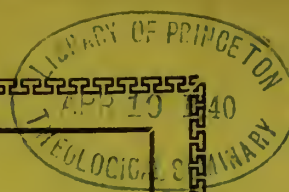


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MARCH, 1921

No. 3

Price XXXVII

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

THE OPPORTUNITY OF TO-DAY.

The conditions are now ripe for the erection upon the ruins of the old sin-cursed Near East of a new structure whose pillar shall be righteousness and whose canopy peace. *See page 295.*

Subscription Price = One Dollar a Year

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OLIVE TREES

A Monthly Missionary Journal.

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
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OLIVE TREES

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

VOL. XXXV

MARCH, 1921

No. 3

A LIBERATING FORCE IN TURKEY.

By REV. JAMES L. BARTON, D. D., Boston, Mass.

Secretary of the American Board of Commissioners for Foreign Missions.

The following article by Dr. Barton, an authority on missionary interests in Turkey, will prove of more than ordinary interest to members of our Church, so long devoted to the cause of the gospel in that wicked and much-revexed land of the false prophet.—
EDITOR.

When we attempt to account for the significant changes that have come over the Asiatic world in the last three generations, foreign missions must be given much credit for the liberation of forces for Christian civilization.

In 1820 American missionaries entered the Ottoman Empire with simple Christianity, the printing press, modern medicine and Western education, all of which were comparatively new to the entire country stretching from the Adriatic to the Caspian Sea and south to the Persian Gulf. The West had little knowledge of the races which occupied that vast territory, so that the reports of the tours of exploration were as eagerly read at home as have been the expeditions to the Arctic and Antarctic Poles during the last decade. The Armenians, the Georgians, the Kurds, the Bulgarians and the Albanians were almost unknown peoples, and the Turk was understood chiefly as a fighter who had once achieved great military fame but whose crescent was upon the decline.

While Americans knew little of these peoples, they knew far less of us. Some of them had never heard of

America, and even the Turk was slow to believe that the name stood for a country that was worthy of special consideration. United States Consuls and diplomatic agents in due time followed the missionaries, and thus the official and more advanced leaders among the ruling classes began to realize that in the Western world there was a considerable country known as America.

It was, however, through the missionaries that these peoples began to comprehend something of the true spirit and character of Americans. The multiplication of schools which culminated in colleges for both men and women convinced them that America believed in education for both sexes. The increase in printing establishments with the rapid production of text books, general, religious and periodical literature in vast quantities and in the vernaculars of the people, awakened dormant intellects to inquiry and farther research, opening before all a new conception of a vast outside world of facts, ideas and ideals.

The establishment of modern hospitals, together with the promulgation of the Christian principles, helped the people to understand that religion cannot be wholly embodied in ceremonies. The people were taught to have a clearer comprehension of religion and primarily of Christianity.

These forces of enlightenment and awakening have affected directly and

indirectly succeeding generations of leaders in all races, but chiefly among the Armenians, Bulgarians and Turks. This peaceful penetration of the forces of Christian civilization was not without its disturbing elements. The entrance of light produces unrest and commotion among devotees of darkness. Tyranny revolts against any general elevation of the intellectual standards of the masses. Intelligence and righteousness has always been an enemy of injustice and tyranny. Christ came not to bring peace but a sword and set various forces against one another. He did it, as the martyrdoms of the centuries witness, and yet He laid down the only possible foundation for a universal and an abiding foundation for world peace.

Fanaticism and slavish devotion to tradition and form have always been the implacable foe of progress and reason. The missionaries were confronted with the fixed traditions of the oriental churches and the uncompromising prejudice and hatred of the Moslems. At the outset, there was no common ground upon which the Christian ideas and ideals of the West could meet the conservatism and prejudice of the people of Turkey.

It was inevitable that the introduction of the study of modern history and sciences, international law, the science of government, economics and many allied topics, together with the English language, should have resulted in unrest. It was inevitable that the Armenians in the East and the Bulgarians upon the West should have become conscious of the injustice of the treatment they were receiving from the hand of their rulers and should begin to seek some way of relief. This necessarily led to internal political unrest, bringing the oppressed races into closer sympathetic relations with the nations of the West.

The schools begun by the missionaries became the models upon which native populations developed national

schools and in which subjects were pursued similar to those taught in American schools and colleges. In this way progress spread over the country and out of these institutions large numbers of men and not a few women came to Europe and America for farther study. Many returned as confirmed advocates of liberty for the oppressed, and committed to national and social reforms.

A superficial observer might say that the entrance of missionaries into Turkey brought only unrest. That it did bring intellectual, religious and physical unrest, all admit, but these are not incompatible with the creation of conditions favorable for permanent peace. How else can we explain the turning of all these varied peoples towards the country from which these missionaries came when asked their choice for a mandatory power? They have learned to put supreme confidence in the character, the principles of government and the administrative and religious fairness of America through its representatives who had dwelt and labored among them for three generations. They had become capable of understanding the importance and significance of sound international relationships based upon the principles that guarantee peace. They have come to prefer peace to war and disorder, and are ready to submit to such measures as will secure it. For this reason the Armenians and Bulgarians have applied for membership in the League of Nations while the Georgians, the Albanians, the Kurds, the Arabs, the Greeks and the Syrians are either directly or indirectly co-operating with the League or looking to it for aid in securing peace.

If missionaries had not entered Turkey a century ago and there planted institutions of spiritual religion, education and beneficence, the question of pacifying the areas then occupied by Turkey would have been vastly more complicated than it is today. The missionaries have prepared

the way for an enlightened political service in the Near East in the interest of the permanent pacification of that troubled area.

