

RL
I-7

NOTICE TO READER.

When you finish reading this magazine place a 1-cent stamp on this notice, hand same to any postal employee and it will be placed in the hands of our soldiers or sailors at the front.

No WRAPPING—No ADDRESS.
A. S. BURLESON, Postmaster General.

Olive Trees

ZECH. 4: 11-14

REV. 11: 3, 4

VOL. XXXI

OCTOBER, 1917

No. 9

A MONTHLY MISSIONARY JOURNAL
Published by The Board of Foreign
Missions of the Synod of the Re-
formed Presbyterian Church of North
America in the interest of Mission Work

Letters from Outgoing and Returning Missionaries.

Subscription Price = One Dollar a Year

POSTAGE FREE TO ALL PARTS OF THE WORLD

CONTENTS

MARY SLESSOR OF CALABAR	205	NEWS FROM THE FIELD	214
SUMMARY OF TRIP TO SYNOD	211	WOMEN'S DEPARTMENT	229

OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK
AT 500 CATHARINE STREET, PHILADELPHIA, PA.

REV. McLEOD MILLIGAN PEARCE, D. D. } Editors
REV. ROBERT ANDREW BLAIR, M. A. }

Address all Communications to

OLIVE TREES

500 CATHARINE STREET - - PHILADELPHIA

Telephone: Lombard 4250. Cable Address: Metheny, Philadelphia

Entered as second-class matter January 6, 1916, at the post office at Philadelphia,
Pennsylvania, under the Act of March 3, 1879.

OFFICERS FOR 1917-1918 OF W. M. S. OF KANSAS PRESBYTERIAL

President—Mrs. G. M. Robb, Quinten, Kansas.

First Vice President—Mrs. J. M. Wylie, Kansas City, Mo.

Second Vice President—Mrs. D. H. Elliott, Winchester, Kansas.

Recording Secretary—Mrs. F. E. Allen, Superior, Neb.

Corresponding Secretary—Mrs. W. A. Edgar, Lyons, Kas., R. F. D., No. 2.

Treasurer—Mrs. Thomas Boyle, 701 Clay street, Topeka, Kansas.

Superintendent of Mission Bands—Mrs. T. C. Weir, Winchester, Kan.



R. M. SOMMERVILLE, D. D.
DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.



MRS. R. M. SOMMERVILLE

OLIVE TREES

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

VOL. XXXI

OCTOBER, 1917

No. 9

MARY SLESSOR OF CALABAR.

BY T. H. ACHESON, D. D.

Mary Mitchell Slessor was born in Scotland in 1848, and died in Africa in 1915. She had no particular education, but was in great measure self-educated, and on one occasion when given a copy of Carlyle's "Sartor Resartus," she read until morning dawned. Her mother was an earnest Christian, but her father was a drunkard. She was converted in early life through the efforts of an old Scotch lady, who told her if she did not repent and believe, her soul would burn in fire forever. She sometimes said that hell fire had driven her into the kingdom of God, but never throughout her career did she seek to bring anyone else to Christ by the similar process of shock and fear. She worked fourteen years in a factory for ten hours each day. She engaged in home mission work, which must have prepared her, in a measure, for the foreign field. She was early interested in foreign missions, and finally offered herself to the Foreign Board in 1875. She was sent out in the year 1876 to Calabar, Africa, when she was twenty-eight years old. These facts and others, which we here present, are taken from the work of W. P. Livingston (George H. Doran Co.),

whose phraseology is sometimes employed in this article.

It is necessary to understand the district to which she went in Africa. About two-thirds of the way up on the western shore of Africa, at the marked indentation, which we find in the coast, lies the protectorate of Nigeria, which has an area of 336,000 square miles, and a population of over 16,000,000 native Africans. Calabar, the district to which she was sent, contains about five and one-half million people. At the present time there are about thirty-four foreign missionaries under the United Free Church at work in this field. This makes one foreign missionary to about every 160,000 people.

It is necessary in order to understand her work, to consider briefly the character of the people among whom she labored. The author evidently refers to the whole district of Calabar, when he says that the natives were the most degraded of any in Africa. They were the slum dwellers of negro land. "Bloody," "savage," "crafty," "cruel," "treacherous," "sensual," etc., are a few of the epithets applied to them by men accustomed to weigh their words. Of the tribe of Okoyong, a little farther north than the coast towns, it is said there was not a phase of African deviltry in which they did not indulge. They were guilty of murder, twin

murder, theft, sorcery, sacrifice, slavery, polygamy, and drunkenness. When twins were born, the mother was regarded with horror, and the father of one of the twins was supposed to be an evil spirit. It was also thought that the mother had been guilty of some great sin, and that one at least of the children was a monster. They were seized, their backs were broken, and they were crushed into vessels, and taken out of the house, not through the doorway, but through a hole broken in the wall, which was to be at once built up. These unfortunate children were thrust into the bush, and left to their fate. The mother was driven out as an outcast.

One of these barbarously mistreated mothers was Iye, a slave, light in color and handsome. When the children were born, she was subjected to torments of abuse, some of her possessions were destroyed, and the rest of them were thrust into an empty gin case, and she was driven away. Miss Slessor, hearing of this sad event, met the woman, who was being followed by a howling mob. She took from the staggering mother, the burden she was carrying, and conducted her to her own mission house. But before reaching her house, she stood in the broiling sun until the natives could cut a pathway through the bush; for had they gone by the regular path, which the people used, they would have polluted it. The lament of the poor mother was, "Yesterday I was a woman, now I am a horror, a thing all people run from. Yesterday they would eat with me, now they spit on me."

Sorcery was another of their great sins. One trial by ordeal was to bring a pot of palm oil to the boiling point. If the skin became blistered when the boiling oil was poured over the hands of the prisoner, he was judged guilty and punished. Another method of trial was the use of the poisonous esere bean, which was pounded and mixed with water. If the body of the

accused person ejected the poisonous drink, it was a sign of his innocence. When a free man became ill or died, sorcery would be alleged. The witch doctor would be called in, and the persons whom he named would be chained and tried, and there was much grim merriment as the victims writhed in agony, and their heads were chopped off.

To survive in the struggle in life, a man required to possess wives, children and slaves. In the abundance of these lay his power. Shortly before Miss Slessor went to Okoyong, a chief had died, and with him were buried not fewer than forty persons, men, women, boys and girls. She made a careful inquiry concerning one neighborhood, and ascertained that the number of lives sacrificed annually, within a radius of twenty miles, could not have been fewer on the average than 150. When a certain man died in the Enyong district, ten little girls were slaughtered, and five of the bodies were placed beneath the corpse, and five above, that the dead man might not lack wives in the spirit world.

Strong drink, here, as elsewhere in the world, works sad ravages. A refugee of good birth and conduct remarked to this missionary on one occasion, that he had been three days without the white man's rum. "Three days!" she replied, "and you think that long." "Ma," he said in evident astonishment, "three whole days! I have never passed a day without drinking, since I was a boy." All in the community at Okoyong, old and young, drank. Often she lay down to rest at night knowing that not a sober man, and scarcely a sober woman, was within miles of her. Thus we see something of the situation in which this missionary found herself in Africa.

In the general district of Calabar, Mary Slessor worked in four different districts. She was for twelve years near the coast. Then she went

further north to Okoyong, between the Cross and Calabar Rivers. After great difficulty, she obtained access to the savage people of Okoyong. Surely no stranger procession had ever invaded a hostile kingdom for Jesus Christ than the little company, which this woman took with her to Ekenge, in Okoyong, four miles from the Cross River. With a little band of four or five of the black children whom she had made members, apparently, of her former household, she made her way through the darkness on a Saturday evening, four miles from the creek to her first stopping place in the new district. Some were carrying articles, and some were crying in fear, as they went on in the darkness to their new and unknown destination. Afterwards she went up to the district along the Enyong Creek, and in the last years of her life she occupied a country still farther inland.

She lived with the natives, made them members of her own household, sheltered refugees, rescued those accused of witchcraft, rescued twin babies, nursed the sick, buried the dead, prevented fighting, settled disputes, acted as a magistrate, worked with her own hands at hard labor, erected buildings, taught the people about God, and held many public services. The manual labor which she performed included cutting down the bush, digging out roots, repairing roofs of the huts, and laying cement floors.

In one of her letters, she describes a typical scene in her domestic life: "Four at my feet listening; five boys outside getting a reading lesson from Janie, and a man lying on the ground, who has run away from his master, and is taking refuge until I get him forgiven; an old chief with a girl, who has a bad ulcer; a woman begging for my intervention with her husband; a nice girl with heavy leglets from her knees to her ankles; and three for vaccination!"

Her life work was certainly very

hard. Africa is slow to change. She found it up hill work to lead these people to Christ. Sometimes good impressions vanished speedily. Her hearers went into raptures over the gospel, prayed aloud, clasped their hands, shed tears, and then went back to their drinking, sacrificing and quarreling. They would say: "That is right for you, but you and we are different."

She was made a magistrate by the British Government, and for some time performed with efficiency and energy the work necessary for such an office. Persons accused of many different offenses were tried in her court. She employed her own unique methods in settling these cases.

On the fifteenth anniversary from the year 1888, when Mary Slessor settled at Ekenge, the first communion service in Okoyong was conducted. She had accomplished much among the people. It is said that she alone had done in Okoyong what it had taken a whole mission in Calabar to do. The old order of heathenism had been broken up and, above all, people were openly living the Christian life, and many lads were engaged in church work. It must have been a thrilling occasion for the missionary when after the bread and wine had been received by the communicants, thanks were returned to God by the singing of the 103d Psalm, to the tune, Stroud-water:

"All thine iniquities, who doth
Most graciously forgive,
Who thy diseases all and pains
Doth heal and thee relieve."

The results at the end of her life will be better understood when we recall that the mission had been established in 1846, and that when we went out in 1876, there were 174 church members in the Calabar District, and over 1000 in attendance at the Sabbath services. The staff had never been very large. The resume of Miss Slessor's work and of the present situation given by the author at the close

of his work, is about as follows: The Hope Waddell Institute was the outcome of her suggestions; she had laid the foundations of civilized order in Okoyong; and she had unlocked the Enyong Creek District. Perhaps the whole Calabar Region is included when we are told that there exists today throughout the district nearly fifty churches and schools. Church membership now numbers nearly 1500, and there are over 2000 scholars. Her influence extended over an area of more than 2000 square miles. It would be wholly unfair to speak as though all the results in recent years in the Calabar Region away from the coast were to be attributed to this lone woman, but she was a most prominent factor in bringing about present conditions.

