and made Tripoli about 7 o'clock, where we found Dr. and Mrs. Harris waiting for us. They were very hospitable and cordial in their welcome and kept us two nights and a day before allowing us to go on to Beirut, which proved to be necessary.

We were able, by making an early start and by taking two carriages—one for ourselves and one for the luggage—to make the journey to Beirut in one day. We were tired, but thankful to arrive safely at the hotel at 9:30 the evening of April 14. At the end of our overland journey we found that the anticipation had proved harder than the realization. It was not the way we would have chosen to

leave Latakia under normal conditions, not to speak of the abnormal state of affairs that exists there at the present. We really enjoyed the horseback ride and were shown nothing but courtesy and kindness. We think we wouldn't make poor itinerating missionaries, as far as the riding is concerned. Some youngsters along the way clapping their hands at us and calling, "Ya brinata, ya brinata," which, freely translated is, "O, you hat, O, you hat"—furnished diversion for us.

While in Beirut we spent most of our time visiting the Consulate and securing permission for us to leave on the first Italian steamer, which was due to leave the 17th of April. We secured this permission about noon, and just after lunch our steamer appeared in the harbor. We hastily completed our arrangements, secured the services of a consular messenger and went down to the Custom House. Here our belongings and persons were searched lest perchance we might be carrying contraband of war. We were encouraged when finally we were allowed to go through the gates on to the landing. The vice-consul and the interpreter, together with some of the Presbyterian missionaries, were with us to see that everything was done for our comfort that could be.

After presenting our passports to two or three more officials, we were told we might go out to the ship in the harbor. As we stepped aboard we were requested once more to show our passports. This grew to be a rather common experience—everybody we met wanted to know when and where we were born.

We had provided ourselves with first-class passage to Alexandria; but as all the cabins were taken, we slept in the smoking room for the first night, the next on deck, the third likewise; but the fourth, as we lay in Alexandria harbor, we shared the dining saloon with others who were as

fortunate as we in getting away from Turkey and in securing accommodations.

Some Americans who had been stranded in Beirut for about nine months gave us the privilege of washing our faces and hands in their stateroom. Otherwise we would have made our trip without this luxury. The day previous to our arrival in Alexandria, we were stopped by a French man-o'-war. Some officers came aboard, searched the ship and requested the passengers to show their passports. Thus, from the time we left our station at Latakia until we arrived in the United States, we were constantly reminded that a state of war existed.

A party of officials came aboard as we entered the harbor at Alexandria to look at our passports. They found two suspects and took them off. Among the officials was the former British Consul at Alexandretta. We found out that, at the request of Dr. Kennedy, he was watching for Mrs. Edgar, and was anxious to do anything for us. We were glad indeed to accept his kind offer, for we were saved many of the landing and embarking formalities which are so necessary these days in Egypt.

During our stay of eight days, we enjoyed the fellowship of the United Presbyterian missionaries, and also had the pleasure of hearing Dr. Mackie, of the Scottish Mission, who honored us with a call the day of our arrival.

Here, of course, we could get into communication with Rev. Edgar. It was decided that we go to Naples and sail direct from there to Boston. After a wait of eight days in Naples, we sailed on the *Cretic*, together with about twenty other missionaries from Egypt and India and Syria. We arrived safely in Boston May 27, after a pleasant trip, and were met by Rev. Edgar and other relatives and friends.

Our hearts go out in gratitude to the One who cared for us every step of the way, and to the One who answered your prayers and ours.

We left our associates well, as usual, and busy as could be. As you know, our day schools are larger this year than they have ever been before.

Miss Wylie has been very well during the winter, and happy as she received the women in her home, always using every opportunity to read the Bible and present to them her Saviour and ours.

M. F. MEARNS.

NEWS FROM SYRIA.