If America could be persuaded to assume this responsibility, and if the military forces of the Allies would withdraw from the area under American general control fighting would soon cease. The half million or more refugees now unable to return to their homes and long the objects of charity, would be repatriated and speedily become self-supporting. Many of the more than two hundred thousand orphans and half orphans would find friends to care for them from among these repatriated refugees. With the advent of peace would come the development of industries which for five years have been paralyzed, thus giving remunerative employment.

Missionary school of all grades would begin to operate at full capacity to meet the already urgent and almost universal demand for modern education from all classes throughout the country. From the many colleges would emerge men to co-operate in perfecting a practical government and in developing the industrial, agricultural and commercial resources of the country.

The government afforded by American help would at once extend lines of communication, open the many mines in the country, introduce modern methods of agriculture and convert that land of strife, poverty and despair into a country of industrial and social prosperity. The introduction of religious liberty, freedom from persecution and the recognized right of every man, woman and child to live in peace and free from fear, would in itself constitute a revolution of sweeping significance. Missionaries and the institutions they have planted there, the ideals they have inculcated, the men and women they have trained, the principles they have established and the confidence they have won would make the carrying out of such

a program comparatively simple and effective. The preliminary work has been done; the foundations have been laid. The conditions are now ripe for the erection upon the ruins of the old sin-cursed Near East of a new structure whose pillar shall be righteousness and whose canopy peace.—*From the Missionary Review of the World, January, 1921.*

MORE ABOUT THE APPEAL FOR WORKERS FOR CYPRUS!

Our appeal for Cyprus is now re-enforced from Cyprus. When a month ago we issued our appeal in the OLIVE TREES and the *Christian Nation* we did not know the young men in Cyprus had a strong appeal on the way across the sea. Neither did they, when preparing theirs, know that ours was being put in type. Here is what Messrs. Smith and Tweed say:

"Can you think of two college graduates, in your congregation, or in another, whom you feel might be persuaded to come out to Cyprus to invest their powers and energies for three years in some international Christian service? Men who are consecrated and fitted for teaching. Men who could adapt themselves to large places in a growing institution which gives opportunity for the development of nearly all the powers in them? Are you willing to ask God for these two men, praying definitely that, if it is God's will, they shall be led to give themselves to this work and come out to Larnaca next August? Will you also speak to them personally, if you see them, and show them why they ought to come?"

"Apart from any advance, the maintenance of the educational work in Cyprus on its present basis requires the coming out of more teachers this year. It is not the purpose to divert any young man from the gospel ministry; but even so, the experience gained in the service here would

surely be a fine preparation for any one looking forward to the ministry."

Begin early correspondence with
 FINDLEY M. WILSON,
 Corresponding Secretary.

AND HERE IS A SUGGESTION FROM CYPRUS!

Feeling that the missionaries with their fuller knowledge are entitled at least to suggest, we print this, their view of the proposed Girls' School in Cyprus:

"A School for Girls is still a dream in connection with the mission in Cyprus, but it needs only the same kind of resources as that required for any school to make it come true. Parents who do not like to send their girls to the Sisters' school in Larnaca and in Nicosia are still asking: 'When are you going to open up that girls' school?' Many students themselves pleaded for us to open a school for them last September. It could not be done without an American matron and someone free from other respon-

sibilities to superintend it. A school offering training in English and French languages, domestic science and music would certainly not lack for patronage from the English, the Greeks and the Armenians. Is it fair to these people to offer higher education only to their sons? The girls get no Christian education now, *i. e.*, in schools. Surely, to round out its work every mission must provide for the training of Christian home-makers.

"There are plenty of young women in the church at home prepared to teach in the lines mentioned above, and the opportunities for true mission work cannot but appeal to them.

*"Shall the School for Girls Be Opened
 September, This Year?"*

"If you are interested, get in touch with your pastor, with the Secretary of the Forward Movement, and with the Corresponding Secretary of the Foreign Mission Board."

There you have what the missionaries say. What do you say?

SELF-DENIAL FOR STARVING CHINESE.

Great ideas, it is said, usually spring up simultaneously in a number of different places, so, perhaps, there is nothing remarkable in the fact that the idea of aiding starving Chinese by putting into practice in the United States some system of actual personal self-denial, should have been suggested at almost one and the same time by a number of persons in various parts of the country.

Probably it is inevitable that thoughtful and imaginative people everywhere should find in the sight of a well-stocked delicatessen shop or the average prosperous family dinner table, a really shocking contrast to another picture—that of men, women and children on the other side of the world subsisting on tree bark, leaves and thistles, and dying by thousands

for the want of even these miserable articles of diet.

Reports of plans to aid the suffering people of China by actually reducing the quantity of food ordinarily consumed and giving the money thus saved to the Chinese Famine Fund, have come in from many quarters to the headquarters of the fund, at the Bible House, New York.

The members of the Protestant Episcopal Church have been urged by one of their most prominent church organs to exercise self-denial in the matter of diet, and to set aside the money that would otherwise be spent on superfluous food for the benefit of those who have no food at all.

Some weeks ago, at the China Bowl Luncheon in New York, Mrs. Carrie Chapman Catt suggested the idea that

American housewives throughout the country eliminate some customary article of diet or some palatable delicacy from the family dinner table and give the money so saved day by day and week by week to the China Famine Fund.

