BISHOP TAYLOR IN THE TRANSVAAL CAPITAL.

Preaching to Whites and Blacks—The Capital City, its Churches and Missions—Personal Interview with the President of the Republic.

I SPENT four weeks in Johannesburg, preaching ten times in the five Wesleyan churches of that city, but with no opening for holding special services. On Saturday, August 22, I went by rail thirty miles to Pretoria. Rev. Brother Shemeld met me at the railway station and took me to his home. He and his wife came from the United States to Natal about eight years ago, in company with some Free Methodist missionaries. He paid his own passage and founded a mission in Zululand, which he is still running successfully; but for several years he and his good wife have been doing grand work in connection with the "Cape Mission" (which is largely under the patronage of the Rev. Andrew Murray), having charge of a chapel seating about three hundred natives, also of a Book Depository. I preached in their chapel on Sunday and Monday nights. Over twenty men came forward to the altar as seekers of salvation Monday night, but under pressure of the law obliging all persons of color, Asiatics as well as Africans, to be in their homes by 9 P.M., we had no time to get them through the strait gate. Any black man in the Transvaal Republic found out at night without a pass is liable to be both heavily fined and flogged. Hard lines for the natives in their own country.

On Saturday afternoon I called on President Kruger. He received me very cordially. Rev. Mr. Bosman, Pastor of the Dutch Reformed Church, was my interpreter. In the course of conversation, reference was made to the old veteran missionary, Father Lindley. The question was asked whether, in his younger days, the president had been baptized by Lindley. The president replied, "I was not baptized by Father Lindley, but I was confirmed by him."

I gave the president a copy of my book, Story of My Life.

Returning from the visit, Brother Shemeld drove with me through the town to most of the places of interest, and you are indebted to him for my knowledge of them.

Pretoria, the capital of the South African Republic, is prettily situated on the banks of the Apies River, and has an abundant supply of pure water which flows from the fountains near the town; that needed for household consumption being conveyed in pipes, the surplus rushing along the sluits by the sidewalks so as to be available in irrigating the gardens of the inhabitants.

The population of the town is probably ten thousand, Afrikaners and Europeans, besides the Asiatics and the natives.

President Kruger, familiarly called "Oom Paul"—Uncle Paul—resides on Church Street, west, some fifteen minutes' walk from "Church Square," which is the center of the town.

The president rises at daybreak and personally conducts family worship, after which he is ready to receive callers, whose name may be legion, as matters which in other countries would be attended to by the heads of certain departments are here brought before the president, who is undoubtedly one of the busiest men in South Africa.

He is a firm believer in the Bible, and attributes his success to its teachings. He is a member of one branch of the Dutch Reformed Church, which is called "The Dopper Church," and in the absence of the pastor supplies the pulpit, and preaches with ability and power.

At 8:30 A.M. he has left home, and is in the executive chamber to attend to his numerous duties.

The churches of Pretoria are about as follows: Dutch Reformed Church, Rev. Bosman, pastor; Dopper Church, Rev. Postma, pastor; Hervormde Church, Rev.
Godfrey, pastor; services in all Dutch, Church of England, bishop, canon, and assistants, with service in English. Wesleyan Church, Rev. J. S. Morris, pastor; seats about five hundred. Presbyterian Church, Rev. James Gray, pastor; seats about three hundred. Baptist Church, Rev. J. B. Bann, pastor; seats four hundred. German Lutheran, Rev. Green- enberger, pastor. Wesleyan Native Church, services in Senuto, Dutch, and Isixosa; seats perhaps three hundred. Berlin Mission, services in Dutch and Secoana, Rev. Sak, pastor. Berlin Mission Station, on outskirts of the town; seats five hundred. South Africa General Mission, street meetings and evangelistic work (in English), conducted by Misses Day and McCarthy. South Africa Zulu Mission, in charge of Mr. and Mrs. She­ mied, services in Zulu and Sigwamba; the hall seats about three hundred. Church of England, native work, Rev. Farmer in charge. Ethiopian Church, Rev. Molokone; services in Isixosa and Dutch. Colored people (not natives) have a small congregation, but are without a stationed pastor at present.

