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FAITHFUL TRUSTEESHIP.*

BY REV. R. M. SOMMERVILLE, NEW YORK.

"That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."—2 Tim. 1: 14.

I suppose there is no question more discussed in the present day than, How to reach the masses. The unsaved at home and abroad are a vast multitude and comparatively few, notwithstanding the schools and other evangelistic agencies in active operation, are brought to the Saviour and into the shelter of his church. In December, 1888, a conference was held in this city to consider its religious destitution and devise some plan to meet the responsibilities of the churches. Eloquent addresses were made to enthusiastic audiences, and at the close of the discussion, "a committee of twenty-five, representing the churches and missionary societies of the city, was appointed for the careful study and execution of such plans as might seem to them wise for more efficient co-operation in aggressive Christian work." But there have been no results, so far as concern "developing the latent power of the churches and bringing their influence to bear" upon the unsaved around us.

As it seems to me, there is one obstacle that must be taken out of the way before we can hope for any large measure of success, and that is the growing disposition of the churches to meet the world half way. To the one hundred and twenty disciples on the mountain of Galilee the risen Saviour said, "Go ye into all the world and preach the gospel to every creature," and this implied "teaching men to observe all his commands." But at the close of this nineteenth century of the Christian era we are not willing to do this. Truths on which our fathers fed and grew into gigantic spiritual stature must be revised out of the old standards that we may, at the bidding of a sentimental age, present to men a one-sided and distorted view of the divine character.

It is not strange, in view of this, that those who would be loyal

* A discourse by the retiring Moderator of the Synod of the Reformed Presbyterian Church, June 4, 1890.

accuse my cousin to the court, but we informed them that we would pay 33,000 piasters if they would not do so, and they consented to accept that price for the man that was shot. Now, teacher, do you think God will forgive his sin in killing this man?" He also said: "I asked our sheik about the case, and he said, God would forgive my cousin, for he paid that money as a redemption for that dead man." I answered him, saying, "God did not say in his commandment to kill and pay money; but he said, do not kill at all. He does not care for money, and will not forgive if you pay all the money in the world. But there is an easier way to get forgiveness, and that is to come to Jesus and believe in him, and trust in him, and promise not to do the evil; then he will forgive you." Then that man and the others present, said, "You are right." At length, I said to that man to tell his cousin that his sins would not be forgiven if he paid a million piasters unless he would come to Christ and confess his sins and ask him to forgive him. He promised to tell him, and went away very glad.

The second Sabbath we met as usual, and the subject was Mark 10th. Each read a verse and talked on it. We came to verse 21st, which says, "Take up the cross and follow me." Some thought it means to carry a cross made of wood, and others that it means to be worn as some do. But I told them that Jesus means to suffer and have patience as he suffered on the cross for us. They then admitted that was right, and went away promising to come back again. The number was thirty persons.

The third Sabbath I went to another village, where we had a meeting. The subject was in Matthew 5. I have much to tell you, but there is not room for more. Ycur obedient, MICHEAL FAHOUM.

INDIAN MISSION.

LETTER FROM MISS ALICE CARITHERS.

Our plan for the summer has been to visit the Indians in their tepees. When going a distance we had Mr. Earp, the interpreter, go with us, but if going to the near camps, we went alone. We have visited a number of Apache camps, a very few Kiowa and a great many Comanche.

Mr. Earp could talk Comanche, and for that reason we have arranged to go among them more than the others. Some that are near, we have visited several times, and one in which was a sick woman, a long way off, we have visited twice.

On Tuesday, the 10th of June, we and Mr. Earp left home for an extended visit among the Comanches living on West Cache and its tributaries. It is a tributary of Cache. It was from thirty to thirty five miles from Fort Sill. We were from forty to fifty miles from home. We thought we could see the most of the Indians on this stream when we started, but we found we had laid out a task for ourselves that would take all summer. Indeed, I do not know that we could have finished it before time for school. We followed the main stream until it branched, and then took the east stream each time, that we might keep as near home as possible.

In our visits we stayed from thirty minutes to an hour-and-a-half. A camp is a number of families; so we rarely had an idea how many families are visited. Sometimes one man had several wives. We tried to keep count of the camps, but they were sometimes strung out and one joined another till we were not sure even of that. Sometimes the camps were close, and sometimes we were more than an hour from one till the next.

I think, with one exception, the new camps visited since the first of May were on this trip. The others visited this time had all been visited before. We visited about 29, saw 197 people, 78 children of school-age and 38 babies.

Some of the men had gone to Texas. Many women and children are in the creek a good share of the time. At the close of the trip, some families had left for Fort Sill. The married were counted with the old. Girls are often married at twelve. Indians always camp on a stream of water.

On the 18th we visited a family near Fort Sill. The wife is a Comanche. On the morning of the 20th, we started for home. A white man who had one child, a half-Comanche, four years old, came with us bringing it with him. The mother had died two or three weeks before. We have the promise of several children in the fall.

Our knowledge of the language is so imperfect that we could not speak much on the great work of salvation, and so had to confine ourselves to school work.

ALICE CARITHERS.

MISSIONARY SOCIETIES.

TOPEKA.—Organized in May, 1889, with fourteen members, and closed with twenty-five. Devotional exercises are observed, and the rest of time spent in sewing, while one reads. Harmony and unity prevail. Lectures were delivered by Miss Mattie Wylie, the Misses Gray of the Southern Mission, and Dr. Metheny. Monthly dues amounted to \$20. Death has not broken our ranks during the year.

MRS. MITCHELL, *President*.

BESSIE MERRILEUS, *Secretary*.

THIRD PHILADELPHIA.—During the year we have had twelve regular meetings, which have been well attended. The number of members enrolled at the beginning of the year was fifty-three. Two have died, three have withdrawn, while six new names have been added. Our membership now is 54. Amount of money in the treasury, \$121.17. Disbursements—Foreign mission, \$25; Chinese, \$25; Southern, \$25; Indian, \$25; Domestic, \$20. Total, \$120. Leaving a balance of \$1.17 for year 1890.

ANNA JOHNSTON, *Secretary*.

Our Banner please copy.

SOUTHFIELD, MICH.—The first anniversary was held in the church April 18th, 1890. Dr. Metheny was present, and addressed us; Miss Mattie Wiley also lectured to us during the year, and met with our society and gave us an account of her school work in Latakiyeh. We were organized as a missionary society June 20th, 1889. Have enrolled during the year thirty-one members and held ten regular meet-