A good example of the practical application of the self-denial plan comes from Dover, Del., where the members of the People's Christian Church, upon the suggestion of their pastor, the Rev. R. C. Helfenstein, first having obtained gratifying results from an agreement to go without one meal for the benefit of the starving Chinese, later decided upon a plan of giving up regularly one meal a week, and contributing the money thus saved as a sacrificial offering.

The plan has now been in operation seven weeks—a long enough time to prove its practicability.

"The interest keeps up with wonderful vigor," says the originator of the idea. "The money thus saved is known as the sacrificial offering which is over and above that regularly pledged to the local work and missions. The plan is one which appeals especially to the laity. Merchants, physicians, lawyers, farmers and tradesmen are a unit in their appreciation of the plan, which, as many of them have said, is practical, logical, scriptural, human and Christian, in motive and in objective."

A covenant entered into by the members of the congregation accepting this plan, contains the following passage:

"It is suggested that those observing the fast gather around their bare table at the meal hour and pray. Even the children who are six years old or more can well enter into this experience, as it will impress upon their minds the gratitude they should have for the daily blessings, which they naturally assume will always be theirs. The sight of the bare table will impress upon the minds of the whole family most forcibly something of the

hopelessness that must come over the people in that distressed land whose tables are bare; not only for one meal but for every meal—the people who are hungry but have no food for that meal, and know there will be none for the next, or the next, or the next, unless the Christian people send it—and who continue to pray that we will send them bread."

This idea finds a staunch advocate in the person of Miss Lucille A. Withers, a Baptist missionary, who has recently returned to the United States from the famine regions of China. Miss Withers goes even further and suggests that not only the church people, but the people of the country generally, could very materially aid the famine fund and derive much spiritual benefit themselves by setting aside one day to go without one meal and give the cost of the meal to starving China.

Such a plan, Miss Withers thinks, would prove much more effective than one which was tried during the war—of asking restaurants and other public refreshment places to give the proceeds of one meal or one day to the cause of relief.

"It would be very good for the people of this well-fed land," says this woman, who knows at first hand the horrors of the situation in China, "to have just the faintest sort of an idea of how it feels to be hungry."

Money for this cause is received by Joseph M. Steele, 1600 Arch street, Philadelphia, and forwarded to the American Committee for the China Famine Fund, Bible House, New York City.

Don't expect other people to be at their best when you are on edge. They are probably reflecting your mood.

The things near by, not things afar; not what we seem, but what we are; these are the things that make or break, that give the heart its joy or ache.

NEWS FROM THE FIELD

AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2410 N. Marshall Street
Philadelphia, Penna.

Ruth Caroline Mitchel was born to Rev. and Mrs. Jesse C. Mitchel, of our China Mission, on December 17, 1920.

* * * *

Miss Maggie B. Edgar, of Latakia, Syria, expects to come home on furlough in the early summer, perhaps May or June.

* * * *

A week of evangelistic services in Do Sing, China, resulted in more than fifty people registering as believers.

* * * *

During the annual meeting of our missionaries, held in Tak Hing, China, in January, there were two conferences, one on Psalmody and another on Witness Bearing.

SYRIA.

Latakia, Syria. Miss Annie Laurie Kennedy, one of the newer members of the mission force at Latakia, writes from there on January 10. Her letter follows:

"Now that I have taken my suitcase to the attic, emptied of all its contents but three passport pictures and a few remaining seasick pills, I realize I am in Syria to stay. During these first three months I have had time to look around and am more than satisfied with my first taste of missionary life in the Levant.

"On October 11 our schools opened with ninety-seven at morning worship. The tied-up heads of several rather sober faces of others and the click clack of the cob cobs on the stone floors, forcibly reminded me that this is a land of strange peoples. The singing of the morning psalm to 'Warwick' may not have expressed all the musical inflection exacted by a director but was sung heartily as to the Lord. After reading the Scripture

lesson and a talk on the passage, a prayer was offered, closing with the Lord's prayer in which it seemed every girl joined. We cannot but feel that this half hour of daily instruction and prayer is good seed sown on impressionable minds. A missionary cannot go to all homes, but every child that comes is welcomed at school, where she is taught not only secular studies but first of all, the Bible. Many times at recess while walking in the sunshine we hear them studying their psalms for the next period. Is there any American child who has ever committed seven of the shorter psalms in three months as our youngest class here has done this fall?

In November before the usual time for unsettled weather Revs. Edgar and Khaliel Awad decided to visit our school at Gendera. As we passed out of the city the old-fashioned grist mill, with its long arms at rest because of no wind, the wooden plows drawn by lagging oxen, the stone fences and women beating olives from the trees, all attracted our attention. Just before coming into the village we met a woman coming to a well to draw water. On seeing us she immediately dropped her empty pitcher from her shoulder to the ground. Had she not done this, to her superstitious mind, our errand would have been as unfruitful as her empty water jar.

"Arriving at the home of the teacher where the school was held, Rev. Awad questioned the children and, incidentally preached a sermon to the gathered people. After visiting in the homes of the sick and offering prayer in the house of mourning, we were escorted to the outskirts of the village on our way home by several of our members.

"Preparatory to our communion on December 19 services were held the Friday and Saturday evenings preceding. It seemed strange to look forward to this service, knowing it would be conducted in an unknown tongue, no part of which would be understood. Rev. Awad had complete charge of the service. The morning opened clear, with a shower at 11, but which did not prevent about one hundred and twenty-five from sitting down at the Lord's table. As we took the elements from Miss Edgar and passed them to an Armenian servant girl, who had come for the first time, we were reminded that there is on respecter of persons in the kingdom of heaven.