To the Friends of the Syria Missionaries:

I am writing you just a word, so that you will not feel that I am neglectful of my promise to keep you informed of the situation in Syria. I have been hoping every day to get word directly from there, but ever since Italy entered the war there has been absolute silence. Neither in my office nor in the treasurer's office has word been received. We do not consider this alarming or disturbing, for we know through the Washington channels that things are quiet in Syria, and that Mr. Morgenthau, the Ambassador at Constantinople, is on the alert to watch the welfare of the Missions. This silence results only, undoubtedly, from the interruption of communication.

You will be interested to know that the Syrians of this country have come to the front in a most remarkable way in the matter of their relatives. We have already sent out money orders amounting to approximately \$155,000. In addition to this, the Syrian organizations in New York have gathered \$7,500, which has gone to Syria. The last word which we had from Syria indicated that conditions were decidedly better, and that with the

aid of the Red Cross Society and such relief measures as the Mission has inaugurated, the suffering of the Syrian population was being reduced. It seems a pity that these Syrians should have been dragged unwillingly into this conflict. The prospect would indicate that unless some unforeseen difficulty occurs, our Missions in Syria will have to mark time for this year, and make preparation to go ahead on double quick time when the war is over.

With kindest regards, and wishing that I could give you more information, I remain very sincerely yours,

STANLEY WHITE.

A PERSONAL LETTER.

Onua, Malekula, New Hebrides,

April 21, 1915.

My dear Dr. Sommerville:

On looking at my list I was surprised to find how long it was since I had written you.

We have had a year of things a little out of the ordinary. I think I wrote you that natives from Ambrim had settled on Malekula after the earthquake had destroyed their part of that island, while others had returned, on finding that the most of it was quite safe to live on. In the early volcanic eruptions of forty and more years ago, the natives were often eaten when they escaped to other islands. This time our people, being worshippers, fed them, gave them ground for plantations, and even, when through drought their own food was small, bought them rice from the traders.

The drought was the severest in my time on Malekula, but at the end of the year welcome rain fell, and the natives planted every yam top they could find. A hurricane in February again destroyed their gardens, and they will be short of food for a few months. In this wonder-

ful soil and climate there is very rarely starvation. The breadfruit crop, which was hurt by the hurricane, is still bearing enough for present wants.

When the war started in August, there was no market for copra, and the steamers bought at a nominal price, traders losing money. Since then, things have improved, but the natives only get about half the former price. Every foreign article went up enormously, and the natives have now to pay dearly for clothing, rice, tea, sugar, kerosene, and all the other necessary things. They have practically given up tinned meats, the price is so high. I was therefore specially pleased at their care of the Ambrim refugees. The monthly collections which go to translations of the Bible into their language, and other affairs of their Church, have lessened naturally, as their money is less. I told them of the self-denial month for Foreign Missions in Victoria, Australia, and they brought 30s. worth of curios, and £2 6d. worth of copra, which amounts I sent to our Church. The committee sent a letter of thanks, which interested our people intensely. I think it was the feeling of pleasure they had at giving to something quite outside themselves, and finding that it was useful, however small. They paid for their pretty weatherboard Church at Pangkumu, and they paid for our first motor-boat, and then when that was sold, added enough for a better motor-boat, and last year paid off £52 to the British and Foreign Bible Society. But these were things for themselves, and the idea of helping others was the reason of their interest in the committee's letter.

In the February hurricane, the glass fell after dark, and the sea rose very rapidly.

I had two motor-boats under my charge, and these were nearly lost, but the natives helped splendidly and we saved both. A native and I were swept out by a current, but got ashore a little further along after a short but hard swim. Trees fell in every direction, but though the house swayed, very little actual damage was done to mission property. The food loss to natives was the worst.

Dr. Bowie asked the New Zealand Church to replace the hospital lost by the volcanic outbreak, but they delayed, and then the war was given as a reason for not building. Dr. Bowie has "temporarily resigned," which means that the poor people of Ambrim are left after their great loss without a missionary. They need the earnest prayers of God's people, for the French are openly and illegally selling them intoxicating liquor, and doing their best to ruin the worshippers.