Many striking incidents are told concerning this remarkable missionary. She was a woman of much decision and vigor. The assistant tells that he saw her repeatedly thrust brawny negroes away from strong drink, even back to the ground. A drunken man with a loaded gun on one occasion came to see her. She ordered him to put the weapon up. He declined; whereupon she wrested the gun from him, set it aside, and defied him to touch it. He came back every day for a week before he received it. On one occasion she stood between two tribes, which were about to engage in conflict, and compelled them to pile up their guns on each side of her until the heaps were five feet high. A man came to her one day for medical treatment. She brought out a bottle of castor oil, and told him to open his mouth. He demurred, fearful that it might be some sort of witchcraft. She gave him a smart box on the ear, and repeated the order, whereupon, he meekly took the stuff and went ruefully away. In one place where the people were determined to demonstrate the poison ordeal at a place deep in the forest, to avoid her interference, she re-

mained for four days and four nights without removing her clothing. The men would not leave the spot, hoping to tire her out, and at night they lit fires to keep off the wild beasts of prey, and slept about her. In the end she conquered. Separated as she was from civilized associates, she sometimes forgot the day of the week. On one occasion she was discovered on the Sabbath executing repairs on a roof. She thought it was Monday. On another occasion a carpenter from Duketown found her holding services on Monday under the apprehension that it was the Sabbath. And when informed differently she said he must take part in the services, for she was "white-washing the rooms yesterday."

One afternoon while she was at school, a young man appeared, who said his wife had given birth to twins in the bush more than twelve miles away. Everybody had deserted her, and would the missionary come and help. She made the seemingly endless journey, arriving in the night, and finding the woman delirious. When told to make a stretcher for the sick woman, even the husband and slave men recoiled with horror at the thought of touching her. The missionary compelled them, however, to bring the sick mother to the mission house. Miss Slessor was so exhausted by the journey, that after she had cared for the patient, she lay down on the floor where she was, with her clothes and all the dirt of the journey upon her, and slept till daybreak. Notwithstanding the noble efforts of the missionary, the mother and both children died. Scarcely anything more pathetic in all missionary history were the words of this dying girl as she cried piteously to her husband not to reproach her for being the mother of twins, "It is not my fault," she said. "I didn't mean to insult you." In one district on Enyong Creek, an old chief was found who possessed a box containing Bibles, a "Pilgrim's Progress," and reading books. "I had a

son," he said. "I was fond of him, and he was anxious to learn book and God palavers, and I bought these books, and got somebody to teach him, and was looking forward to my boy becoming a great man, and teaching the people good ways. But two moons ago, he died and I have no more heart for anything. "I want God," he continued fiercely, "and you won't leave me until I find Him." "But father," replied Mary, "God is here." He is waiting for you." The old man found God, and became a Christian. The government doctor, who visited her, uses these descriptive words: "A native hut with a few of the barest necessities of furniture. She was sitting on a chair, rocking a tiny baby, while five others were quietly sleeping, wrapped up in bits of brown paper and newspaper, in other parts of the room."

The personal characteristics of the missionary are most interesting. She never wore a hat, even in that tropical climate. She kept her hair cut close. She never wore shoes and stockings, although jiggers and snakes were common in the bush path-ways. The engineer of the mission reports that he saw her once wearing a pair of woolen slippers because she had been to Duketown attending presbytery. On returning to Okoyong, she took the slippers off and threw them into the bush.

What comforts did she enjoy in this uncivilized region? Well, we read in one place of lizards playing among the matting of the roof, and rats playing hop-skip-and-jump over the sleepers. On her trips up and down Enyong Creek she at times slept on a mud floor, or on straw in the open, and drank tea made in empty milk cans, subsisting for days on yams and oranges.

Was she, however, a crude, uncultivated woman? Indeed very far from it. The Rev. J. K. McGregor, principal of the Hope Waddell Institute, after his first meeting with her

wrote: "A slim figure, of middle height, fine eyes full of power, she is no ordinary woman. It was wonderful to sit and listen to her talking, for she is most fascinating, and besides being a humorist is a mine of information on missionary history and Efik custom."

But she must have been a woman of remarkable physical strength in order to endure all these hardships and to accomplish all this work. Well, she may have had some great power of endurance, but her life reveals much physical frailty. When she made her second trip home to Scotland, after seven years of missionary work, she was so frail that she was carried on board the vessel. We read in one place, that she was seldom free from illness and pain; again that she was three months in bed; once again she writes herself concerning recovery from illness: "I rose a mere wreck of what I was. I am nervous and easily knocked up and so rheumatic that I cannot get up or down without pain." By and by the ominous words appeared in her letters: "I am tired, tired." As the years went by, she reached a period when school work was carried through on the veranda; and when she spoke in the church, she was borne there and back. Near the end of her life we find that the church lads carried her in her camp bed for five miles. She is taken afterwards in a canoe down to one of her stations called Use. Recovering somewhat, she takes up her work. For a time she lay on the veranda on a deck chair, and then went to the church and conducted Sabbath services, but was obliged to sit all of the time and lean against the communion table.

What about the bravery of this woman? Fear must have been an unknown experience with her. But let us see. It is said her nervous timidity was often curiously exhibited. She was afraid of crowds and would never cross a city street alone. On one occasion when going to a village

meeting, she would not take a short cut through a field because there was a cow in it. When traveling in the mission launch, she would bury her head in her hands and cry out in fear if the engine gave a screech or if the vessel bumped on a sandbank. Yet this timid woman dwelt amid savage murderers. She had frequently to take journeys through the forest with the leopards swarming around her. "Many a time I walked along praying, 'O God of Daniel, shut their mouths,' and He did." She had her bearers or paddlers to sing at times to frighten away the leopards. And yet, amidst all her cares, she seems to have been remarkably cheerful. Once she wrote, "Mine has been such a joyous service."

On Friday, January 8, 1915, she sat on a deck chair in the little garden at Use, enjoying the sunshine and writing some letters. The last she penned, described herself as better, though "a wee shade weaker than usual." The letter was never finished. She was very weak about January 11, and begged that a little bit of ice might be put in her mouth. Once she prayed, "O God, release me." The end came, evidently on the morning of January 13, 1915.

What is the explanation of such a life as this? It is not far to seek. It consisted in her devotion to God, her surrender to Him. Once she wrote: "I have no object on earth, but to get my food and raiment, which are of the plainest, and to bring up my bairns." Her life is also explained by her love for mankind; her willingness to suffer anything for the most wicked and unfortunate beings. Nothing is more striking as we seek to understand the secret of her life than her attitude to the Word of God. Notwithstanding her innumerable duties and tasks, she found time every day for the careful study of the Bible. As soon as it was light, which was usually about five-thirty, she took a fine pen and her Bible and began to study

the Book. She underlined various words and sentences, and sometimes would not complete a chapter for three days. This surely reveals to us the secret of her power! Of course she was also a woman of prayer! She wrote once, "Prayer can do anything. Let us try its power." She wrote again, "Prayer is the greatest power God has put into our hands for service. Praying is harder work than doing, at least I find it so, but the dynamic lies that way to advance the Kingdom."

When Mr. Smith, of Dundee, asked for her testimony to include it in his book, "Our Faithful God: Answers to Prayer," she wrote the following remarkable words: "My life is one long daily, hourly record of answered prayer. For physical health, for mental overstrain, for guidance given marvelously, for errors and dangers averted, for enmity to the gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life and my poor service, I can testify with a full and often wonder-stricken awe—that I believe God answers prayer! I have proved during long decades while alone, as far as man's help and presence are concerned—that God answers prayer! Cavilings, logical or physical, are of no avail to me. It is the very atmosphere in which I live and breathe and have my being, and it makes life glad and free and a million times worth living. I can give no other testimony. I am sitting alone here on a log among a company of natives. My children, whose very lives are a testimony that God answers prayer, are working around me. Natives are crowding past on the bush-road to attend palavers, and I am at perfect peace, far from my own countrymen and conditions, because I know God answers prayer. Food is scarce just now. We live from hand to mouth. We have not more than will be our breakfast today, but I know we shall be fed—for God answers prayer."

Such a woman also was a woman of faith. When a chief spoke slightly of her influence, she replied: "In measuring woman's power, you have evidently forgotten to take into account the woman's God." On another occasion, she said to a lady in Scotland, who asked her if she had had any lessons in making cement: "No, I just stir it like porridge, turn it out, smooth it with a stick, and all the time keep praying, 'Lord here is the cement. If to Thy glory, set it.' And it has never once gone wrong."

JOURNEYING MERCIES RECORDED.

We note with gratitude, the safe arrival in New York City, on Saturday, September 8, of Mrs. Dr. John Peoples and children, of Mersine, accompanied by Masters George and Clyde McCarroll, of Cypres. From the far-away Levant, these friends have come. Their long perilous journey by land and sea completed, in the good providence of God, they have reached their desired haven in the home-land. Two weeks previously, the first itinerary arrived, including in personnel Miss Evadna M. Sterrett, Miss Margaret McFarland and Mr. J. French Carithers, all of Mersine, Asia Minor. The party journeyed together as far as Berne, Switzerland, where the little family tarried to rest, and come later. What joy the presence of these travelers brought to the several homes represented our readers can readily imagine. In one pleasant home in Beaver Falls there was, we are sure, pleasurable excitement, as a fond mother once again welcomed her beloved boys. Another loving mother in Downieville anticipated sharing a similar joy; and a Philadelphia dwelling was in happiness, too; all its inmates in an attitude of expectancy, for a little bird had borne to them the tidings of a probable home-coming at an early date. A pleasant telegram received late on Saturday even-

ing brought the further news, that probability had become certainty. Their feet stood again on American soil, and they would soon be our guests. Bright lights were in our windows, even at the midnight hour, to hail their approach, and for all, from Baby Samuel up, there was cordial welcome. No "strangers within the gates" were these dear ones.

Gladly would they have remained in the Eastern land, to share the experiences of loved ones they had left behind; but to do so was not deemed expedient, and so, taking their lives in their hands, they turned their faces toward America, whence they had come. The parting caused pain, as partings do, but the God who is 'able to make all grace abound' in moments of trial, proved Himself "a very present Help." Prayer lightened the way. Fear merged into faith, high resolve and confident trust. Nor was their trust disappointed; it never is when our covenant-keeping God is its object. "He is faithful that promised." All the details of their journey had been prearranged by infinite love and power; and every step seemed a Mahanaim. Angel hosts encompassed them.

S. M.

SUMMARY OF TRIP THROUGH OUR CHURCHES EN ROUTE TO SYNOD AND THE PACIFIC COAST CONGREGATIONS.

At the May meeting of the Jewish Board it was planned that the work of the Jewish Mission should be presented before the Pittsburgh Presbyterial, at Synod, and in as many congregations as possible.

Accordingly I left Philadelphia on May 21, feeling myself quite unequal to this special responsibility, but relying on the help of the Spirit.

I was glad to meet the members of the Pittsburgh Presbyterial. The addresses were fine, and reports interesting, showing the wide scope of their

work. It was a privilege to present the Jewish Mission work to the Convention.