On Monday Rev. Mr. Gray accompanied me to the Senate Chamber, President Kruger in the chair—twenty-five members, three of them lawyers, three engineers, one Superintendent of Public Works, the remainder farmers—all large, full-fleshed men. The capitol building is a fine three-story structure, 240 feet front, 192 feet deep, and is reported to have cost £70,000.

On Wednesday, at 11 A.M., I took the train for Queenstown, arriving at 6 A.M., Thursday, August 27, and was most cordially received by my old friend, Rev. Robert Lamplough.

My appointments are already made for fifteen centers, with twenty-two other fields planned for. I am in splendid health, and my voice is continually improving.

I am enjoying my work, and with the loving sympathy and prayers of my many friends in America and the cheerful cooperation of the people of God here, expect to see the accomplishment of his blessed will in all things. In the abiding comfort of the Holy Spirit, our Guide and Guardian,

AN AMPANDO.

HORRIBLE WAR CUSTOMS. (Written by Mrs. Lena Robertson just before her fatal journey.)

T may be of interest to you to hear how the wild heathens, among whom we are working and winning precious souls for the Master, conduct a native war and the activity that follows. Last Thursday all the soldiers of this town, young and old, went out against a "bush people" that have given them trouble for a long time. A little while ago this wild tribe killed three of the women of Grand Sess who were getting fiber in the woods, and carried a fourth into captivity. Our tribe made "strong medicine" after visiting the "grand devil" up the Cavalla River, who told them where to meet the enemy. Some men went on in advance carrying the medi­ cine, and firing the medicine guns to call out the enemy. They carried a live dog in a bag, and when they arrived at the place assigned they cut off the dog's head and left it on the road, and then, the rest of the soldiers having come up, all went into ambush. When the enemy came up their leader carried no gun, but a sword and a green leaf in his hand. He picked up the dog's head and said to his followers: "The Grand Sess people have run away. Come, let us throw this in the river." As they proceeded to the stream, which is not far from our mission, the men in ambush fired upon them, and they fled in all directions hotly pursued.

It is the custom for those who return from battle to bring with them trophies of victory in the shape of enemies slain. All the morning of the day of the battle many people were coming and going in the mission house, shouting and screaming in the wild way that only heathens can; but when they saw the men returning from the river, holding aloft their trophies of victory, the noise became terrible as they rushed forth to meet them. Some were carrying heads, some hands, feet, and all the different internal parts of the human body. All this they laid down on the benches for all to come and view it. Mr. Robertson and myself saw them.

The heads were all placed in a row with their faces toward the path; and, one face I recognized as that of a young man who used to bring us palm nuts and cassava. How terrible was the sight, and the thought that men would do so to one another! The devil doctor took one head and cooked and ate it, and took the brain to make medicine; and others cooked and ate parts of these human beings.

One of their customs is similar to the old Mosaic. A man who has killed another cannot enter his house or touch any person for four days. They shave their heads, burn leaves, and drink for four days until the expiration of the four days. After this there is a time of great rejoicing, and the people of all ages smear themselves up until they look like demon followers of the grand devil. They dance and play all night and day in a woful­ ful. Such is the way of the raw heathen who know not Him who is the Light of the world.

THE FRENCH IN MADAGASCAR.

RS. PEILL, wife of Rev. J. Peill, of Ambohi­ manga, writes: "All country mission sta­tions in the northern portion of the island had to be at least temporarily abandoned on ac­ count of the dangerous state of the country, ex­ cept those of the small German Lutheran and an S. P. G. station some four miles away, where they have a special guard of French soldiers. Ambobima is perched on a steep, wooded mountain. Our present dwellling lies close to the foot of the height, and consists of ten huts, occupied by the sol­ diers from above in case of an attack being made upon us.