Kindest regards to Mrs. Sommerville and yourself. You would hear that Mrs. and Chris. Robertson are in Nova Scotia, and will be there till June. They would like to return via England to see Dr. R.'s grave once more.

With every good wish,

Yours very sincerely,

FREDK. J. PATON.

N. B.—May 1.—I have just heard with intense interest and joy that my youngest brother, John Whitecross Paton, has been appointed Artisan Assistant Missionary to the Aborigines in North West Australia. *The Presbyterian* headed it, "Another Paton for the Front." He was to have been married on April 28. His wife is even more enthusiastic for the Mission Field than he is. I trust they will be long spared for the work. F. J. P.



When an old Nguna native heard of the European war, he exclaimed, "The people of light are fighting just like the people of darkness. It is good that we pray for them."—*Sunday-School Times*.

WOMEN'S DEPARTMENT.

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

MISSION STUDY.

CONDUCTED BY DR. JAMES M. BALPH.

Lesson V.—Chapters IX. and X.

How were conditions in 1882?

How many pupils were in boarding schools?

Number admitted to membership?

Who was licensed to preach this year?

What extension of the work was made?

What missionaries went to the new field?

What was their aim?

In what cities did they begin work?

When and where did Dr. Metheny erect buildings?

When did the Mersina school begin to receive boarders?

When did Dr. Beattie die, and where?

When was Miss Cunningham appointed?

What mention is made of Dr. Dodds?

What ministers were at this time in Latakia?

When, and by whom, was a metrical version of the Psalms prepared?

What version had been used previously?

How many copies were published?

What success attended the medical work?

What loss by death did the Mission sustain in 1885?

Give brief account of shipwreck and death of Dr. Dodds.

Give resumé of record of boys' boarding school, Latakia.

When did Miss Edgar arrive on the field?

In what condition were the village schools?

What missionary resigned this year?

What missionaries arrived in 1887?

What deaths occurred that year?

What building was erected?

What new school was opened this year?

What is said of the mountain schools?

What missionaries were in each field at the close of this year?

FIFTY YEARS OF MISSION WORK IN SYRIA.

Books serve widely varied purposes. They may be books of reference, text-books, books that furnish simply entertainment, or they may be both entertaining and instructive.

There are many books that we read once, and lay aside, because, although interesting and instructive to a degree, they do not contain any knowledge that is practical or that would serve us in the line of our work. The missionary societies of this Presbytery have had a number of interesting and profitable studies before them recently, such as "Mormonism, the Islam of America," "Emigrant Forces," and "The Child in the Midst"; these all relate largely to conditions found in our own country, and while worthy of consideration, come rather within the line of reform work, and are represented by special workers in each of these lines.

The object of mission study, as the name implies, is certainly meant to broaden our information and increase our enthusiasm along the line of mission work, either home or foreign.

The book that we now have under consideration, "Fifty Years of Mission Work in Syria," is a brief record of the salient features of our denominational mission work in Syria, Asia Minor, and

Cyprus; all these places being included under the general title of Work in Syria. This information is sufficiently condensed to make it possible for every one interested in the work to become intelligently acquainted with it.

To take up this book for mission study in the societies of the Church would seem to be a very fitting thing to do. The work of missions is so vitally connected with the life of the Church that no one can afford to be ignorant of the work that is being done.

And especially is this true now of our Syrian Mission, since the main facts have been put in a form suitable for study.

Previously, it was not easy for all to arrive at a general knowledge of the work, as it could only be obtained by an amount of research quite beyond the time and opportunity of the average person; but that difficulty having been overcome, it is now comparatively easy for any one to gain this knowledge.