"Twenty-six were received into membership—eight from Latakia, thirteen from Gunaimia, three from Kessab and one each from Eldaney and Inkzik. Because of the warring conditions it is impossible to hold services in these villages. Eight were baptized, six children and two adults. One of the latter, a Moslem woman, had at one time attended the British Mission School at Beirut. Her motive for attending may have been educational or cultural, we don't know, but we do know that the seed was sown and there she found Jesus Christ.

"That the new members might feel a new bond of fellowship, Rev. Awad invited them to his home for a social evening. 'Sweets' and Arab coffee were served. In a short talks by him and Rev. Edgar they were made to realize the new tie that binds us together as Christians.

"In Latakia, all our friends call on us on New Year's day. From 10 to 5.30, we entertained about one hundred and fifty guests. The rich and poor were treated with the same refreshments and courtesy. Being able to say nothing but the Arabic, 'I wish you a Happy New Year,' which I had been practicing on my friends for the previous week, I expressed my welcome mostly in smiles.

"May the coming year make us a blessing in the kingdom of Heaven."

CHINA.

Do Sing, China. Rev. and Mrs. R. C. Adams furnish the news items from Do Sing. It was November 24 when they wrote:

"It was a great privilege to have Miss Huston, Miss Stewart and a Chinese Bible-woman here for a series of six meetings for women. Very few women are numbered among our church members here so we were glad to give them a special opportunity. We had not expected to have Miss Stewart here but the conditions were such that she could not get a boat to take her up the Lo Ting River, so she kindly gave us a few days' service. What was Lo Ting's loss was our gain. Each morning Wing Tsing, the Bible-woman, and one of us foreigners went out and invited the women to come to the meeting at noon. The result was a crowded house full of women and children each day. All classes were represented, the well-dressed and the poor, the women of leisure and those on their way to market with loads of wood, grandmothers of seventy and babies of a few weeks. Many were quite regular in their attendance at all of the meetings and showed an intelligent interest in what was being said. Miss Huston spoke four days, and Miss Stewart two. They presented in a clear, forceful and attractive manner such vital subjects as The True God, Sin and the Plan of Redemption. After the regular meeting the women would linger for an hour or more, listening to Bible stories, learning prayers and verses or talking with the visiting ladies. Pray that the seed sown may bear abundant fruit and that we who remain here may be given wisdom for teaching these women more fully the way of life."

* * * *

"The coming and going of thousands of Kwong Si soldiers retreating to their native province caused much excitement here this last week. Temples, shops, schools and even private houses were full of them. Many

brought some of their precious things to us for safe-keeping and the chapel accommodated a goodly number of women and children each night. Others fled to the country. For the latter it was a case of 'out of the frying pan into the fire,' for many of them were soon relieved of their belongings by robbers. We can truly praise God for his protecting care during these days. Fear was written on the faces of all the people, but the soldiers were exceptionally well behaved. One expects bad things of defeated enemy troops but God had evidently touched the heart of Commander Wai and he maintained excellent order during his stay here. The excitement reached its height on Sabbath and Monday, when it was reported that the Kwong Tung soldiers were just below Do Sing. If they reached here before the enemy troops were all gone of course there would be a fight. The Do Shing Chamber of Commerce immediately sent representatives to request the Kwong Tung men to kindly rest a day or two in order to give Commander Wai time to evacuate. They finally agreed to wait until 10 o'clock Tuesday morning. At the same time the Kwong Si troops were being urged to hurry away. All day Monday they were busy cutting down trees and making temporary shelters on the hillside. It looked as if they were going to stay and fight a little. Tuesday morning everyone looked toward the hilltops, at first anxiously, then with a sigh of relief. The hills were deserted. The soldiers had quietly slipped away in the night and Do Sing was safe. The Kwong Tung troops came in peacefully that afternoon. Today people are taking their precious things home again."

* * * *

"It is interesting to note how the leaven of the gospel has been working in China, as was evidenced among the soldiers. Just after the first of the Kwongsai troops arrived, an officer in the army came to the chapel to call. He

is not a baptized member, but is a believer and knows a great deal of the doctrine. He had his New Testament with him. During the ten days of his stay in Do Sing he came to the chapel four times, attending preaching services, prayer meeting and came again to call. After the Sabbath A. M. service in which the preacher had used the parable of the Prodigal Son as an illustration, this officer held out his New Testament and said I have read that story in this book but I do not know where to find it now. He was told where to find it and read it again."

* * * *

"We made a friendly call on Commander Wai and found him a very pleasant man to meet. He has heard the gospel and talked with interest concerning it, and seemed pleased to receive some tracts which we left him. The following Sabbath day one of Commander Wai's soldiers, who is a Christian, came to church, and from him we learned that heretofore Commander Wai had been openly opposed to the gospel but that he read with interest the entire amount of the literature we gave him. Our prayer is that this may be the turning point in his life and he may be led to take a definite stand for Christ."

* * * *

"The soldiers felt free to call at the chapel and we called on quite a number of them and almost invariably their answer to the question, 'Have you heard the Gospel Story?' was 'Yes, I have heard it,' and they tell where and name the missionary who is there. Some who lived where there were no missionaries had heard the gospel and all spoke well of it."