Almost every morning brings us some tale of fresh disaster in the neighborhood, owing to the activity of the brigands, who have apparently given up all hope of gaining any political end, if they ever really had such hopes—and now think only of plunder and destruction. Unfortunately the French are, many of them, not much disposed to distinguish between the brigands and the peaceable natives. They have been driven and driven, but are so determined to put them all down as equally disaffected, which is both a great injustice and a great mis­ take, as tending to drive the sufferers into the ranks of the rebels. The first set of French sol­ diers sent were picked men from the different companies. Since then some of the more fa­ vorable among them, including sergeants and corporals, have been withdrawn, and replaced by men of a very different stamp, so that all the poor natives sigh for the days of their quiet, gentle, and well behaved, and to whom the late comers are a great contrast, the non­ commissioned officers particularly so."

I have distributed gospel­s among the soldiers, as well as a large number of tracts. I feel very sorry for these young fellows, removed from home and all helpful influences.

Native Church Dedication.

H OW saved heathen manage an affair of this sort is told in the report of the opening of a new church at Zimbinbe, Mutata Circuit, published in the Methodist Churchman, Cape Town. The Superintendent minister presided and preached to a crowded congrega­tion from Matt. 18: 20: "For where two or three are gathered together in my name, there am I in the midst of them.

At the close of the service the people presented their offering toward defraying the cost of the building. Dalindybe, the Tembo paramount chief, who was present with a considerable number of followers, set a good example by giving an ox for himself and a cow for his wife, with a substantial donation in gold upon the table. Head­ man Hagle, on whose location the church is built (and whose name, by the way, was affixed ver­ sion of the veteran missionary, the Rev. Peter Hargreaves), followed by a giving a cow and a £1. In this generous way, the giving continued briskly until sundown. The gifts comprised stock, poultry, grain, money, etc. A pleasing feature was the presence and evident interest of a number of heathen in red blankets.

One of these brought a cock tied by the legs, and marching up, with beaming face, placed it triumphantly upon the table. What novel contribution reminded us from time to time of his presence by impotent futterings and other signs of protest payment. Another heathen took a ring from her finger and gave it, while a third unsophisticated "red blanket" de­ clared amid cheers that he would give his dog. The proceedings were enlivened by the singing of the children in the Oloolweni, Qwequa, and Zimbinbe schools to the accompaniment of the big drum.

The proceeds from this stock are realised we have no doubt there will be enough to leave the church free from debt.

Our native brethren, on the completion of their church, are generally more generous with them for them. Is not this simple, manly method a vastly better one than that followed in many instances by our European brethren, of allowing great accumulations of debt to drag on for years, or, worse still, leaving a heritage of debt for our children to deal with? While we smile at some of these customs in connection with church openings, might we not, with great advantage, follow this "more excellent way?"
ILLUSTRATED CHRISTIAN WORLD.

A SCIENTIST IN AFRICA.

Interesting Formations of the Cape Period, Extending through the Colony and the Transvaal Republic.

DR. EMIL HOLLER.

THE Bockeveld formation comprises hills and mountains of conical and oblong shape, table mountains, short and long ranges of hills, which are the result of the erosion of two sand rivers of western Rhodesia are formed by the Bockeveld formation, and that to this formation we must also ascribe the great part of the gold fields in the southern portion of the Pretoria district and the Klerksdorp district, and in the southern Transvaal respectively.

The Bockeveld formation is to be found in western Cape Colony, adjoining eastwards the Table Mountain formation, and in Great Namaqua Land, forming the Man' Ami plateau. In the eastern Transvaal the Bockeveld formation extends up the northern portion of the Drakens Mountains (between the Malmesbury granites and the Table Mountain formation) and in the western and southwestern Transvaal is also represented, but to a large extent it is there covered by the dolomite. If we have personally examined the Bockeveld formation I have found no traces of fossils, but German and English geologists have found fossils therein in other localities by which they were enabled to reckon the Bockeveld formation as belonging to the Devonian era.