The theme of this book is that of our oldest foreign mission, and takes us back to the rise of the mission spirit in our denomination, and the sending out of her first missionaries. Topically, it treats of the years of waiting, with their attendant discouragements, the leadings of Providence in the choice of a field of work, among a people practically unknown and neglected hitherto, a glimpse into the life and character of this people; the laying of the foundations and the difficulties attending it; the growth and extension of the work, with the opposition and discouragements encountered; the manifestations of the Divine blessing and approval, as evidenced in the gathering in of many from the darkness of superstition and paganism to the light of the gospel; and last, but not least, the great need of work yet to be done. If we would understandingly work and pray for the

evangelization of Syria, we need to know about its past and present condition. We could never before get this knowledge as easily as now. This book does not go into details in regard to the manners and customs of the people, but there are other books available that do so; for example, Dr. Jessup's "Women of Syria," or "Habeeb," by Dr. Harris, etc. These and other books of like character will help to round out our knowledge of the people and their customs, as the experiences related in any of them, apply in a general way to that met with in our own work as well.

The book is small, and the careful reading of it requires but a very few hours, which even those who are the busiest will never miss. The price, too, is within the reach of every woman in the societies, so that no one is excusable for failing to become acquainted with the main features of this work.

There is a list of questions being printed in the OLIVE TREES, which, if carefully studied with the book before us, will give a pretty clear knowledge of the contents of the book.

This can be accomplished in one year of study; and if taken up heartily by our societies, we believe that it will bring with it renewed interest in our Levant mission, and will result in benefit to ourselves and to the work and workers in the field, and most of all, will lead us to pray as never before for God's Spirit and God's Word to be given to the people of that land, and that God may be glorified in the salvation of many.

Another reason that presents itself for taking up the study of this book about our mission work in Syria is the fact that multitudes of these people have come to this land to be free from the oppression of a Mohammedan government, and to better their condition financially. This

gives us an opportunity to do foreign mission work at our own doors. In many cities of the United States there are Syrians. In Pittsburgh there are several thousand. God in His providence has brought them here. And we should not fail to see the working of His hand in raising up one of this people, our beloved Mr. Khouri, who is being prepared by a regular course of study for being a leader to them, and whose heart is in the work. As he is directly the fruit of our Syrian mission, we should and do rejoice in being loyal supporters of this work, which has such a claim upon us, and should fill our hearts with thanksgiving and praise to God.

MRS. J. M. BALPH.

JUNIOR DEPARTMENT.*

Plans for the monthly meetings of the Junior Missionary Societies will appear each month in these columns. The superintendent of each society will be able to build upon this general plan according to the needs of her own individual society. The subjects for a time at least will be taken from the C. E. Junior Topic Card. Each superintendent should make it her special object in these meetings to aid in building up in each child a warm Christian life, and to this end it is very important that the children shall feel that this is their own meeting, and that it depends on them. They will delight you with their willingness and ability. Do not try to do everything yourself. Help

**Mrs. D. C. Ward, the newly elected Superintendent of Children's Bands, will furnish the material for the Junior Department for the coming year. We take this occasion to thank Mrs. Wallace for her faithful work in this department, and hope her influence will be augmented as President of W. M. S. of Pittsburgh Presbytery.*

them to prepare for leading the meeting, for speaking in the meeting, even for offering prayers. They will do this readily if you prepare for a few meetings some slips with Bible prayers written upon them, and have them read one after the other as the children stand with bowed heads.

Subject for September meeting: "A Story of a Rich Man."—Luke 12, 16-21.

PROGRAM FOR THE MEETING.

Meeting called to order by the Junior President.

Singing Psalm.

Roll call by the Secretary, members answering with Scripture.

Leader for the day takes charge.

Singing Psalm.

Reading of Scripture lesson responsively.

Repeating Beatitudes responsively.

Singing Psalm.

Prayer by Juniors, closed by Superintendent.

Bible story for the day told by a Junior in his own words.

Parallel verses (prepared beforehand by a Junior).