* * * *

"Calling on the proprietor of one of the hotels we were received politely and, on being introduced to some others in the room as the 'preacher of the Jesus doctrine,' a couple of young men began to snicker and sneer but the proprietor turned to them and said, 'You do not need to make fun

of the Jesus doctrine, for it is all right,' and then he went ahead and told how the followers of Jesus were better people than the ordinary run of people. Then another listener spoke up and said, 'That is true,' and he then repeated almost all of the commandments, adding what explanations he thought were needed. This man was not compelled to commit the commandments when he was a little boy nor was he given a prize for committing them."

* * * *

This is Rev. Jesse C. Mitchel's contribution. He wrote October 30:

"A new preaching centre is being opened in the Tung On district at a market village called Luk To. It is situated on the banks of the West River, and is the centre for four other market towns, all of which are less than four miles distant. As far as we know there are but two Christians in that community. The plan for the present is, not to open a chapel there as a place of preaching, but to place an evangelist there who will go out into the homes and on the street, meeting people and presenting the gospel to them. This plan has been tried in other places, with the result that the people have opened a chapel themselves, and have been much more interested in their church work. Please remember this new station in your prayers."

* * * *

"One of the newest additions to the mission force is a water buffalo cow. She is proving to be a good worker, but you would laugh to see her. They are the best animals for work in South China. This is not saying much for them, however, for they work but an hour in the morning and another hour in the evening. Then, too, they are very particular about their bath, which they like two or three times a day. Their policy is, no bath, no work, and they are not slow about letting you know when they have done enough work and are ready for a bath."

"Peanut harvest is just over. It must all be done by hand so is a slow process. One day there were about sixty persons digging and fully as many more gleaners following. It was a crowded place. The land has been all replanted to sweet potatoes, and on a part of it wheat will be planted between the rows. There have not been very large returns so far, but it is beginning to help out a little, and is giving some people work, and also bringing them into contact with the gospel.

* * * *

Tak Hing, China. Mrs. Julius Kempf, Dr. A. I. Robb and Mrs. Janet C. Robb and Rev. Jesse C. Mitchel all contribute to the Tak Hing news budget this month. Mrs. Kempf tells us:

"We all feel very grateful to our Heavenly Father for His protecting care over us during the past weeks, when 20,000 soldiers of the defeated Kwong Sai army passed through Tak Hing on foot."

* * * *

"The postman here in Tak Hing, Mr. Taam, has been transferred to another city nearer the coast. Mr. Taam, his two children and his mother were baptized during the past year. The whole family were very much liked. He was most sincere in his Christian life and gave promise of being a useful Christian in the work of the Kingdom. Our prayer is that he and his family may be shining lights for Christ in their new home."

* * * *

"We have had an unusually wet fall this year, which has made it hard for harvesting the rice. This is generally our dry season."

* * * *

"Rejoice with us that since December 1 gambling is prohibited in this Province of Kwong Tung. This is under the new Governor in Canton, who is beginning by doing some cleaning up. This is in answer to prayer."

Mrs. Robb wrote on Thanksgiving Day and expresses gratitude for the protecting care of the Lord during the retreat through Tak Hing of the defeated Chinese troops. She says:

"This is Thanksgiving Day, and if we had nothing else for which to be grateful, we should be truly thankful to God for his protecting care during the past week, when a defeated retreating army of twenty thousand men passed through our city in a quiet and orderly manner, while Luk Po, forty miles east of us, was looted and burned.

"The people in the country along the road lost chickens, pigs and fruit, which is hard enough for these poor people, but is trifling in comparison with what the other city suffered.

"We thank and praise Him for his great goodness to us and the people of this city. Prayer has been signally answered and His name glorified."

* * * *

Dr. Robb tells how two Chinese men settled a dispute with the aid and advice of one of the students of the Training School. There are two pertinent questions at the close of Dr. Robb's sketch. Don't skip them.

"The other day Loh Yee, one of our cold-hearted backsliders, got into a difficulty with one of his neighbors about their threshing floor, where they were both drying rice. The neighbor in anger began to mix the two piles of rice, until hindered by other neighbors. Then he gathered in his rice and took away ten catty of Loh Yee's rice. He further refused to listen to either Loh Yee or the neighbors who tried to pacify them.

"Loh Yee soon met one of the students of the Training School and he went home with him and talked to the man. He was still obdurate. He returned to Loh Yee's and said, 'We will pray about it and put the whole matter in the hands of Jesus and abide by whatever he causes to issue from it.'" So Loh Yee and his family and the student prayed together. Then the

student went back and talked to the man again. He began to relent and at last was willing to come over and talk with Loh Yee. When he got to the door he balked, but the neighbors urged him on, and after a little he went in and after parley said he would return eight catty of rice. Loh Yee agreed to this and the matter was so settled. Then the student said, 'Now Jesus has given you back four-fifths of what you had lost and we must thank him.' So they prayed again and thanked the Lord for what he had done. 'In everything by prayer and supplication, *with thanksgiving*, let your requests be made known to God.'

"How many of us use this method of settling disputes?"

"How many remember to give thanks?"

* * * *

We are in receipt of a copy of the devotional program of the Annual Meeting of our Mission Force of China. The meetings were held in Tak Hing, beginning January 21. We think the program of interest to OLIVE TREES readers.

DEVOTIONAL EXERCISES.

Two-Day Conference.

Bible Study—Epistle to the Philippians. Leader, R. C. Adams.

Prayer Service:

January 21. Four sessions. Leaders, E. M. Stewart, R. A. Huston, J. M. Barr, A. I. Robb.

January 22.

January 23. Sermon.

DEVOTIONAL EXERCISES.

General Topic—Divine Sufficiency.

Watchword—He is Able.