While in Beaver Falls I had the pleasure of going through the college buildings and attending the May fete on the college campus.

On Sabbath, May 27, an opportunity was given to present our work in the Pittsburgh, Allegheny and Wilkensburg congregations. The following Tuesday and Wednesday evenings were spent at East End and Parnassus prayer meetings.

I had a pleasant visit at the Aged Peoples' Home, and was glad to meet its happy and contented people.

It was delightful to attend the reception given Dr. W. J. and Mrs. Coleman on the twenty-fifth anniversary of Dr. Coleman's pastorate.

While in Pittsburgh I attended a session of the third annual Hebrew Christian Alliance Convention. The faces of the delegates shone with the love they had for the Lord Jesus Christ, the Messiah.

Iowa was the next State on my itinerary, and its farms impressed me as being so green and luxuriant. Sabbath, June 3d, was spent with Sharon and Morning Sun congregations.

Kansas with its wide views was a wonder to me. Floods in Missouri caused a delay of six hours in reaching Olathe, but the appointment to meet with their prayer meeting was kept.

It seemed an honor to attend the meeting of Synod as a worker from the Jewish Mission. All the sessions were exceedingly interesting, and the Synodical prayer meeting is memorable because of the manifest presence of the Holy Spirit. I enjoyed the fellowship and hospitality of the Sterling people.

On June 13, Dr. Edna Wallace and I were taken by Rev. J. D. Edgar in his car to the Stafford Church, where we met with their prayer meeting, and on the following day with the Ladies' Missionary Society. Satur-

day and Sabbath were spent with the La Junta, Col., congregation.

A sense of the vastness of our country and of the mountains grows on one traveling westward. The date palms, orange groves and flowers of California are indescribably beautiful, and I thought what a paradise it would be to the little ones of our Mission, and wished I could turn them loose in the piles of bloom cast on the sidewalks.

I arrived at Los Angeles on June 20th. At Long Beach, Cal., I visited my brother, thus realizing one of the desires of my life. June 22 was spent with the Los Angeles congregation, and June 28th at an all-day meeting of their Ladies' Missionary Society. Sabbath, July 1, found me at Santa Ana and Long Beach.

Leaving July 4th for Portland, Ore., I passed through the wonderful scenery of the Sacramento Valley—groves of olives, great fields of hops; Castle Crags, Mt. Shasta, with its snow crown, and wondered at the marvelous feat of engineering the railroad route. But, oh, what a refreshing sight to come into the green meadows of Oregon, and to get the sweet odors of the new mown hay.

I visited our Portland congregation on the 8th of July. The pastor and his family took me by auto to see the Columbia Highway, with the remarkably beautiful river, falls and crags and woodland.

July 15th I spent with the Seattle congregation. Their city is beautifully situated on Puget Sound in full view of the Olympic Mountain range and Mt. Ranier.

On the return trip it was impossible to keep the appointment with our Topeka congregation through missing train connection, but I was glad to reach Winchester and spend Sabbath, July 22, with our people there.

It has been, indeed, an inspiration, as well as a privilege, to visit so many Covenanter congregations and speak of the Jewish Mission work to our

Churches, Sabbath Schools, Young People's Societies and Missionary Societies. I feel strengthened and encouraged by the interest and response to appeals that our friends become intercessors for the work and workers.

It was a joy to hear at Synod of the progress of Home and Foreign Missions, and of the different lines of work in our churches.

How I would like to mention the many kindnesses received from our ministers and their congregations. Their friendliness and hospitality has won a place in my heart and I take this opportunity to thank each and all of them for helping me to tell of the work of the Lord and Master.

ANNIE FORSYTH.

THANK-OFFERING SECRETARIES, ATTENTION!

At the recent meeting of the Women's Missionary Society of the Pittsburgh Presbytery, the "Duplex Envelope" system was adopted. Some local societies have already sent in their order for the necessary number, but several have not yet ordered. In which list is your society?

Your Thank-Offering Secretary wishes to order a sufficient number at one time, that we may get the best rate possible. Please send your order at once, with a postal money order sufficient to cover half the cost of each package, and ten cents additional for postage. Send five cents for each package ordered and the Treasurer of the Presbyterial will pay the other five cents. That is, if you wish fifteen packages of envelopes send 85 cents, and state the date you wish to begin using the envelopes.

Yours in the Master's work.

MRS. JOHN TIBBY,

Thank-Offering Secretary.

Ridge avenue, Crafton, Pa.

The prospects are as bright as the promises of God.—Adoniram Judson.

YEARLY REPORT OF L. M. S. OF EVANS, COLO., CONG., FROM MAY 1, 1916-APRIL 30, 1917.

The L. M. S. held nine regular meetings during the year and one called meeting at the homes of the different members. Six of these were all-day meetings and all of them most enjoyable and profitable. Average attendance, 9. Our work for the year has covered the making of four rag rugs and seven dresses for the Indian Mission. Two quilts were finished and sold.

The mission study was "The King's Highway," and was led by Mrs. T. R. Blackwood.

Receipts.

Balance on hand	\$.74
Dues	14.25
Donations	4.43
Received for work done	5.00
	<hr/>
	\$24.32

Disbursements.

To Work Committee	\$3.00
Flowers	2.75
Southern Mission	4.00
Chinese Fund	9.00
	<hr/>
	\$18.75

Balance in treasury..... \$5.57

MRS. J. A. BEATTIE, Pres.

MRS. JAS. GRANT, Sec.

Have you thought of the things that are yet to be done,

That Jesus alone can do?

Have you stopped to consider the task just begun—

Is it letting Him work through you?

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ.—Livingstone's resolution made in young manhood.

NEWS FROM THE FIELD AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Penna.

Mr. J. French Carithers has entered the theological seminary. His experience in Mersina the past four years should fit him in a special way for the work of the ministry, to which he now devotes his life.

* * * *

Dr. A. I. Robb and family have returned from their summer spent in the mountains of Colorado and are now located at 1129 Ninth street, Greely, Colorado. Dr. Robb writes that the children have started to school in Greely, which will probably be their home this winter.

* * * *

The Board has never yet received a reply from the British Embassy to the request that Rev. R. E. Willson be granted permission to land in Cyprus. Mr. Willson has been waiting ever since Synod, prepared to start practically any day. Unable to get any intimation from the Embassy as to the time when they would pass on the request, and taking into account the unsettled state of Mr. Willson and his family, as well as the dangers of sea travel, the Board at its meeting, September 11th, decided that Mr. Willson should give up entirely for the present the proposal to go to Cyprus. Mr. Willson is keenly disappointed, and writes that he very reluctantly accepts this decision, except, having left all with the Lord, he feels it must be His will. This leaves Mr. Willson free for work in the home land for the indefinite future. Congregations desiring his services should make note, as his name was not before Synod's Committee on Supplies.

* * * *

On August 27th the wires carried the following night letter to Seattle, Washington. It was from the Editor

of the News Department to the outgoing missionaries, and thanks are due to Dr. T. M. Slater, in whose care the message was sent, for its prompt delivery:

"Each member of the party prior to sailing please send for OLIVE TREES personal message, two hundred words or less, expressing experience thus far on your way, your feelings on leaving home land, aims, hopes and farewell word for the Church at home. God bless you, and bon voyage."

There were seven in the party, and we have seven delightful letters in reply. When these letters are read we feel that there will be a unanimous endorsement of Miss Huston's statement, "Every one of the new missionaries is *just fine*." We thank them most sincerely that in the midst of the excitement and hurry of leaving they took the time to send these messages and we anticipate with much pleasure a closer acquaintance through the columns of OLIVE TREES. The letters follow:

First Letter.

Aboard S. S. Empress of Asia.

August 30, 1917.

The last few weeks have been rich in Christian experience to me and I praise His name for every one. It has been a privilege and an inspiration to me to meet so many fellow church members. I have been glad to see their interest in the foreign



Rev. J. C. Mitchel

mission work, but yet I have noted

something that pleases me more, and that is to see so many who have entered into a new and wonderful relationship with our Lord which is enriching their lives abundantly. And it is for this very thing for which a great many others are longing and seeking. This being so, we may expect to see wonderful things in the days to come.

As we are on our outward journey I can hardly describe to you my feelings. However I am conscious of a need and that for the fullness of the Holy Spirit. But yet with this feeling of need and insufficiency there is an assurance and confidence when I think of the great promise of a Person Who dwells within, and Who is altogether sufficient. My aim is that it may be "no more I that live but Christ that liveth in me." I beseech of you all that you join with me in prayer for each other and for the extension of His kingdom."

Second Letter.

Aboard S. S. Empress of Asia.

August 30, 1917.

I wish I might express in some way the deep gratitude that is in my heart for the kindness accorded me throughout the Church on my way to the coast. But it is impossible. I cannot find any words strong enough. Every-

where we have gone there has been that same great open-hearted spirit of love and kindliness. I am sure I shall never forget, for it has been one of the greatest experiences of my life. I have been deeply impressed by the earnestness of our people, by the deep consecration of so many of our people, and by the hungering on the part of still greater numbers for this fuller consecration—this abiding life of Christ in the heart through His spirit. It is most encour-



Mrs. Alice S. Mitchell

aging and I am sure there are great things in store for our church.

I am glad of the privilege of being permitted to be a co-worker with Him, but yet there is a certain element of sadness in severing the home ties that also enters in. But praise His name that we go forward to the new life with all of its uncertainty and strangeness with the confidence that "underneath are the everlasting arms" and that He has promised "I will never leave thee nor forsake thee."

God's power is limitless. We are all workers together with Him. So many places we have gone the folks have promised to pray for the extension of His kingdom in China as never before. My parting message to the whole Church is that we might enter into a new covenant with the Lord to intercede for the progress of His kingdom throughout the whole world, and that we might pray until this comes.

Third Letter.



Rev. R. C. Adams

The farewells have been said to the homefolks; we have journeyed across the mighty Rockies, which display to an amazing degree His handiwork; we have been most graciously and hospitably welcomed by the Seattle congregation, and we have been sent on our way with our hearts warmed by their friendships; our faith strengthened by their Christian fellowships and our wills yielded anew to Christ's will that He may use us to do His will as we use a finger of our hand to do our will. We have started across the waters and you ask: "What is our feeling and what is our message to the Church?"

We have hopes and we have fears, but we have Christ, to whom all power in heaven and earth has been given. We believe that we can hear the sound

of a going in the tops of the mulberry trees and our Church has stirred herself anew to prayer. We see signs that the Spirit is working mightily in our Church. Our prayer is that the awakening which has begun may be both far reaching and long continued, and then we know that your prayers will cause the King of Kings to rain down showers of blessing upon the efforts of yours and his servants in China.

Fourth Letter.