Answers to questions on the lesson, which have been given out beforehand.

Singing Psalm.

Reading of clippings on the subject and original remarks.

Offering received.

Singing Psalm. Close with the Old Testament Benediction (responsively).

PARALLEL VERSES.

Matt. 16, 26; Luke 21, 34; Rom. 12, 2; Col. 3, 2; Exod. 20, 17; Psa. 10, 3; Eph. 5, 3; I. Tim. 3, 3; Josh. 7, 21; Luke 16, 14; Prov. 11, 26; 24, 11.

FOR THE SUPERINTENDENT'S TALK.

Remind the children that every time Jesus told a story He told it with a purpose. Draw out from them lessons of this

story by questions. Help them to see for themselves that He was trying to show the danger and uncertainty of earthly riches, and reminding His hearers that they might all be rich toward God if they would. Show that money is a good thing if it is rightly used, but that it is always true, as Paul said, that "the love of money is the root of all evil," for the love of money leads to covetousness, and that leads to much of the wickedness in the world to-day.—*Taken from the C. E. World.*

Have you seen the wall charts which are published by the U. P. Woman's Board? They are splendid for Junior meetings, and will give many fine suggestions. They can be ordered from the U. P. Woman's Board, 209 Ninth Street, Pittsburgh, Pa. The price is \$1.00.

This pretty little story is told of a spelling class in China: The youngest of the children had by hard study contrived to keep his place so long that he seemed to claim it by right of possession. Growing self-confident, he missed a word, which was immediately spelled by the boy standing next to him. The face of the victor expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so, firmly refused, saying, "No, me not go; me not make Ah Fun's heart solly." That little act implied great self-denial, yet it was done so thoughtfully and kindly, that spontaneously came the quick remark, "He do all same as Jesus!"—*Golden Rule.*

Mrs. D. C. WARD.

THANK OFFERING OF THE PITTSBURGH PRESBYTERIAL WOMEN'S MISSIONARY SOCIETY FOR 1915.

China—

General fund\$805.15
 Emergency fund..... 5.00

Girl in Lo Ting.....	15.00
Lo Ting	2.00
Lepers	1.00
Educational fund ...	32.00
Country work	15.00
	————— \$875.15
Indian Mission	51.82
Domestic Mission	18.50
Pittsburgh Syrian Mission.....	50.00
Southern Mission	2.00
Mission work at Winnipeg, Man..	10.00
Witness bearing	2.00
Miss Mattie Wylie	10.00
Local Syrian Mission work at New Castle, Pa.	45.35
Poland sufferers	10.00
Aged People's Home	97.10
	—————
Total.....	\$1,171.92

Mrs. S. R. WILLS, Treas.

PLEASANT EXPERIENCES.

Twenty-four hours in New Alexandria has been the pleasant experience of the Ladies' Presbyterial of the Pittsburgh Presbytery.

Pleasing was our sensation from the time we left Pittsburgh until we returned. The first thrill perhaps was that of riding on a special car. This seemed to be especially exhilarating to our College Hill delegation. Their manifest pleasure was more or less contagious, and we think all had a feeling of being on the border line of aristocracy.

Another pleasing experience was that of a feeling of certainty that we were getting the full worth of our money. The trainmen did not leave a foot of track untraversed, and did their full part in showing up all the variety of scenery. With all that was pleasant on our journey, we were not displeased to hear them call "New Alexandria."

We were met by a number of our hosts and hostesses. Autos were on hand to

carry the older of our delegates to the church, which seemed to be a very pleasing experience to them. After arriving at the church we were ushered across the street to the beautiful home of the Pattersons to partake of a most tasty lunch. This also was a pleasant sensation, which even the prosaic routine of business which followed could not eradicate.