Assembly Texts—2 Cor. 3: 5; 2 Chron. 16: 9.

January 24. Sufficient Salvation. Hebrews 7: 25. Leader, L. L. McCracken.

January 25. Sufficient Grace. 2 Cor. 12: 9. Leader, Mrs. J. A. Kempf.

January 26. Sufficient Wisdom. 1 Cor. 1: 30; 2 Tim. 3: 15; James 5: 1. Leader, Mrs. J. M. Wright.

January 27. Sufficient Support. Heb. 2: 18; Deut. 33: 27. Leader, K. W. McBurney.

January 28. Sufficient Power. Eph. 1: 19-20; Acts 1: 8; Phil. 4: 13. Leader, Mrs. R. C. Adams.

January 29. Sufficient Supply of Every Need. Phil. 4: 19; 2 Cor. 9: 8.

January 30. Sermon.

REVIVAL IN CANTON, CHINA

Mrs. J. M. Wright sends the following most interesting account of the recent evangelistic campaign in Canton:

"The city of Canton has been stirred by the evangelistic meetings that have been held the last ten days. It has been in the minds of many for some time that an evangelistic campaign was needed here and would bring results, so plans were made and subscriptions were raised. An immense mat shed, something of the order of the temporary tabernacles put up for the Billy Sunday meetings in America, was erected in the heart of Canton. Speakers and singers and ushers, doorkeepers and janitors were found, and everything ready for the middle of December.

"It was suggested that a four days' health exhibit be given first, with displays and lectures on health and hygiene. Some of the exhibits were very impressive—perhaps the most so, a miserable beggar who usually plies his trade on the street in front of the hospital here. By his vicious living he has become an object of both loathing and pity. He was persuaded to sit on a chair in the Canton Hospital exhibit booth, and no one who saw him would want to be like him.

"The preaching services began on the twenty-first of December—three meetings each day, at 11 for Christians; at 2 for non-Christian women, and at 7 for non-Christian men. The building seated four thousand with standing room for over a thousand more. It was crowded a number of times. The speakers were all Chinese

pastors and Y. M. C. A. workers. The messages given were powerful. God's greatness, goodness, love, justice and mercy were portrayed by very clear examples and parables. Sin was called by its right name, and the hearers were warned of its consequences unless they repented and turned from it. Jesus Christ and his Atonement were shown to be the only hope of a lost world and the lost individual.

"The people responded to the appeals. Many signed as making a definite stand to follow the Saviour. Those whose hearts yearn for souls are thankful for such a harvest.

"But the work has only begun. These three thousand who have asked to be taught must be cared for. The meetings are the result of much thoughtful prayer and prayerful planning. The praying and the planning must continue.

"A thanksgiving service was held today. All the Christians of all the churches were invited along with the ones who had newly decided to be Christians. An after-meeting of all the ministers, Bible men and Bible women, and those who are foremost in making plans to take care of ones needing instruction, was held, with the purpose of forming classes within reach of every earnest inquirer.

"It is inspiring to see so many earnest Christian Chinese men and women who are giving of their time and money to bring the gospel to this city.

"Reverend Chau, who did such acceptable preaching, seems to be a man of power. Large in stature, with a big, pleasant face and deep, full voice, he attracted and held the attention of everyone in the vast audience.

"Different mission schools furnished members to be responsible for the singing, only leading as the whole audience sang. The songs were written on immense sheets of muslin and raised and lowered by pulleys from the ceiling above. Some people in America who judge the Chinese

people on an occasional laundryman, or a corner groceryman they see in the down-town street section, wonder if it is worth while giving them the gospel. But the leaders in Christian activities among the Chinese are as far removed from the fruit vender as are our leaders in spiritual affairs from the man who sells pencils and shoe laces on the street corner. The Christian Chinese will give the gospel to the Chinese masses. By the gospel is meant what the Lord Jesus himself taught and did. We still have the privilege of assisting in getting more of them engaged in this uplift work.

"The work in the hospital here is very encouraging. The average number of conversions among the patients for the last four months has been one a day.

"Evangelists, both men and women, are spending their time with those in the wards and dispensary. They find very ready listeners and, as at home, those whose bodies are weak, want help not only for the body but for the heart as well.

"Daily chapel services for the patients at 9 o'clock, and evening prayers for those whose duties keep them from the morning meetings. The nurses have their own little prayer meetings, which are after the manner of our young people's meetings at home.

"The doctors and nurses spend a few minutes in united prayer before beginning the day's work.

"In the operating room, the patient is on the table, everything is in readiness, prayer is offered, then the work begins.

"In the last week or two there have been two neck cancers, several abdominal cysts and other cancers, besides dozens of other operations, successfully done. All the workers seem to realize that Christ, the Great Physician, is giving his approval, and that as his followers and co-workers they are only carrying out his commands. There is much more that might be

written about the work in the hospital, in Canton, in China.

"We are glad to be here at work, glad that the Covenant Church has a part in the work of the Kingdom in South China. The season's greetings to you and to any one who may be interested in the work here."

The practical must never be sidetracked for the sensational if we would give the gospel an opportunity to grip men's hearts and lives with compelling power. This is a practical age, an age when men compare values, an age when men deal sham and hypocrisy solar-plexus blows.