They are represented among other species: Homa bidentata, H. hori, Eoacanthus, Incerti, Litorina Bainsi, Bellerophon quadrilobiatus, etc.

The Zwartkop and Zuurenb erg formation is a monotonous one, as can easily be defined by many of the fossils found therein, such as Lepidoceras, Monoladom, Calamites, and many specimens of the sandstones and sandstones. It forms in southern Cape Colony the Grote Zwartkopp Mountains and forms the coast line of the Great Fish River. This range runs mostly parallel with the coast line, and has been measured in several parts by the coast districts is more or less intimately connected with the Table Mountain formation. The line of advance were desolated on the approach of the expedition till it reached a point opposite Hafir, and the land forces found no opposition to their occupation a few days later. Fifty-three of the devoues attempted to carry off the grain from Dongola, but were dispersed by the shells from the gunboats and pursued by the cavalry, and thus prevented from carrying their women and children. The black troops were anxious to support them, and all the chief people have accepted terms of peace.

AFRICAN NOTICES.

BY HILL CHATELAIN.

The number of slaves liberated by Sir H. H. Johnston during his recent campaign against the Arab slave raiders of Nyassaland amounted to 1,843.

The wild beasts around Lake Tanganyika have become so troublesome that Commandant Desangs has promised a premium for every leopard and lion skin that is brought to this station.

A new firm, the "Kamerun Cocoa Company," has been formed in the capital city. The preliminary capital of two hundred and fifty thousand marks, for the purpose of manufacturing cocoa powder and chocolate exclusively with the cocoa imported from Kamerun. The firm is composed of Christian Eduard of Hamburg, with a preliminary capital of two hundred and fifty thousand marks, has been formed in Hamburg, with the sole object of establishing a cocoa factory in Kamerun. The firm is composed of Christian Eduard, who has been appointed manager of the new factory.

TWO members of the Morocco Mission—Mr. Nathan and Mr. Hamner—have recently returned from an extensive evangelistic tour among the Berbers, and the former writes as follows in the Gospel Messenger of two of their stopping places on the journey:

Our first encampment was at a place called "Al-Azawy," or Fig, the tribe of which is situated adjacent to the main traveled road a favorite resting place for all passers-by, and thus all day long we watched the native traffic. Those stopping places at which they propose to stop on their return journey, are to be chosen by the local authorities. Our stay here was also marked by entrance into the family of a powerful and by a blessed seance in the presence of the chief people of the district. We then adjourned to an adjoining village to several dozen of inter­ested Moors, headed by the 'boomer,' or teacher. The next stop was in a place reputed to be very dangerous because of its proximity to the rebel­lious Ziiro tribe. We camped, however, right in the open country, in a bend of the river Rud­dum, hard by the shade of a fine date palm.

"After considerable effort we discovered the stopping place of a great prison caravan being conveyed from Morocco City to Mequinez and Fez. Those stopping places at which they propose to stop on their return journey, are to be chosen by the local authorities.

"As a result of our effort to stop at a place where the native traffic is greatest, and where we can obtain information of the condition of the people, we selected a place near the river Rud­dum, hard by the shade of a fine date palm. Very many listened to the story of the cross here. The people are Berbers, the tribe of Gurwan, district of Chabas. Those stopping places at which they propose to stop on their return journey, are to be chosen by the local authorities. Our stay here was also marked by entrance into the family of a powerful and by a blessed seance in the presence of the chief people of the district. We then adjourned to an adjoining village to several dozen of inter­ested Moors, headed by the 'boomer,' or teacher. The next stop was in a place reputed to be very dangerous because of its proximity to the rebel­lious Ziiro tribe. We camped, however, right in the open country, in a bend of the river Rud­dum, hard by the shade of a fine date palm. Very many listened to the story of the cross here. The people are Berbers, the tribe of Gurwan, district of Chabas. Those stopping places at which they propose to stop on their return journey, are to be chosen by the local authorities.