Seattle, Washington.

August 28, 1917.

It is usually with pride that we mention the inventive genius of the American people, but this morning we are painfully aware of the fact that night letters and telephones are the ready servants of our faithful News Editor. Were it not



Mrs. Belle
Edgar Adams

for these messengers we might easily have escaped to another continent before her request for a few words of greeting reached us.

Tuesday evening, August 21, my father and mother, Mr. Adams and myself, bade farewell to our friends and loved ones in Sterling and turned our faces westward. The Lord likes to have us trust Him, so it was with confidence in His watchful care that we began our journey, for as yet we had received no word from our passports. It is needless to say that we were somewhat relieved when the porter brought us a telegram about midnight, saying that our passports had been mailed from Washington.

Conscious of God's goodness toward us and of His keeping power, we journeyed on through the Royal Gorge and over the mountains, which in their majesty revealed to us who have always lived on the plains a little more

of the omnipotence of our Creator. "In His hand are the deep places of the earth; the strength of the hills is His also."

After three nights and two days of travel we reached Portland, where we were greeted by Brother Frazier, his mother and other friends. There we enjoyed a good night's rest and a pleasant forenoon of sight-seeing. At the depot as we were ready to leave, four others of our missionary party joined us and together we came to Seattle. Here we are being treated most royally.

The message which is on all our hearts is, "Brethren, pray for us." Pray that God may be glorified through us.

Fifth Letter.

On Board Boat Between Seattle and Victoria.

August 30, 1917.

It is indeed difficult to realize that U. S. is fast disappearing.



M. Edra Wallace, M.D.

It is a great pleasure to leave home feeling the support of home people through prayer. They seem very near regardless of distance. They may seem farther, how-

ever, when the postman passes my door in China with an empty bag.

At Quinter, in the afternoon, we gave; at night, they gave. The interchange was spiritual rather than temporal, hence difficult to put into words. I for one shall never forget the uplifting effect of that group of young people, in the night, singing Psalms and offering prayer for us individually and collectively. As the train pulled out our burdens seemed very light; so noticeable was it that we could not help speaking of it, for the Holy Spirit certainly was there.

If you young people knew the Seattle

people as we do, you would all want to be missionaries just to be able to visit Seattle; but please have another reason also, when you do come. They certainly know how to make the pier white with handkerchiefs as the boat pulls off.

I recommend you leaving for the foreign field in a party of seven with one returning as a guide. The good fellowship means so much, both spiritually and physically.

Sixth Letter.

On Boat From Seattle to Vancouver.

August 30, 1917.

In the following I shall try to say a few words on the subjects given us. You will please feel at perfect liberty to recast or discard.

I. Experience en route to the coast.

From New York to Vancouver my passport and its whereabouts have

always been near the surface of my sub-conscious mind, and many times on the surface of my actively conscious mind. At Portland, in some unexplained manner, my traveling bag containing this precious passport, was exchanged for one, its twin in appearance.

(I stopped at this point to lie down for a season—the boat is rocking.)

I felt dazed for a moment—for several moments—then I came to myself. I had a Friend before whom not even a sparrow falls to the ground without His notice. He directed the way. Means were made use of and the following day my own bag was in my possession again. At present and from this time forth it bears a clearly marked identification card.

II. Impulses on Leaving the Home Land.

Do you remember when you were a child how you felt when your father

or your mother said, "Give me your hand and I will go with you out there in the dark?" If you remember the feeling you had then, you know all I can tell you about the way I feel on leaving my native land.

III. Expectations and Hopes.

What should I expect or what should I hope for on this, my journey into—to me—the unknown and untried world, but just to do the will of my Master day by day and hour by hour?

IV. Message for the Church.

No better message can I leave than that which came to me and is in the words of Samuel spoken to King Saul, "And Samuel said, 'Hath the Lord as great delight in offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken better than the fat of rams.'"

Seventh Letter.

S. S. Princess Charlotte, en Route From Seattle to Victoria, B. C.

August 30, 1917.

If you are blue and discouraged about the future of the Covenanter Church, attend the Kansas Presbyterial of C. Y. P. U.

If you need new courage and inspiration attend the Kansas Presbyterial of C. Y. P. U.

If you want to feel your backing as a minister or a missionary go to the Kansas Presbyterial of C. Y. P. U.

If you want to realize the joy and assurance of God's care and presence, listen, as your train slowly moves away, to these words sung by the young people of the Kansas Presbyterial, "The Lord shall keep thy soul, He shall preserve thee from all ill. Henceforth thy going out and in God keep forever will."



Inez M. Smith



Rose A. Huston

Then go to Seattle, and you will again be filled to overflowing with good things, both temporal and spiritual, in your fellowship with the good Covenanters there.

Not because of lack of appreciation of home ties, and friends, not because I fail to realize that perhaps only in the home above I may again see the faces of many of those dear to me, but "for the joy that is set before me," and for the sake of Him who died for us, my heart is glad that I am again "facing toward China."

Two millions in the Covenanter field are waiting for the light. We have it to give. Is there any reason why there are only five hundred Christians among those millions? Are you a reason?

Christ says, "If ye shall ask *anything* I will do it."

Are you willing to ask and keep asking until God sends a great awakening?

* * * *

Mrs. John Peoples and three children, together with the two eldest sons of Rev. Walter McCarroll, who have been for the last two years in Switzerland, arrived safely in New York September 8. They left Mrs. A. J. McFarland still in Switzerland. Mrs. McFarland writes that she has had no word from her sister, Miss Maggie B. Edgar, of Latakia, since she (Mrs. McFarland) reached Switzerland. Dr. Peoples and Mr. McFarland are still at their post in Mersina, Asia Minor, where Mrs. McFarland hopes to rejoin them at the first opportunity.

* * * *

We are pleased to have a long letter from Mr. J. French Carithers who, with Miss Evadna M. Sterrett, arrived in New York from Switzerland on August 23d. Mr. Carithers was the English teacher in the boys' school at Mersine and stayed a year beyond his regular term of service, in the interest of the school work. The letter was written from Mr. Carithers' home in Morning Sun,

Iowa, and is dated September 11:

"Since correspondence between the Syrian Mission and America was limited by the strict censorship, and later cut off entirely, the Church has been rather in the dark as to the true state of affairs in the Levant. I shall try in this letter to give in a general way an idea of the state of affairs as they were when I left. I should like to go more into detail, but for the sake of the work, and those left behind, we must be careful as to what gets into print.

"When I left Mersine on June 7, Dr. Peoples and Rev. McFarland were both in good health. Services at Mersine are being held as usual, two on Sabbath and prayer meeting Wednesday afternoon. In Tarsus our native evangelist is doing good work, and at Adana the widow of our former teacher there finds plenty of Bible work to do. The hospital is of course under military orders but our doctor is in charge, and the officials often remark on its cleanliness and efficiency. We were pretty well shut off from communications with Latakia. Three weeks before I left Mersine, Mr. McFarland sent a telegram to Dr. Stewart asking as to the health of the missionaries there. He prepaid for an answer, thinking that would expedite matters. When I left, no answer had been received.

"I wish to take this opportunity to urge the need of more relief funds. Several friends whom I met on my arriving in America were under the impression that conditions were improving, harvests large, and the poor better able to secure food. In our section, the weather conditions were not favorable for crops, and there were not enough men left to till the fields, so many have been drafted for military service. In Syria the crops are only 50 per cent. of what they were last year. The cost of food is rising every day, and the value of paper money, now the only medium of exchange, is depreciating. Wages have not risen in proportion, and the fam-

ilies which have one or more wage-earners find it hard to provide enough to live on. Hundreds of families in our own district are in a pitiable condition, because the supports have been taken away by death, exile, or military draft. A great many fall a prey to sickness and death because they cannot afford nourishing food and the proper medicines. With the funds sent out by the Church the missionaries were trying to provide as many as they could with these necessities.

“Some time in March we were advised by the American Embassy at Constantinople that women and children and all who could leave, should do so before the road through Switzerland was closed. Later, a communication from our Foreign Board to the embassy was forwarded to us. This was a request that arrangements be made to allow us to leave by the ‘Des Moines’ or ‘Caesar.’ This plan was never carried through, as neither of these vessels were allowed to touch at a Turkish port. The decision as to leaving was left to the individuals, but at a meeting of the Mission, a motion was passed fully approving the action of those who decided to leave. Added to the increasing cost of living was the element of uncertainty as to what the future might bring forth. On Tuesday, June 5, Mrs. Peoples, her three children, and Miss Sterrett, left Tarsus for Constantinople, in company with a large party of American missionaries from the South. I was detained three days on account of a misunderstanding of orders sent to local officials, but when I finally started in the company of a policeman and soldier I was allowed to proceed without any serious delay, and joined the party at Konia, the ancient Iconium. From there on to Constantinople we had a special car for our party of 57 persons. Our train was a ‘limited’ in regard to speed and accommodations, but unlimited as to the number of stops it made and the length of time for each stop. We all

carried our food and cooking utensils with us, so that that third class car had to do service as a day coach, diner and sleeper. The upper berths were on the seats, the lower berths on the floor. We spent five weeks in the capital city, waiting for permission from Austria to pass through her territories. It would have been very difficult to have found accommodations for all this large party in the hotels, and we were taken in hand by the good people of the American Board, and royally entertained at the Bible House and the American colleges. Our movements about the city were not restricted to any degree, and we had a splendid opportunity to see the monuments and ruins of past glories.

“At last word came that permission had been received, and there was much scurrying around, buying up the food supply for a journey of six days, and getting permits and other papers in order. We were not allowed to carry out with us any gold coins, and no large amount of change in silver. Very few had brought trunks, and piece after piece of hand luggage, large and small, was passed into the car. It was stacked up in the end of the car and overflowed into the corridor. Seats were at a premium, and several well-filled valises had to serve as chairs. After we crossed the Bulgarian frontier we were provided with another coach. Up to that time we had shared the sleeper provided for the American consuls leaving Turkey, and when the twenty-one missionaries and their baggage were transferred to this second car we all had a better chance to stretch out. All the way through these countries, we were treated with the greatest courtesy by the officials, and hurried through to Switzerland. We left Constantinople July 18. The evening of the 20th a special engine was attached to our cars and orders given to the engineer to rush us through. How we did speed along that night! The next morning we stopped at Buda-Pesth, and there

I had an experience which I would not care to repeat. The conductor said the train would leave in ten minutes, and I went into the station restaurant to get some hot water for breakfast. I waited a bit too long, and when I came out on the platform I saw the train pulling out. My ticket to Vienna, passport and money were in the hands of Mr. Riggs, the manager of the party, so I sprinted down the platform in an effort to catch that train. The train had the start of me so I soon gave up the chase. The conductor telegraphed back to the police authorities of the city that one of the Americans had been left behind. Through all the excitement I clung to the little kettle in which I had been carrying the water, and with it tucked under my arm, I was directed to the information bureau. They seemed to have received some news of my plight, and put me in touch with the police authorities. I was shown a great deal of consideration by the authorities, and got off on a fast train to Vienna in the afternoon. At Vienna I was met by one of the party, Mr. Nute, who had volunteered to stay behind. He had my passport, and enough money to see us through. We had been rather closely associated in Asia Minor, Mr. Nute being engaged as teacher in St. Paul's College of Tarsus. Another instance of the truth of the old maxim, 'A friend in need is a friend indeed.' We were delayed a night at Innsbruck, in Austria, and arrived in Berne, Switzerland, a day later than the others. Mrs. McFarland was at Berne to meet us, and we took rooms in a hotel at Vevey, where she is staying during the summer. Miss Sterrett and I decided to leave for America at the first opportunity.