Social we must be—Jesus Christ was social—but the social must never be a wet blanket to the soul-life; a quietus to the divine fire that glows in every man who would walk even as he walked. The pendulum is swinging to the social extreme today. We have a social fever of suppers and entertainments and pleasures instead of the religious fervor which should fill the Sabbath school and church, as the fragrance of the ointment which Mary poured upon her Master filled the house.—*G. W. Tuttle in The Sunday School World.*

All success is a matter of service. We get paid—whether our employer be the public or an individual—for what we can actually deliver. Therefore, the direct route to success involves a study of the methods by which we can increase the value of our service.—*William E. Towne.*

* * * *

The only way to stop warfare is to cultivate unselfishness, integrity, industry and brotherly love in the individual, and the best time to do this is early in life.

* * * *

If you worry and fret over trifles, you write discontented lines on your face, and may gradually alienate love that later you would give anything to recall.

WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,
College Hill, Beaver Falls, Pa.

THE BIBLE AND MISSIONS.

CHAPTER V.

Influence on Civilization.

1. What does the Bible teach about nations?
2. Whence does government derive its just powers?
3. Do the words of Jesus accord with the denunciation of the prophets?
4. What has become of the nations who forsook or denied God?
5. Are nations as such, accountable to God?
6. What is the source of all that is good in our civilization?
7. What influence has the Bible had on the Arts?
8. What place does English law give to the Bible?
9. On what did Alfred the Great base his laws?
10. What other laws were built on the same foundation?
11. Under what rulers were the Hebrew laws and the New Testament wrought under the Roman law?
12. Have the laws of so-called Christian lands always been free from injustice and wrong?
13. Which was first, Christian ideals, or the Constitution of the United States?
14. Did Jefferson incorporate or desire to incorporate Bible principles in the Constitution?
15. Is the statement about the Mecklenburg Declaration strictly correct?
16. What great evil was imbedded in the Constitution?
17. What other evils later?
18. What is its basal defect?
19. What is the only way to make this a Christian nation?
20. Take all the testimonies given on pp. 173-4, by great men to the value of the Bible in national life, and is it not summed up in John 8: 32?
21. What influence has the Bible had on music?
22. What effect has reverence for the Sabbath on a nation?
23. Have we not to a great extent lost this reverence?
24. Is there such a thing in the world at present as a Christian nation?
25. What heathen nation has been longest under the impact of a civilization affected by Bible ideals?
26. What do many Hindoos testify of the Bible?
27. What effect has the Bible on caste and illiteracy?
28. What effect on the status of woman?
29. What difference has the Bible made on Uganda in less than 50 years?
30. Among the Hottentots and Maoris?
31. What was Darwin's testimony of its effect upon heathen?
32. What induced the governments of the U. S. and Europe to prohibit the sale of liquor among heathen tribes?
33. What brought about prohibition of the importation of firearms and intoxicants into New Guinea?
34. What was the condition of Korea in 1884?
35. What difference is there now?
36. What effect has the Bible made in Japan in government, the status of woman, and in prisons?
37. What proportion is there between the number of Christians and their influence?

38. Who were the men who negotiated the first treaty that secured prohibition of opium traffic in China?
39. Who secured the Chinese treaty of toleration?
40. What statesman practiced "Golden Rule" diplomacy?
41. What present did the Christian women of China make to the Empress and what was its effect?
42. What remarkable speech on ethics made by a Chinese philanthropist?
43. What has been the influence of graduates of St. John's College at Shanghai on national awakening of Chinese?
44. What message was sent the American Bible Society by the President of China last June?
45. For what did the Chinese Cabinet ask the prayers of Christians in 1913?

MARY E. METHENY.

JUNIOR DEPARTMENT.

Lamplighters Across the Sea.

CHAPTER VI.

"Speaking Their Language."

Dear Boys and Girls:

You remember how hundreds and hundreds of years ago, at a place called Babel, God "confounded" the language of the people so that they could no longer understand each other, in order that they might not be mighty to do evil. Now in these later days, since the Lord's messengers have been going hither and yon over the face of the earth, carrying the "Light of God's Word" and kindling many new lamps that the earth may be illumined with the knowledge of the Lord, men are learning one another's language more and more, and once more the world draws closer together, not to defy, but to worship Him who is "Lord over all."

The wonders of the "speaking page"

were miraculous to these brown brothers of ours who inhabit the innumerable islands of the sea. The love of God as manifested by His servants, the missionaries, was beyond their imagination.

If you have not already read the "Autobiography of John G. Paten" you should surely do so now. If you want thrilling, exciting adventure, you can find nothing better.

Dotting the Southern Pacific Ocean lie innumerable small islands, that are gems of beauty, from an artistic standpoint. Nature is at her best and only man was vile. Savages and cannibals so low that it was whispered no gods inhabited these beautiful islands. Gods, indeed, they did have and evil spirits innumerable, which latter they worshipped even more assiduously than the good spirits, reasoning that those who were good would do them no harm, even if neglected, while those who were evil might take vengeance upon them if not properly placated. Eaters of human flesh and participators in degrading demon worships, one cannot imagine men fallen lower than these.

To them came the missionaries with their message of love and salvation. They found no written language and had to reduce the language to written form. They established schools and churches, working through almost unimaginable trials and difficulties. Now it may almost be said of God's Word as of His starry heavens, "There is no speech nor language where its voice is not heard." *Almost*, but not quite. There are still a few islands in the same condition of savage misery that our first lamplighters found. Let us not forget the lamplighters working in many distant lands, let us ask God's blessing on them, and then work, let us also pray that He will raise up more to carry the light unto the utmost parts of the earth, until "the knowledge of the Lord shall cover the earth as the waters cover the sea."

MARY A. MCWILLIAMS,

"PRAY YE."