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CONCEPCION COLLEGE.

One of the Evangelizing Agencies Founded on Self-Support—Converted Girls Engaged in Leading Other Girls to Christ.

BY IDA A. T. ARMS.

born in the great heart of our Bishop Taylor, crucified in his faith, and sustaining every load for our Lord, and nurtured by the tears, prayers, and teachings of early teachers, though defeat has been often prophesied, we ourselves have known that the success of this institution was assured.

Never has a more consecrated mission band left the Methodist Church than that small company, who, in 1858, dared to believe that it was the voice of God that was summoning them to be a party of them who were a despised missionary tribe and a Church not yet fully awakened to the opportunities which this continent presents. Before them, the long, tiresome journey by stagecoach, the lack of sympathy in a country new and more picturesque than the one demonstrated is no dream, and the personal hand-to-hand conflict with poverty, superstition, and persecution.

All honor to those brave pioneer missionaries who made possible all the present, and whose names are never forgotten by those who, in later years, have built upon the foundation which they laid.

In the history of Concepcion College, Miss Lelia Waterhouse must not be forgotten, and until this day her name is held in loving remembrance by those early workers. Ask me what this heroic soul did not attempt, ‘twere easier told than to recount her channels of usefulness in which she worked, and which she still works.

For the first year the boys’ and girls’ schools occupied one building, and thus at an early date, in that all education was then impracticable in Chili, Miss Waterhouse’ illuminated ministry, no missionary society, and those who announced the opening of our girls’ school as a separate institution.

The first year was a difficult one, for we must have kept these little girls. Two fires were lighted, and the men doing the work which they were too poor to hire, is not strange that both courage and hope failed, and several of our most consecrated workers were obliged to return to the home land. Thus for fifteen years we can record only struggles to obtain an assured position.

In 1863 the generosity of two laymen, Richard Grant and Anderson Fowler, made possible the erection of a school building.

The teachers live with the girls, and by every personal influence strive to win them to a consecrated Christian character. Our teachers believe they are called of God to these schoolrooms. They come from lessons at the feet of the great Teacher. They work how, ever, more than at home, everything culminates in the effort to develop real Christian character.

Gradually we have overcome the prejudice against us, and now have access to the most influential families. We mold and influence these girls, and thus we are working best for the future, reaching the womanhood of Chili as is possible in the mission field.

Think you that these girls will go out from us to be an ignorant and superstitious people than their own mothers are to-day? Never Miss.

Aside from the building and a part of the furniture we are more than self-supporting. The total income for 1895 showed a gain of $1,000; $600 was given directly to the support of our native Gospel work, $300 to runnings, and the remainder $300 is donated each year in tuitions, and our prices are not raised, ranging from $20 to $25 a year for outside pupils to $30 to $50 a year for boarders.

In instruction in music and art ranges from $1 to $2.

Our teachers receive from $25 to $50 per month salary, besides board, room, light, fire, and washing.

Supported by our “colleges” is our chapel day school for the poor children of our Spanish congregation. Here the catechism and Bible are studied as diligently as reading, writing, and arithmetic.

It is true that a small percentage of our students have joined the Methodist Church. In the earlier years there was no church organization here.

A few united with the sister Presbyterian Church, and thus to-day one of their most spiritual and active members is the direct fruit of this girls’ school. Others never joined any Church, but four of those first six girls who formed the nucleus of our college are acceptable members of the Methodist Church. One is teaching at present in this college, and the other three are teaching at present in the Methodist Church.

These girls, four of them with Chilian mothers born in this land, and trained in the Catholic faith, the mothers, brothers, and sisters have died in the Roman Church. A few are to-day their faith and the religious services they attend are contemptuous of ours, resources with a portion of dried beef, rice, and vegetables baked in the ashes, both of which delicacies we enjoyed. After supper we experimented with an old coffee-mill, “mate chimarrão,” the popular refreshment of the region.