"There was the usual amount of red tape to go through, passports, visas and photographs, but at last we were given permission to travel through France by way of Pontparlier. It was the desire of Mrs. McFarland and Mrs. Peoples to remain in Switzerland, so

that they could return quickly to their posts as soon as the way is open. Miss Sterrett and I, in company with seven American Board missionaries, left Berne July 31. If we had been allowed to leave via Geneva, we should have had a much more direct route with closer connections. As it was we had to wait in Pontarlier thirty-six hours and change trains at Doleville, Dijon, and Lyon, with a wait of 20 hours at the latter place. We arrived at Bordeaux the morning of August 4, fully expecting to leave on the boat for New York that afternoon. At the ticket office we were informed that the boat scheduled for that week had been taken off, and we would have to wait for the 'Chicago' sailing on August 11. Before that date a second party of forty-seven American missionaries came through from Switzerland, and among them Margaret McFarland, daughter of Rev. A. J. McFarland, who was on her way to live at the home of her grandmother in Belle Centre, Ohio.

"The journey across the Atlantic was not very eventful. Two small submarine fighters accompanied us to the mouth of the river Garonne, but after that we were left to shift for ourselves. While crossing the danger zone the precautions against showing lights, or anything which might attract the attention of submarines at night were very strict. However we saw no submarines, and when we sighted the towering skyscrapers beyond New York harbor, we drew a breath of relief and thankfulness that our journey of eleven weeks was at an end."

* * * *

Mr. Charles A. Stewart, who has recently severed his connection with our mission in Cyprus, has furnished a letter for OLIVE TREES. Mr. Stewart wrote on board a vessel bound for India, where he takes up work under the United Presbyterian Mission. His future address will be American Mission, Sialkot, Punjab, India. It is

with much regret that we see Mr. Stewart changing his field of labor. His work in Cyprus was very successful and was much appreciated by his fellow-laborers and the Church he served.

"Mr. Weir and I had our first visit to Kyrenia in April, at the end of the second term of the school year. The country there is much more interesting than what we have at Larnaca. The mountains are close by, the shore is more suited for bathing, the whole landscape is greener, and there are many ruins about to visit. The three chief sights which we took in were the Abbey of Bellapais, Kyrenia Castle and St. Hilarion Castle. It took quite a bit of tramping to get to these places, but they were well worth seeing. Rev. McCarroll was at Kyrenia for special services there, and Mr. Des Meules, our French master, made use of his painting materials on this outing.

"With the practice which we got from playing against the soldiers, we were able to keep our rivals, the English School, from scoring against us this year in either hockey or soccer. Of the four games, we won the two of hockey and one of soccer, the other being a drawn game. The first set of these games was played on our field in December, and the return matches at Nicosia in January. We, however, lost the shield in the Inter-School Field and Track Meet the last of March. The English School had a splendid team and won from us easily. We had so few of last year's team to compete this year, and they had gotten in several strong recruits. Last year our boys broke six Inter-School records, but they broke eight this year.

"The Syrian refugees have pushed tobacco raising to the limit in Cyprus. It seems to be the one thing that they know how to manage. A great many of the Syrian boys dropped out before the close of the school to take jobs of overseeing the women and men who

cultivate the tobacco plants. Because of this there were more than the usual number of boys absent during the third term.

"The closing exercises on the 16th of June went off very smoothly. Our large study room was not large enough to hold the crowd that turned out to see and hear what the pupils were to do as their part in the closing exercises. The new feature on the program was the appearance of the girls on the platform. They did their part as creditably as the boys, and added variety to the program. The performances were carried out in six languages, and if we figured as some of the audience did we might say seven—American, of course, being the seventh. There were recitations, essays, songs and solos. In addition to the boys of the Academy and the girls of the Girls' School, the boys of the American School were included in the affairs of the closing exercises.

"Rev. McCarroll gave an address to the graduating class and presented them with certificates. Four boys received these certificates, and of the four two were Greeks, one a Syrian Catholic, and the fourth a Syrian Protestant, from a Latakia family. Book prizes were then distributed to those who were first and second in the different classes. Special prizes are also given for special subjects and for those who take first and second place in the different languages. The room was well decorated with flags and palm branches.

We enjoyed a short visit from the McCarroll family from Nicosia before school closed. Later Dr. McCarroll came down and took Messrs. McCarroll and Weir to Famagusta to see whether it would be feasible to start a Y. M. C. A. hut for the soldiers there, or not. I believe they decided that conditions were not favorable for the venture. After their return I enjoyed taking my last ride to Nicosia with Dr. McCarroll in his car. It still seems to be going about as strong as

it did its first trip up to Nicosia nearly six years ago. I remember that we came back that first trip a lot faster than we went up. I had a day's visit with Dr. McCarroll, and would have enjoyed a farewell trip up to Platies to see the family, but my time was too short.

"Although the weather was much ahead of what we got last year, yet we were all ready for a let up from teaching. One serious kick we have to lodge against Mr. Weir is that he is entirely too intimate with the enemy—which, in this case, are not Germans, but malaria germs. I was sorry to have to leave Cyprus with Weir laid up with the fever. I trust he has gone up to Platies ere this.

"I am deeply indebted to Messrs. McCarroll, Weir, Des Meules, Hoshim and Davidian for two splendid leather bound copies of Shakespeare's and Browning's complete works. This gift was made in remembrance of the days we spent together in the Academy. They could not have made a better choice of a gift.

"I have so many happy memories of the boys, of my fellow-workers, and of my work during the five years I was with the Academy to carry away with me. It was not easy to leave the people and work that I was used to in Cyprus for my new work in India, but the time soon came around when I had to say farewell. The teachers and some of the boys were down to the pier to see me off, while Mr. McCarroll was allowed to go as far as the ship with me. Our boat was very nearly swamped when the mast broke and fell into the sea along with the sail. There were not enough oars to get the boat along, so it was anchored, and had not the customs launch been sent to our rescue I would have missed my boat.

"I was not able to sail from Cyprus until I had secured a permit to land in India. The next thing was to spend two weeks in Cairo to get an American passport. The passport had to be secured by cable from Washing-

ton. It is good for six months, and cost the slight sum of say twenty-six dollars, counting the cost of cable messages. I can almost imagine that I will be pretty well known all over the world, by the time I finish my trip from the number of photos that I have had to attach to various and sundry applications, permits and passports. I hang onto these documents alright. I left Larnaca on the 3d of July and on arriving at Port Said found that I had to miss a boat leaving for India that day, but had to go to Cairo to get my passport. I spent two weeks in Egypt and am now on my way to Bombay, where we hope to arrive about the last of the month. It will then take me about three more days to reach my destination up country by rail. I hope to be able to post this at Aden.

"While at Cairo I enjoyed the hospitality of Mrs. Harvey and many others I met in her home, enjoying the same privilege. As it happened, I arrived in Cairo at the right time for almost the whole missionary force was there for their Association meeting. It was a pleasure to meet the missionaries and a privilege to attend the meetings, where I learned some things about the work in Egypt. I enjoyed getting into touch with such a large body of Americans. The Arabic services that I attended on Sabbath took me back to my boyhood days in Syria.

"My work in India is to be educational. I may get the first year for language study. It depends upon where I am needed most, and where they decide I can fit in best, as to whether I will get college or high school work. I ask for your prayers for the work in my new field, and for me in my new work. I assure you that our Church and its foreign mission work in Syria, Cyprus, Asia Minor, and China, will be daily remembered in prayer in one home in India. This address will always catch me: American Mission, Sialkot, Punjab, India.

"In case this letter of news notes does not read smoothly, and appears to be a bit disjointed, I will ask the readers to kindly remember that we are in the Red Sea now, that it is about the last of July, and that monsoon weather is the order of the day. You can't begin to imagine how hard it is to think to write in this steamy hot weather. With electric fans going overhead we are still dripping wet most of the time. One thing we have to be thankful for, and that is, that we can go about most of the time with coats off and shirts open at the neck. No ladies can travel on this line now and so this freedom is possible. The war has its blessings after all, for human beings who have to make this trip at this time of year."

* * * *

Tak Hing, China. The news budget for Tak Hing comes from Cheung Chau, the summer home of our missionaries in South China, and has a letter from our new missionary, Miss Nelle A. Brownlee, and an article from Dr. Kate McBurney, in addition to Mrs. Kempf's story of the old grandmother, whose picture is printed. Dr. McBurney writes:

"We recently had a visit from a neighboring missionary. She was very nice to the Chinese as well as to us. She took great interest in teaching the 'sisters' a hymn. It had a very catchy tune and enticing words, and the first thing we knew the 'sisters' were able to sing it without help, at least a line or two. The burden of it was that 'believe Jesus people have no sorrows.' That certainly was good to hear, and had such a fine tune. One evening at our hospital prayer meeting, I heard little Elizabeth planning to sing it as her part of the memory work of the four children who belong to our staff. Only Elizabeth and her adopted mother had yet arrived, so I asked her (the mother) if she believed what that hymn said and she said she had not thought but that it was true. I happened to know that at that very

time Chan Yau had a very decided sorrow. I asked which the hymn or she was 'out of the way,' as they could not both be right. She could not quite get it straight in her mind. So we looked up what the 'Holy Book' had to say on the subject. In John 16:33, it is expressly stated that in the world we shall have tribulation. It is also stated that we may have peace in Christ, so that it looks as if it might mean that those who are 'in the world' shall have tribulation, and that those who are 'in Christ' shall have peace, but that is evidently not what it means for when we turn over to II Cor. 1: 4-6, it is made very plain that we are to suffer, and the purpose is made so plain that one might almost rejoice in being made able to give comfort to those who suffer. Chan Yau was very thoughtful for a little, and decided that it was not very safe to rely on man to make songs for us to sing when we offered worship. Our metrical version of the Psalms is in the classical language. This has its advantages as well as its disadvantages. They do not have the catchy tunes and choruses of the hymns, but as the Chinese get to know their meaning better they will appreciate them the more. Familiarity with the colloquial songs in lighter vein will no doubt cause them to weary of them and wish for something fresh as hymn singers do everywhere. There are big problems for our Chinese members to work out, and many of them are not educated, but some of our best promises are for us poor stupid, ignorant children, although we do not object to the great scholars coming down to where we live and appropriating the same blessings for there are plenty for all.