The women of the Eighth Street Congregation, realizing the importance of prayer in connection with the Biennial Meeting to be held in Pittsburgh, June 8, have agreed to unite in prayer every Thursday morning at 10 o'clock to pray for God's guidance and help.

We earnestly request all the women of the Covenanter Church to set aside a little time in their own homes every Thursday morning from now until the Synodical meeting to join us in prayer.

MRS. J. K. M. TIBBY.

**A CALL FOR PRAYER FOR THE
WOMEN'S SYNODICAL
MEETING.**

"There is no human force like prayer to set the dynamos going, to charge the batteries which run all the mechanism of the Kingdom. Conventions that 'begin, continue and end' in prayer will be charged with a dynamic which will leave the world permanently enriched and refreshed because they have been held."—W. E. Doughty.

The committees which are working out plans for the Biennial Meeting in Pittsburgh, in June, seem to realize their dependence upon Christ, their leader. "We are not doing this in our own strength. May the Lord give His blessing is our prayer." "We pray that God will lead us" and many other like expressions in letters from those so deeply interested in Christ's Kingdom bespeak a humble, prevailing faith that will bring the blessing.

Will every woman in the Covenanter Church pray very specifically in her private devotions and in the missionary society meetings that "the Lord of hosts will open the windows of heaven and pour out such a blessing that there shall not be room enough to receive it."

Pray for the committees, pray for the superintendents, pray for the officers and pray for yourselves, that

wisdom, power and a new vision of service may be given.

Ask God to help in the gathering together of facts relating to work already done. Study the Uniform Program and the Standard of Efficiency and be ready to report on every point when your local society receives its report blank in March. The Program Committee thinks best to have only two sessions, so each meeting must be full of business and discussions and plans that will instruct, inspire and lead forward.

Thursday night, June 9, will be the joint meeting of the Synodical and Forward Movement. "Co-operation" is the keynote for that night. So while praying for the success of the Biennial Meeting, pray earnestly for the Master's spirit and power to be upon every member of Synod.

Pray that the entering of the Covenanter Church upon a second half century of testimony and service may be a glorious leading to victory in crowning Christ the King of Kings.

May the power of the Risen Christ be with us is our prayer.

MYRTA MAY DODDS,

2018 South Columbine, University Park, Denver, Colo.

WHY ARE WE COVENANTERS?

Some are born into the Church, some are members by adoption, and others come into it through marriage. Though we are members of the Reformed Presbyterian Church are we true, loyal Covenanters and why? Is it because our forefathers were members of this particular denomination, or because someone desired us to join, or is it because we have studied for ourselves the principles for which we stand, and have found them to line up with the Bible better than the standards of other denominations?

It is necessary, in this age, to know why we believe what we do believe. Do the Psalms mean more to us, because they are inspired, than the words of man? Go with me, if you

will, to a large place of worship where the instrument and hymns are used. The auditorium is filled with people, peals of music roll from the gigantic pipe organ, a hymn has been announced and the congregation is expected to sing. Look around about you. Are many worshipping God through praise? Perhaps we see half a dozen who are moving their lips but the vast majority are silent.

The scene changes. The congregation is small, a Psalm is announced and the people stand and sing as one person; all are intent on worshipping and praising God. Which of the two brands of worship do you think is more pleasing and acceptable to Him to whom all praise is due?

Do we lose our influence because we do not use the franchise or belong to some order or lodge? No, we are more respected because of our loyalty to our convictions; and by explaining our position to others we often set them thinking. The world does not frown upon those who think differently from the crowd, but it will register its disapproval of him who does not live up to his profession.

As Covenanters we should know our position and not be ashamed to tell the world for what we stand. The time is coming when the Christian people must get back to purity of worship if they would see the world coming to Christ. We have a great task before us. Let us hold fast to the faith—not because our forefathers did—not because someone desires it—but because of love and loyalty to our Master and to the cause we have espoused.

MRS. F. F. READE,
Youngtown, Ohio, Jan. 14, 1921.

OBITUARY.

Mrs. Tippin.

The woman's class of the Santa Ana Congregation desire to express a tribute to the memory of our beloved member, Mrs. Elizabeth M. Sterling Tippin, who was called suddenly home, December 14, 1920.

Her cheerful countenance and genial presence was an inspiration to all with whom she came in contact. Her life was one of consecration to her Master and service to others; ever ready to give assistance and sympathy, regardless of the fact of her being far from strong.

May the memory of her sanctified life be helpful to each of us to live more devotedly to the Saviour. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

THE COMMITTEE.

Mrs. Steele.

The Stafford (Kansas) W. M. S. has been called on to part with one of its members. Mrs. Bertha Steele "went home" January 23, 1921. She lived "in the fear of the Lord" and she died in the victory of faith." Her peaceful, triumphant smile lingers in our memories as a benediction.

MRS. J. G. REED,
MRS. EDITH FEE,
Committee.

LOVEST THOU ME?

"If suddenly upon the street
My gracious Saviour I should meet,
And He should ask, 'As I love thee,
What love hast thou to offer Me?'
Then what could this poor heart of
mine
Dare offer to that heart Divine?"

"His eye would pierce my outward
show,
His thought my inmost thought would
know;
And if I said, 'I love Thee, Lord,'
He would not heed my spoken word,
Because my daily life would tell
If verily I loved Him well.

"If on the day or in the place
Wherein He met me face to face
My life would show some kindness
done,
Some purpose formed, some work
begun,
For His dear sake, then it were meet
Love's gift to lay at Jesus' feet."

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