We drank from a tube, with a strainer at the lower end, which is placed in a vessel of boiling water. The pulverized leaves and twigs of the mate tree, boiling water is poured in, and the host begins at once to chapter (shoo-pah) the liquid through the tube. Having finished the first cup, to assure those concerned that it is O.K., the cup is refilled with hot water (the same leaves serving for many cups) and handed to the guest. We found the infusion extremely bitter and a trifle hot for comfort, but it leaves a very delightful sensation of purity and freshness in the mouth.

The mattresses had not been purchased, but stored in the top of a wagon over some big boxes, so that, with plenty of hay, we were able to make ourselves very comfortable. We were all tumbled to sleep by the tinkle of the bells as the horses grazed about the prairie.

At daylight we were awakened by the shouts of the teamsters calling to our horses and the jangle of the bells as the animals crowded about the wagons for their corn. Breakfast was a repetition of the preceding evening. We had a coffee breakfast—having found a cone of the latter under one of the trees. We learned a lesson in camping from one of our old-town neighbors who over-nighted on the way. Tents were pitched in an open air. While our food and utensils were in a confusion impossible to describe, their resources were in good order. They had their bedrolls, tables, chairs, and boxes ready for transportation. The railroad extended to Ponta Grossa, a day’s journey from Castro, and as they would have to be carried in wagons from there to preferred wagons all the way, both on account of cheapness and because there would be less handling of the goods.

As we took Monday three covered wagons were filled with our effects, and moved slowly out of town. The next morning, in the midst of a drenching rain, we arrived at the old town, with the teamsters droppin’ Mrs. Bickerstaph in a light wagon until we overtook others. We were seventy miles from the city, and as they would have to be carried in wagons from there to preferred wagons all the way, both on account of cheapness and because there would be less handling of the goods.

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HOW TO RAISE A MILLION.
BY ASBURY LOWRY.

RECENTLY the Church has been rapt into high hopes by a proposition to raise a million of dollars in one year for missions. Can it be done? Yes; and four times that amount can be raised if the antecedent conditions are met. What are these conditions, and what are the means and methods to be used?

1. It cannot be done by exciting the vanity of wealthy men and churches. A spasmic liberality can be evolved in that way; but as such spurs rest upon no deep convictions of duty, a continuous flow cannot be expected. Temporary causes produce temporary gifts. A big blaze can be created by straw, but the straw having no substance the blaze must soon go out. A freshet may suddenly occur overlapping all natural boundaries, but being caused by the melting of snow on the mountains, and not by any living spring, the water soon must subside. It is only when streams have a perennial spring or inexhaustible lake behind them that they pour forth a Niagara of bounty ceaseless and unchangeable forever.

2. A million cannot be extracted from the people by fun, banter, and rivalry. The possibilities of our nature are but slightly connected with benevolence. A man may be moved suddenly by a jest, a banter, or a challenge to do a good and grand deed, but being jostled out of his customary groove he will soon react, and like the rebound of the bent oak, the rebound will split and shatter the principles of his innate generosity. He will so regret his hasty action and blame his weakness as to proceed at once to fortify himself, not only against a like surprise in future, but against all charitable appeals.

3. The object proposed cannot be accomplished by declining against the supposed or real singleness of the people. Men are not made liberal by a public denunciation of their parsimony. A single gift may be wrung from a man through sheer shame of his selfishness and parsimony; to make him mad and throw him back on the defensive.

4. Nor can a million be raised for missions by simply educating the people up to habits of liberal giving. Light is indispensable, but men may have abundance of light and yet walk in darkness. It was the chief complaint of our Saviour that light has come into the world and men love darkness rather than light. Some of our most intelligent men and best instructed churches give but little. Discipline is a powerful auxiliary, but a man may be schooled to a lavish use of money, and still not be liberal toward missions or any other charitable objects. It is not the cultivation of indiscriminate giving that will accomplish the object. It must be sanctioned liberality and giving for Christ's sake.