"We may not be able to keep the Chinese from contact with such problems, but if they are able to give a reason for the faith that is in them, perhaps it will not hurt them to mix up with other people occasionally.

"Pray not that they be taken out

of the world, but that they be kept from the evil, and that they may overcome by the blood of the Lamb and the word of their testimony.”

* * * *

Miss Brownlee has just completed her first year in China, and gives in her letter some of the things that have impressed her most:

“Grateful to *the one true God* for His watchful care over us during the past year, for His goodness toward us in giving so many blessings which add to our physical comfort and for the special manifestation of His mercy in sparing us the discomforts in travel that so many are experiencing in these troublous times, we would ask you to offer to our Heavenly Father a word of thanksgiving for His kind providences which have made our path truly ‘a way of pleasantness’ and for keeping the doors of China open to us even in the midst of political strife and revolution within her walls.

“We are watching with grave interest the political changes taking place in China at the present time. We had hoped the great mass of China’s population would, by this time, have been convinced of the benefits to be derived from a republican form of government and have ceased to clamor for monarchy, but not so. North China is still advocating a strong military power in opposition to the more democratic ideas of the South. As a result, the president has been compelled to leave Peking. An unconfirmed report comes to us that he has been assassinated, but we are inclined to accept the more optimistic theory that he is being protected by friends of democracy in Shanghai. The child-emporer took his kingly seat but today the news reaches us that he has abdicated the throne. There are many conjectures as to what will be the final outcome of the struggle. Some think China will eventually be divided; the North an empire and the South a re-

public. In this case the final result will probably be the swallowing up of both empire and republic by stronger countries. This is only the surmising of onlookers as very little is known here by foreigners either of China’s political or her war policy, but we are praying that whatever steps are taken she will not go back to the level of the old monarchical days, but that God will manifest His majesty and power so clearly to these people that they may know the source of all lasting strength and acknowledge Jesus Christ as King of all.

“In preparing a paper on China I always prefer to know the wishes of the reader as to what subjects I am to mention, but not knowing the points you are emphasizing in your study of China I shall use my own judgment in the matter and tell you of some of the things that impressed me.

“I had always considered the Chinese people an example for others in matters of domestic economy, but I think it is utterly impossible for anyone to imagine the extent of their practice in this line who has not visited the country himself and studied the many ways of saving and the many things that are saved in this densely people region. If you choose to endure the nauseating smells of a Chinese village in order to study economy any vegetable market or meat ‘po tau’ will do much to develop your ideas in this line. Not only are cats and dogs eaten with relish but dried mice and tubs of worms are ready sale on some street corners. Most vegetation of a non-poisonous nature is considered edible and lily bulbs, cane sprouts, radish leaves, or bean sprouts are favorite dishes.

“Much attention is paid to farming and even the smallest plot of ground is large enough to sprout a mulberry tree, so every foot of land in some sections is used to supply the needs of this great throng. Either the land

is turned into rice fields, set to mulberry trees or used for vegetable gardens. The hill sides are terraced and turned to gardens or small grain. Everything of a fertilizing nature is conserved for enriching purposes.

"As you doubtless know, the main article of food in South China is rice. This rice is thoroughly boiled or steamed and eaten with chopsticks from small bowls held in the hand. Only once have I seen a family seated around a table as our families gather at home to enjoy the meal together and usually the children eat their bowls of rice while standing in the streets or running about at play. While out walking in the village around Canton it was not an unusual sight to turn and find from one to two dozen children following along at our heels, all carrying rice bowls and stopping between shouts of 'foreign devil,' 'give us money,' or 'foreign devil grandmother' only long enough to gobble a few mouthfuls of rice and then break out again into excited yells of 'faan quai poh,' which means foreign devil grandmother, or some other pet names for a stranger in a strange land.

"The only means of travel through the streets are by ricksha or chair. Except for a little pricking of conscience at using men for ponies, the ricksha is not an uncomfortable way of traveling, but for me the chair is by no means comfortable, especially if the day be warm and after seeing the coolies' shoulders blister, I must face the unpleasantness of seeing the blisters burst and the shoulders become raw from the rubbing of the poles from which the basket in which I sit is suspended. In journeying by chair one must sit perfectly erect, and if his curiosity does become so much a master that he yields to the craving to look back, in nine cases out of ten, he is penalized by being upset. Only once have I paid this penalty, and that was when I thoughtlessly turned to look at a hog that was riding in state

like myself, only his basket was round and open at the sides so he could look about without invoking the wrath of the coolies or exposing himself to the danger of falling. Ah, in many cases the hog takes precedence over man in China. He is too precious to be turned outside at night, and is bathed as often as the children. The hogs always stay about the house or in it, and the residence section of a city may be intersected with numerous 'piggeries' without casting any reflection on the mayor of said town or any other officer including the clean-up committee, though I believe this committee has not yet been appointed in China.

"I took an interesting trip out to a friends' in one of the villages up the river from Canton a short time ago. Taking a boat down the river to the railroad station I boarded the train for a twenty-mile run into the country, after which I engaged coolies to take me in a chair to the home of the American lady whom I wished to visit. After leaving the train I discovered the rains of the previous night had raised the river until the village streets were flooded and the coolies informed me that it would be necessary to go by boat through the town, so while I stood pondering their words to get the full meaning they were off like a flash and before I had time to decide for myself just what to do I saw them trotting down the railroad track to do, I knew not what, but trust a Chinaman every time to find some way of doing a thing, and doing it in a way to command the largest fee. Just why they didn't engage a boat and take me to the chair I know not for there were boats there clamoring for passengers, but instead they brought a boat across the river with a chair in it, placed me in the chair and rowed me across the water, then shouldered the chair with me inside its curtained walls and piloted me out to my friend's home three miles distant. Most of the way the roads were under water to a depth of perhaps

ten or twelve inches, so, instead of the usual brisk trot of the coolies, it was necessary for them to settle down to a steady wade but, notwithstanding this, they kept going at a regular gait, never stopping once to rest in the three miles, and I was set down at the door of the foreigner in time for dinner.

"I spent an interesting half-day with Mrs. Robb visiting the native homes in Tak Hing and also the government orphanage. The orphanage interested me most since a home for homeless children in the Cumberland mountains was the dream of my life in case I could not come to the foreign field. The parentless and homeless child seems to me the most pitiable of all people, and these little unloved, unwelcome girls of China are enough to melt a heart of stone. This orphanage is for the accommodation of those babies who are unwelcome in the homes into which they are born. Only girls are received as boys are always considered precious and under no circumstances to be given over to an orphanage. As we walked around through this building and looked at the tiny little bundles of yellow-brown infancy in the different stalls I thought of how our Saviour must have touched the hearts of the wise men as He lay so helpless in the manger on that glorious night in Bethlehem. This orphanage is so like a stable, with its dark, rough, cobwebbed walls, and stalls so mouldy and dingy, and yet this is no worse than the average native home, and we were pleased at the interest shown by the matron of the home in the babes left in her charge. She seemed to love them, if not with a motherly, at least with a grandmotherly love, and while their coarse denim-like wrappings might cause you to shudder, yet we who are used to seeing the children in their coarse dress, rejoiced to see this clothing so clean and we observed, too, that the clothes were arranged in a loose manner so there was little danger of

irritating the tender flesh. The babes, with one or two exceptions, were bright, pretty, healthy children. Several were less than three weeks of age and I believe two were only three days. I shall never forget the Madonna-like picture Mrs. Robb made as she took one of these little cast-off babes into her arms with that look of mother-love shining in her eyes, and I thought of her own precious children so lovingly cared for by both father and mother as treasures of God to be guarded and trained by them for His service, and then I thought of the tender love the Saviour showed for children when He took them into His arms and blessed them, and I wondered if we might not be able to do something for them. How much it might mean to China in years to come if these babes could be taken and trained by our Church for the future mothers of China. Will you not pray that the way may be opened for these children to be reached by the Gospel? It is so hard to see them given out or sold as slaves. If Muller's faith in God was strong enough for him to take the many hundreds of fatherless ones in England, with only that guarantee that is given to all of us—answer to prayer—have we, as Covenanters, not enough of that faith of our fathers to ask, without wavering, for a Christian home for these little ones?

"The religion of the Chinese may be Confucianism, Buddhism or Taoism or it may be a mixture of two or all three of these. Ancestor worship is a universal belief and out in front of our cottage are three jars of ashes now being worshiped. Fire-crackers have been set off around these jars and now the Chinese are standing with hands clasped and bowed heads beside their potted fathers in worship of their spirits. The feeding of the spirit after death is another very common custom among the Chinese. It is a usual sight before a funeral to see the relatives of the deceased place at

the head of the coffin a roast chicken or other choice articles of food for the spirit of the dead to eat and then the mourners always eat the remains of the feast.

"It has been said in America that the expense of funerals is so great one cannot afford to die. In China there is even greater necessity for cherishing life for this same reason. There is not only the splendor of the mourning season to be paid for, but a necromancer must be engaged to find a resting place for the spirit of the deceased, and in many cases when a death occurs in a family the body is sealed ready for interment, the time of burial to depend upon the success of the necromancer in finding a place where the spirit of the dead will be comfortable. It goes without saying that the success of his quest will depend largely on the amount of money he can collect from the relatives of the deceased. Often the burying place is found, interment made, and all seems to promise peace to the departed spirit, when it is suddenly revealed to the necromancer that the spirit is not at rest, so he returns to the bereaved ones and makes the heart-rending revelation known to them, whereupon they guarantee more money and a second place is found. It sometimes takes months or years for a necromancer to permanently settle a roving spirit. This is said to be the reason why many prefer to bury immediately after death and then after a reasonable period has elapsed, lift the bones, burn them and place the ashes in jars where they can worship them. It is thought a constant devotion to the ashes of the dead will in some measure secure rest for the spirit.

"I hope I have not lessened your interest in these people by stating some conditions as they appeared to me and some points as they have been explained to me by some who have been in China for many years. I have tried to tell you of a portion of these people who have not yet been reached

by the Gospel, and if I had time I could spend a joyous day by telling you of some of the great changes that have come into these homes where the darkness has been dispelled by the Light of Jesus Christ; of how the hearts of those bereft of loved ones have found comfort in the Great Comforter, and how the evil superstitions have been overcome in the only way they will ever be overcome, through the working of the Holy Spirit in the hearts of men.