We are always glad to look into the faces and hear the voices of those who represent us in the foreign mission field. We listened during the Convention to Miss Jennie Dean, of our China Mission, and Mrs. J. M. Balph, of the Syrian Mission. Mrs. T. H. Acheson, speaking in the absence of Mrs. R. H. Martin, Thank-offering Secretary, made a fine exhortation for the continued and increased support of missions in China. She also presented to the Convention for its consideration the question of the support of Mrs. Du Back, a Syrian woman, highly recommended by Mrs. Metheny to assist Mr. Khouri in his work among the Syrians of Pittsburgh. The Presbyterial pledged its support and referred the matter of how the money is to be raised to the local societies.

The pastor's wife, Mrs. Matthews, spoke of the strangers that were within their own gates in the coal towns of that vicinity, among whom they seem to be doing an excellent work. Mrs. R. C.

Wylie led our minds for a half hour to think upon the terrible war conditions of the world. The prayers offered, Scripture read and Psalms sung were most fitting. Near the close, there was that which will reach the heart of every woman every time—the children's hour. It makes our hearts glad to have children taught verses and songs containing such beautiful and helpful sentiments.

Two invitations for the year 1916, one to New Galilee and one to College Hill, were presented. The one to New Galilee was accepted, and to those who may be privileged to attend, we would wish for you all as helpful a meeting and as many pleasant experiences as were ours at New Alexandria.

MRS. M. M. COPELAND.

ANNOUNCEMENT.

The Woman's Union Missionary Association of Allegheny County have secured Mrs. D. B. Wells, lecturer, so widely known, of Chicago, Ill., to conduct the mission study course in Pittsburgh this fall. The week of Sept. 12 to 18 being the time set apart. The lectures are from 2 to 4 P. M. each afternoon. One hour will be devoted to the home study book, "Home Missions in Action," and the other hour to the foreign study book, "The King's Highway."

Miss Jennie Dean, of Lo Ting, China, was for a few weeks during the summer in New York, attending classes at Columbia. To all whom she met in the church or the homes of the people she was manifestly the loyal follower of Jesus Christ, and she will always be remembered

for the intensity of her devotion to His service. After visiting Dr. Scott at Walton, N. Y., her plan was to return to Michigan and then wait till she was strong enough to resume her school duties in South China.

EDITORIAL NOTES.

We give a few items of interest to the readers of OLIVE TREES:

Miss Kathryn McBurney, M.D., arrived at Seattle, July 31, 1915, after an exceptionally fine voyage, the sixtieth, and the best ever made by the Mont Eagle steamship.

Writing July 13, Rev. Walter McCarroll, of Cyprus, says: My family left with Mr. Smith two weeks ago last Saturday, June 26, and sailed from Alexandria Saturday, July 3, by an Italian steamer for Genoa, Italy, and from there expected to go to Lausanne. Mrs. McCarroll was very loath to go away for at least another year, but the state of her health seems to make the change necessary. - - - After a year or more in Switzerland, it will be necessary for the children to go to America and their mother will go with them. - - - Am glad that Mr. C. A. Stewart will come back to us, and I hope he will have no difficulty in getting out.

Rev. A. J. McFarland, who has been very faithful under difficulties in keeping us informed as to the condition of things in Asia Minor, has sent us the following postal, dated July 7, 1915:

It is your turn again for a line to say we are all in usual health and going about our work much as usual. Spent the Fourth in Adana, where I had gone to call on His Excellency, the Governor-General, in behalf of our two friends there, the evangelist and the teacher. His Excellency received me very graciously, and we hope we were able to show that the government had nothing to fear from the conduct of these men. We do not know the result as yet.

The writer of "Evangeline" could find much material for another tale if he were

in certain countries you visited with other members of the Board some years ago.

Our relief funds are in need of replenishing. Red Cross helped us some. We can't go into particulars.

All well and weather still quite moderate, so the move to the mountains is not imperative yet. Most of the Adana ladies have gone, but no men yet. One small steamer every two weeks is plying between here and Greek ports.