There must be education, there must be liberality toward worthy and less worthy objects; and, above all, there must be a conscientious adherence to the principle of giving according to the ability which God has given.

5. The million line cannot be reached by substituting money as a motive and end for spiritual fruits. So much stress has been placed upon the power of a spiritual fruit that men forget the dedication of ourselves to God, that the impression is likely to be made that we lack only a sufficient amount of money in order to convert the world. What an absurdity, and yet we seem half to be deluded by it. Our hopes rise and fall as missionary funds enlarge or lessen.

Now, as money is only a means to an end, if made too prominent it will rather dry up than increase the liberality of Christians. It blurs the whole subject with a sinister aspect. The most powerful considerations with which to ploy the people are personal sacrifices and saving results. A revival among heathen is a hand that will reach to the bottom of a good man's safe, if he and his money are consecrated, while personal sacrifices and unsanctioned devotion to a cause are sure to melt the sympathies and take the heart and pocket by storm.

Now, what is the perennial spring from which this sudden and munificent outflow of benevolence must issue? I answer, it must come and can only come continuously and ever increasing from a deeper well of personal interest and influence in the hearts of the givers themselves. An ordinary experience will not do it. The common experience of Christians in relation to giving has been weighed in the balance and found wanting. It is at this point, perhaps, more than any other, that Christians must be considered in their hasty action and blame their weakness as to provide their indemnity and impeach their professions and faith. Christians in their creeds and songs and prayers and solemn vows put Christ and his cause infinitely above all earthly things, and yet will give more for the most trifling and useless things than for the spread of the Gospel, or any purely spiritual and saving object. They give more freely and largely for the gratification of unnatural appetites, vain adornments, and worldly amusements, follies, and fashions, than for the cause of Christ. With here and there an exception, rich Christians do not equal affluent sinners, and even wicked men, in princely giving. Look at our clubhouses, yachts, public monuments, Girard Colleges, and Vanderbilt Universities, and the bountiful giving in cases of fire, flood, and famine. Contrast all this with the general pitiable giving of wealthy men and churches. A spasmodic liberality like surprise in future, but against all charitable objects. A Christian lady will give more for the public gaze and, in part, ministers to pride and self-love, must hold such supremacy in the whole being as to expunge and destroy all other ambition and pursuit to the interests of the world's salvation. All by Christ, all to Christ, and all for Christ, must be our motto. The hallowed conviction must root itself in the hearts of Christians that they have nothing which they did not receive from Christ, nothing which they are at liberty to withhold from Christ, nothing which they have a right either to use or bestow except in the name and for the sake of Christ. And I believe we may have to face the severe proposition, in order to establish the ownership of Christ in us and ours in the beliefs of the Church, that some men, and some rich men too, will have to give all their possessions for charitable purposes. Why not? It is no more than Christ did. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich."

So much with regard to the cause of Christ. But another question must be asked: Who dare say that some men are not made rich by their possessions for charitable purposes. Why not? Men exhaust their balances in bank often; why not God occasionally? Who dare say that some men are not made rich providentially that they may give away all their riches? All these possibilities are involved in the doctrine that we, as consecrated men or women, with all our substance, belong to God. Therefore every fully sanctified person has conversed in advance in the Lord's disposal of himself and his property. But who believes that in some cases, if not in many, the divine check will take the entire balance? I know I shall be met with the quotation, "If any man provide not for his own, specially for his dependents." It is not more than the poor widow did, and Christ praised her act. "She cast into the treasury all her living." If we are only trustees as we teach, and our possessions are only trust funds, is it improbable that the owner will, in some instances, for a time exhaust the treasury? Men exhaust their balances in bank often; why not God occasionally? Who dare say that some men are not made rich providentially that they may give away all their riches? All these possibilities are involved in the doctrine that we, as consecrated men or women, with all our substance, belong to God. Therefore every fully sanctified person has conversed in advance in the Lord's disposal of himself and his property.