"Now with an earnest prayer that this letter may be the means of drawing you nearer to these people, and that being brought into closer touch with them you may be touched with a feeling of their infirmities as Jesus Christ was touched with a feeling of the infirmities of all, we are yours in *the one great cause.*"

* * * *

In a letter to the Editor of OLIVE TREES Miss Rose A. Huston uses these significant words, "I am so glad to be on my way back to China and I feel the Spirit's presence and power as never before."

* * * *

Lo Ting, China. Dr. Dickson writing from Lo Ting on June 25th says: "I think I told you in my last letter that the Governor of Kwong-tung Province had subscribed \$300 to our hospital here in Lo Ting and had promised to raise some more. A few days ago he sent us \$1400 and, of course, we felt we had cause for rejoicing, as this amount was not anticipated. This gift has also stimulated giving locally. People like to give to what the Governor gives to. We are therefore getting some gifts that we would otherwise never have received. The hospital building is nearing completion and we hope that we may have the institution opened by the first of November at the latest."

* * * *

"One month ago today a little baby girl was born to Mr. and Mrs. E. C. Mitchell. It died at dawn on the morn-

ing of May 26th, having lived but one day." May the Lord of all grace give comfort in the time of sorrow and disappointment.



This is a picture of an old grandmother who is a Christian and is now doing all in her power to help her friends and neighbors to find the pearl of great price.

Her name is Chue Lin Yan, and she is over 60 years of age. She lives in a village called Tong Chau about seven English miles north of Tak Hing and about three from Ma Hui.

A year ago last spring whenever preaching services were held at Ma Hui, Mrs. Chue was always present and showed a great interest in the doctrine. She was one of the number who was baptized a little over a year ago. She has a son who is also a Christian and another who wants to be baptized this fall. She claims to have heard of the gospel first through Chue Ip San, an earnest Christian in Ma Hui district, who has already been referred to in OLIVE TREES.

This old grandmother is very much bent over. When taking her picture we noticed that she was sensitive about it and tried to stand so as not to show her deformity.

In fact she asked if we would take

her picture in the fall during the big meetings when her sons expected to be in to the meetings. She expressed a desire that she would like to have the picture taken sitting with her sons.

Her deformity does not seem to hinder her. She is strong and quick on her feet.

She is a Chinese doctor and is much respected by the Chinese. She makes her profession a good opportunity for preaching the doctrine. Her practice is principally among children. She tells those in the households of her patients that it is not her but Jesus who heals them. Several times this last year she has invited our Bible woman, Mrs. Leung, to visit her a few days and talk the doctrine. Sometimes some of the other women workers would go with her.

Mrs. Leung says when Mrs. Chue would see her coming she would sweep her house and send word around to her friends and neighbors, and that as late as nine or ten o'clock at night the Chinese would come from near-by villages and stay way into the morning, listening to her talk the Jesus doctrine.

When the crowds would hear that they would be leaving the next day, they would come again at six in the morning to hear more of the doctrine.

During the last year at least five women have been led to accept of Christ through this old grandmother's instrumentality. Pray that the Lord will continue to bless Mrs. Chue and her efforts to work for her Master.

MABEL DOIG KEMPF.

July 31, 1917.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

The word discouragement is not to be found in the dictionary of the Kingdom of Heaven.—Melinda Rankin.

WOMEN'S DEPARTMENT

Edited by Mrs. J. S. Martin and Mrs. M. E. Methany,
College Hill, Beaver Falls, Pa.

MISSION STUDY.

Conducted by MARY E. METHENY.
"THE CHALLENGE OF PITTSBURGH."

This is the name of the book chosen by the Women's Presbyterial Missionary Society of Pittsburgh Presbytery, before the meeting of Synod. The paper binding costs 40 cents, and the book can be had at the Presbyterian bookstore in Pittsburgh.

"The Challenge of Pittsburgh" concerns not Pittsburgh alone, but every city in our land, and the state of affairs in the cities affects the whole country. As one of the older cities of the country Pittsburgh was the home of the ancestors of many of the pioneers of the West. The conditions revealed in these pages may well cause us to tremble; they are a tremendous indictment of our civilization. To know them should be to strive with all our might in the strength of God to change them.

On reading this history one is struck with our youth. The United States lacks 59 years of being 200 years old, and this book gives us the story of 168 years. Yet how many changes there have been in the manner of living as described on page 9. The incident of the rum ration distributed by a chaplain throws a light on the state of temperance in that time. Let us thank God that the world is after all coming into the light.

CHAPTER I.

I. Early History of Pittsburgh. 1. Who made the first record of its site? 2. What nations were then contending for supremacy? 3. Name some of the towns visited by Celeron. 4. When and for what did George Washington come to the French forts? 5. What was the origin of Ft. Duquesne? 6. What battle was fought in 1775? 7. What was the beginning of Pittsburgh, and for whom was it named? 8. Who preached the first sermon in Pittsburgh, and under what circumstances? 9. When and for what did

Washington visit Pittsburgh the second time? 10. How many houses were in the town, and what kind were they? 11. What was the manner of life?

II. Population. 1. How many houses at the close of the war, what was the population and its character? 1. In 1820? 2. Twenty years later? 3. In 1910? 4. At present within a radius of forty miles of Allegheny Court House? 5. Within a night's ride of Pittsburgh?

III. Industries. 1. What plants are the largest of their kind in the world? 2. In the United States? 3. In what manufactures does it lead the world? 4. What gives it this supremacy?

IV. Wealth and Institutions. 1. What is the total value of property? 2. Compared with that of 36 other States? 3. What group of institutions can be seen from Schenley Heights? 4. In your judgment are all these representative of the "very best of civilization?" 5. Which would you leave out?

V. Religious History. 1. What was the first Protestant Church built west of the Alleghenies? 2. When was the Presbyterian Church organized? 3. Who gave ground to the Presbyterians and Episcopalians, and when did the latter build? 4. Who was the pastor of the Pittsburgh Methodist circuit in 1788? 5. What is the present condition in regard to churches?

VI. Moral Evils. 1. Wretched housing conditions. 2. Disregard of the Lord's day and sacredness of marriage; industrial conditions, commercial dishonesty, graft. 3. Dangerous amusements. 4. Liquor traffic. 5. Protected vice. 6. Murder, suicides, accidents.

VII. The Soul of the City. 1. What is the danger of covetousness? 2. What will man do for mammon? 3. What is often the effect of prosperity. 4. What effect has selfishness? 5. Can material things satisfy the soul?

“THE LURE OF AFRICA.”

This is one of the books recommended by the Foreign Mission Board for study by the Societies. A number perhaps all, of the Western societies expect to take it up. It can be had at any Presbyterian bookstore, and the price is 60 cents.

This book will tell us of that vast and needy continent, hallowed by the footsteps of David Livingstone and the grave of his Mary, “under the shupanga tree.” It is a vast continent, and a vast subject, and we can only catch glimpses of it here and there.

CHAPTER I.

I. The city of Cairo (Ki-ro). 1. In what country is it? 2. What is the character of the population? 3. How great is the population? 4. How may one tell what religion prevails? 5. What ancient monuments are to be seen in the neighborhood? 6. How old are some of them?

II. Mombasa. 1. In what English classic is it mentioned? 2. To reach it how should you travel from Cairo, and to what port? 3. Thence what mode of travel, and in what direction? 4. How long is the voyage through the Red Sea? 5. How is the city situated? 6. What natural features are there? 7. Tribes? 8. How long ago was the Portugese fort built? 9. What changes have there been in the rulers of the city? 10. What are its modern features?

III. Victoria Falls. 1. Who discovered and named them? 2. What sights in and about the river above the falls? 3. What is the width of the river? 4. Height of the fall? 5. Who began the “Cape to Cairo” Railway? 6. Who built the bridge across the gorge?

IV. The War Dance. 1. Who sent the invitations? 2. What was the appearance of the dancers? 3. What kind of music had they? 4. What antics were performed? 5. How did some try the nerve of the spectators?

V. The Zulu Choir. 1. Where is

Natal? 2. What was the occasion of this meeting? 3. What were some of the exercises? 4. What was the great attraction? 5. What was the *greatest* attraction? 6. What was the character of the singing?

VI. Size of Africa. 1. What did the name at first denote? 2. What does it now include? 3. Who opened up the Soudan? 4. Who first circumnavigated the shores of Africa? 5. What parallel between them and Columbus? 6. When was the mouth of the Congo discovered? 7. Who first rounded the Cape of Good Hope? 8. How long afterwards did Vasco cross the Indian Ocean?

VII. Great Things of Africa. 1. Who opened up Africa? 2. What discoveries made by Stanley? 3. What great lakes in Africa? 4. Rivers? 5. Forests? 6. Plateaus? 7. Animals? 8. What and where is the largest desert in the world? 9. What of Kaiahari? 10. What mountains? 11. Divisions of surfaces? 12. Minerals?

VIII. Peoples. 1. Of the Mediterranean states? 2. Arabs. 3. Negroes. 4. Bantus. 5. Pigmies, Hottentots, Bushmen. 6. In how many languages has the Bible been printed? How many yet remain? 8. Population?

IX. Changes by War. 1. What are the effects in the Camerons? 2. In German East Africa and German S. Africa?

X. Sources of Knowledge. 1. Adventurers. 2. Explorers. 3. Missionaries.

MARY E. METHENY.

JUNIOR DEPARTMENT.

BEARERS OF THE TORCH.

CHAPTER I.

HOW THE TORCH WAS LIGHTED.

Dear Boys and Girls:

Last month we were talking about Martin Luther, the son of a poor miner, who often did not have enough to eat and would sing at people's door

for bread. One day a woman heard him sing and thought his voice so beautiful that she made some inquiries about him and finally took him home with her, where he had better clothes and food and a better chance to go to school.

Martin Luther made good use of his opportunities. He studied hard and after he had finished the preparatory schools, his kind friend sent him to a university. Here, too, Luther studied diligently and graduated with honors. Then he was given a position in the university and his friends were very proud of him. Even his father thought he had a brilliant future before him.

You remember last month we said the world lacked the light of the knowledge of Jesus Christ and the Bible? Because of this people were very fearful and superstitious. One day coming from the country in to the university town, Luther was caught in a severe thunder storm and feared he would be killed. He knelt down and prayed for protection, promising that if his life was spared, he would become a monk. This he did, much to the disappointment of his friends, all of whom had been prophecying a very brilliant career for him. God, however, was preparing him for a greater career and even more brilliant future.

Luther entered the monastery and became a monk. He seemed to his friends to be almost dead to the world. But he found life there and a light that he gave to others, too. We shall see how this was.

It was only in the monasteries that copies of the Bible could be found. Even there they were not much used. But God so directed that Luther got a copy of His Word in the monastery, and became very much interested. He read and studied till the light of the Torch was kindled in his own soul and then he began to tell others of this new knowledge and way of life. For what he found in the Bible was very

different from what the priests had been teaching the people.