Go or Send supplies us with items of interest respecting the work and workers at Alexandretta:

Writing on July 4, Dr. Kennedy says: "I am sorry to say my wife had a serious breakdown about ten days before she got away (from Alexandretta), and when she came to leave she had to be carried on board. While she was ill, an order came for her deportation to Ourfa, about six days' journey inland from Alexandretta, but through the mediation of some friends Jemâl Pasha changed this to permission to leave the country. I was here to meet her, as I got a Radio message at Cairo telling me she was on the United States SS. Tennessee. I came on down at once by the first train after getting this message, reaching Alexandria in time to meet her. Miss Metheny left for America on Wednesday, June 30, but we are going to remain on in Egypt for the present. I have been transferred to Alexandria from Cairo, and hope to continue the work in which I have been engaged during the past five months, till the way opens up for our return to Alexandretta. I do not think I ever enjoyed work more than that of those months in the camps round Cairo, but I expect (D.V.) to have the time of my life in the coming months. My wife is now here in safety,

and I shall be freed from the one great anxiety of the past months. If she gets back her health and strength quickly my cup will be full. She has had a turn of malaria here, and to-day she has been lying down most of the time. She has spent a good part of the time reading the letters written to me while in Egypt."

Explaining his transfer to Alexandria, Dr. Kennedy says, "I begin work again at once in the Ras El-Ten Convalescent Hospital. Before I went back to Cairo for my things I got a contractor started on the erection of a Y. M. C. A. hut in the hospital premises, and I am to report to the adjutant to-morrow. I am to have rooms in the hospital and to be attached to the staff as an officer without rank. For the present my wife will be in rooms outside. We have arranged for accommodation in the Y. W. C. A. hostelry, but I hope by and by to have her with me. My transfer to Alexandria was quite independent of the arrival of my wife. Lieut.-Col. Barrett, the Registrar of the First Australian Base Hospital, Heliopolis, requested the Y. M. C. A. General Secretary to send me to Alexandria, so all the arrangements for room and messing were already made before my wife turned up."

Of the last year's work at Alexandretta Dr. Kennedy writes: "It is the best we have yet had. The attendance at the

day schools kept up higher than we have ever had, up till closing day. Miss Metheny did yeoman service. She held on and kept up the pace till the very end under most trying circumstances. She was quite tired out and very much indeed needs the change and rest she can only get at her mother's. The Sabbath school was also the largest we have ever had. Over eighty pupils have earned prizes for attendance, but of course, owing to conditions no prizes could be procured, and so the prize winners will have to wait till we return. Miss Metheny's Bible class also kept up till the last with a record attendance and interest. I believe the whole class (fifteen in number) have earned prizes for perfect attendance during the year. The Bible women had a very trying year owing to the poverty and distress of the people. They were most welcome everywhere, but they found it hard to have to say day after day to those in need, 'Be ye warmed and filled,' when they had not the wherewithal to meet the need. But the Word of the Lord was counted precious. The man I have been training for some time to help me in teaching and preaching has done well. My wife says his addresses were most helpful, and usually very thoughtful. He was very faithful in his visitation of our people and friends."



Special attention is called to the following appeal for help:

Dr. Metheny has just received the following cable from Dr. Stewart, of Latakia: "Relief money. Urgent." Evidently the need of funds for the relief of the suffering and famishing people is great. A letter from Dr. Stewart a month ago forecast the possibility of this situation arising. Will you kindly appeal through your columns for the Church to respond with contributions speedily? Send all contributions to Mr. Joseph M. Steele, Treasurer, 1600 Arch Street, Philadelphia.

FINDLEY M. WILSON, Cor. Sec'y.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1915.

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MISS MAGGIE B. EDGAR.		
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MISS JENNIE M. DEAN, on furlough	}	<i>Lo Ting, via Canton, South China.</i>
REV. ERNEST C. MITCHELL, on furlough		
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