The priests, however, did not want the people to get so much knowledge. When Luther began to preach that Tetzels indulgences (see Chapter 1) were not right, they tried to silence him. When they could not do this they were very angry and wanted to make him recant (take back all he had said that did not agree with their teachings). But Luther, even though he knew they might put him to death, stood firm. Then his friends hid him for a while to save him from his enemies.

The light of the torch had begun to shine abroad by this time. Luther had taught the people and the new knowledge of the truth as it is in Christ Jesus. He had many friends. Still, the people did not have the Bible so they could read it. You know originally the Old Testament was written in Hebrew and the new Testament in Greek. Later the Old Testament was translated into Greek and still later the whole Bible was put into the Latin language. But in Luther's day very few people could read Latin.

So you see God planned all wisely. When Luther had to stay hid from the fury of his enemies, he had time to put the Bible into the language of the people so all could read and understand it. Now the light of the torch shining abroad began to dispel the darkness. You know evil can never stand light, and so little by little, and then more and more, as the torch shone brighter and brighter and more runners entered the race, ignorance and superstition and bad conduct began to hide away instead of appearing boldly as they had before.

Luther did not have to stay hid always. After about a year his friends got more power and he went back to his home, where he spent many years teaching the people. Each year, too, the torch-bearers multiplied and the torch shone brighter.

MARY A. MCWILLIAMS.

THE 24TH ANNUAL CONVENTION OF KANSAS PRESBYTERIAL C. Y. P. U.

"Send me anywhere. Only Go with me. Lay any burden upon me. Only sustain me. Sever any tie but that which binds me to Thy service and to Thy heart."

The above words were used as a watchword for the recent Young Peoples' Convention, held at Quinter, Kansas, on August 21, 22 and 23. These words were suggested by one of our missionaries who is at present home on furlough, but was unable to attend the convention.

In spirit and aim, this could have been called a Missionary Convention; one in which a view was taken of the whole field of work, both at home and abroad, and one in which an effort was made to lead each delegate and visitor to consecrate himself to do his part in that work.

The dates were so arranged that the outgoing workers to China could stop over for a few of the sessions, while en route to Seattle. Four were present—Miss Rose Huston, who is returning to the field from furlough; Rev. and Mrs. J. C. Mitchell and Dr. Edna Wallace. It was a disappointment that Rev. and Mrs. R. C. Adams and Miss Inez Smith were unable to be there but everyone was glad for the inspiration received from the four who were present. It was one of the best sessions of the whole convention, the one on Wednesday afternoon, when these workers were introduced by Rev. R. A. Blair, and each gave a parting message to the young people.

(The details are all given in the fuller report in the *Christian Nation*.)

At this point we wish to thank the Foreign Mission Board for their kindness and co-operation in sending Mr. Blair to the conference as their special representative for the occasion. Kansas Presbytery has done nobly in supplying workers for the different mission fields; five of the six new missionaries to China this year are from this Presbytery. But there is still a great available force of workers to be secured for the Lord's work if they can only be mobilized. There were fifty-seven delegates at the meetings this year, which was a good representation in consideration of the distance to Quinter. If, however, this company of fifty-seven were ready to meet the demands for service in the home and foreign field it would be a great step toward accomplishing the work entrusted to our Church.

It is not proposed to make this a report of the conference, but there was one thing which marked the success of it, that was prayer! The best laid plans for any meeting may fail unless the Lord adds his blessing. "Not by might, nor by power, but by my Spirit," saith the Lord of Hosts. Those who were present at the various meetings are assured of the presence of the Spirit in them.

Before each session there was a prayer service. On Thursday afternoon at 1.30 P. M. there were two held separately at the same time; one for the young men and the other for young women. Surely much fruit will result from these informal services of united prayer.

Furthermore, many who were not in attendance at the convention were praying all through the meetings. Long before the dates set, prayers were sent up for the leading of the Spirit. And now that a new program for the year has been mapped out let us continue to pray that the seed sown may yield in increasingly abundant harvest.

ALWIN W. SMITH.

FOREIGN MISSIONARIES OF THE SYNOD OF THE REFORMED PRES. CHURCH IN 1917

Latakia, Syria.

REV. JAS. S. STEWART, D. D.
 MRS. J. S. STEWART
 REV. SAMUEL EDGAR, } on furlough..
 MRS. SAMUEL EDGAR } without salary
 J. M. BALPH, M. D., on furlough....
 MISS MAGGIE B. EDGAR.....
 MISS M. FLORENCE MEARNS, ^{On furlough}_{without salary}

Mersine, Asia Minor.

MISS EVADNA M. STERRETI ^{on furlough}
 REV. ROBT. E. WILLSON, } on furlough
 MRS. ROBT. E. WILLSON }
 REV. ANDREW J. MCFARLAND.....
 MRS. ANDREW J. MCFARLAND.....
 JOHN PEOPLES, M. D.....
 MRS. JOHN PEOPLES.... on furlough
 MISS F. ELMA FRENCH, on furlough .

Larnaca, Cyprus.

REV. WALTER MCCARROLL.....
 MRS. WALTER MCCARROLL, on furlough
 MR. WILBUR WEIR

Nicosia, Cyprus.

CALVIN MCCARROLL, M. D.....
 MRS. CALVIN MCCARROLL.....

Tak Hing Chau, West River, South China

REV. A. I. ROBB, D. D. }
 MRS. A. I. ROBB..... } On furlough
 REV. J. K. ROBB,.....
 MRS. J. K. ROBB on furlough.....

REV. JULIUS A. KEMPF.....
 MRS. JULIUS A. KEMPF.....
 REV. WILLIAM M. ROBB
 MRS. WILLIAM M. ROBB
 MISS KATE MCBURNEY, M. D.,
 MISS MARY R. ADAMS.....
 MISS ROSE A. HUSTON,
 MISS IDA M. SCOTT, M. D., } ^{On furlough}
 MISS ANNIE J. ROBINSON, } _{without salary}
 MISS NELLIE A. BROWNLEE,

Canton Medical Missionary Union, Canton, South China.

JAMES M. WRIGHT, M. D.....
 MRS. JAMES M. WRIGHT

Union Language School, Canton, South China.

REV. R. C. ADAMS
 MRS. R. C. ADAMS
 REV. JESSE C. MITCHEL
 MRS. JESSE C. MITCHEL
 MISS M. EDNA WALLACE, M. D.
 MISS INEZ M. SMITH, R. N.

Lo Ting, via Canton, South China.

REV. ERNEST C. MITCHELL
 MRS. ERNEST C. MITCHELL
 E. J. M. DICKSON, M. D.....
 MRS. E. J. M. DICKSON.....
 MISS ELLA MARGARET STEWART.....
 MISS JENNIE M. DEAN

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1917

Indian Mission. Apache, Okla.

REV. W. W. CARITHERS, D. D., *Superintendent*
 REV. OWEN F. THOMPSON
 MISS MARY MCFARLAND
 MISS INEZ WICHERHAM
 MISS LENA BLACKWOOD
 MISS ELLEN WILSON
 MISS IRENE McMURTREY
 MR. PAUL WHITE
 MR. ROGER WILLIAMS
 MR. CLAY WILLIAMS
 Mission of the Covenant, 800 South 5th St.,
 Philadelphia, Pa.

Volunteer Workers.

MISS ANNIE FORSYTH,
 MISS EMMA M. MCFARLAND
 MISS MARY GREY
 MISS MAZIE STEELE
 MISS ANNA THOMPSON
 MISS MARY PFIEL ADAMS
 MISS EUNICE FLAGG
 MISS RUTH McCANDLESS
 DR. ROBERT C. DUNCAN

Southern Mission. Selma, Ala.

REV. GEORGE A. EDGAR, D. D., *Superintendent, Knox Academy*
 MISS MARGARET MARTIN, *Principal of High School*
 MISS ELLA M. HAYS, *Grammar School*
 MISS ELVIRA SIMS
 MISS ELLA FRAZIER
 MISS ELLA THOMPSON
 MRS. M. I. ROBB
 MRS. G. M. SIMS
 MRS. ELLEN SENEGAL
 MISS M. E. FOWLER, *Sup't Girls' Industrial Department*
 MISS ORA B. SHELTON, *Assistant Girls' Industrial Department*
 MISS ANNA SIMS
 MISS MARY WILSON
 MRS. P. C. ASHURST, *Music*
 MISS SOPHIE KINGSTON, *East Selma*
 MISS LAURA MAE KINGSTON, *East Selma*
 MISS GUSSIE WARE, *Valley Creek*
 MRS. L. KYNETT, *Pleasant Grove*
 PROF. W. M. BOTTOMS, *Sup't Boys' Industrial Department*
 MRS. S. A. PARKER

Board of Foreign Missions Reformed Presbyterian Church

President

HENRY O'NEIL, 740 Riverside Drive, New York City.

Vice-President

J. C. McFEETERS, D. D., 1838 Wallace St., Philadelphia, Pa.

Corresponding Secretary

FINDLEY M. WILSON, D. D., 2517 N. Franklin Street, Philadelphia, Pa.

Recording Secretary

F. M. FOSTER, Ph. D., 305 W. 29th St., New York City.

Treasurer

JOSEPH M. STEELE, 1600 Arch Street, Philadelphia, Pa.

Transportation Agent

WILLIAM G. CARSON, 205 South 42nd Street, Philadelphia, Pa.

POST OFFICE ADDRESSES OF TREASURERS

Syrian Mission, Mission in China, Mission of The Covenant and Church Erection—
Mr. Joseph M. Steele, 1600 Arch Street, Philadelphia, Pa.

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

Aged People's Home—Mrs. D. C. Ward, 7004 Lemington Ave., East End, Pittsburgh, Pa.

TELEPHONE: 785 MORNINGSIDE

WM. MCGLEAN'S SON UNDERTAKER AND EMBALMER

508 WEST 134TH STREET

ROBERT L. McCLEAN

NEW YORK

A. LABER
MANAGER

PRESCRIPTIONS FILLED
GLASSES FITTED

HERBERT & HUESGEN CO.

OPTICIANS + CAMERAS AND
PHOTO SUPPLIES

18 EAST 42ND STREET
Telephone, Murray Hill 624

NEW YORK

JAMES S. TIBBY 408 PENN BUILDING - **Pittsburg, Pa.**

SELLS THE FOLLOWING COVENANTER LITERATURE

PSALM BOOKS (old and new versions), TESTIMONY,
BOOK OF DISCIPLINE, MINUTES OF SYNOD, CON-
FESSION OF FAITH, CATECHISMS, TALES OF
COVENANTERS, POETS AND POETRY, ROMANISM
ANALYZED, HISTORY OF THE TRIAL, 1891

— WRITE FOR PRICES —