A few examples of this exhaustive kind of giving would revolutionize the ideas and practice of the Church, and put some consistency into our conceptions of faith and professions of grace.

Again, it may be presumed that God may require some rich men, and some men of moderate means as well, to give not all, but a large part, of their assets for charitable objects. In other cases it may be duty to give all or a part of the proceeds of a business, according to health, age, business ability, and the temporal demands and burdens which the Lord has been pleased to place upon his steward.

It is also clear that it is the duty of all to give, not excepting the poor and the poorest of the poor. This is clear from the fact that Christ commanded his widow in her act of exact giving. If a just proportion in giving may be consistently observed among us if we would draw out the benevolence of the Church and lay the wealth of the Christian world at the feet of Jesus. In sugar making it is well known that the largest product can only be secured by tapping every tree, little and big, in the camp; for it often happens
some of the smaller and younger trees by reason of greater thrift yield the most sap. The unalterable rule is this, "If any man minister, let him do it as of the ability which God giveth." (1 Peter 4. 10). And this brings us to a practical and somewhat delicate point, viz., to what extent does the minister act in proportion to ability, and to retrench and economize in order to give, rests as distinctly and fully upon ministers as upon laymen. As a rule we may concede ministers are liberal and give as much as duty requires, especially those who get only the average salary of the pastorate. Others, however, are not generous, some of whom get large salaries and have considerable estates. Ministers are apt to excuse themselves from giving by the assumption that their whole life is one of sacrifice and gift to God and his Church. But this is no more true of ministers than of some laymen. Besides, a large number of ministers in all the churches are not exclusively in the work of the ministry. Their employment is seminarianal, and as a result commands comparatively large remuneration. Should they not take their place by the side of liberal laymen, while the preachers of average salary minister at the altar of generous sacrifice with the poorer members? Verily, if the Church is to make a new departure and large advance in her benevolence, ministers must set the example. They must leave no ground for the reproach to be flung at them, "Practice what you preach." Indeed, we must be proud by parting the basket into the pulpit and official corners of our system. This being done without assuming monastic vows of poverty, but rationally giving all to Christ and "knowing nothing among men but Christ and him crucified," the Church is sure to receive the water will once for all be received into the inner fountain, will be immanent in the believer, and will attend him in every stage of his being, even to eternity—a well of water springing up unto eternal life." Says Tholuck, "This eternally springing water expresses that death not only does not interrupt this life, this communion with God, but that it rather brings it to perfection."

In 4. 14 Jesus declared his gift of water would be a self-dependent spring within the heart; but at the Feast of Tabernacles he went far beyond that in saying that the inner fountain should pour forth, not brooks, but rivers, Amazonas, abundantly quenching our thirst and refreshing others. This interpretation avoids the error that one Christian cannot impart the Holy Spirit to another. He may by his testimony and conduct awaken thirst in his neighbor and lead him to the spring where he may himself drink. One may be a channel for the water of life to flow to another. The conditions on which the living water, the Holy Comforter, is given are clearly set forth in John 14-16, the last address of Christ before his crucifixion. It has been very appropriately called "the heart of Jesus." The conditions are love to Christ evinced by obedience to his commandments, and asking in his name. The Paraclete is the greatest mediatorial gift. The words, "in my name," as the condition of prevailing prayer, distinctly reveal the mediatorial office of the Son of God in the establishment of his Father's kingdom. No man can willfully ignore the Mediator and then prevail in his prayer to God for the gift of the Comforter. Hence many fail to receive the well of water, the Pentecostal gift; some because their theology is so meager that it affords in the unity of the divine nature no place for the Mediator, and others because he is rather a name, an orthodoxy, than a living person in whom they trust in a faith that is toward in a faith that is toward in a heavenly Father. Such equal reliance the Son claims when he says, "Believe in God, and believe in me." Before he finished the discourse which opens with these words he completed the prayer taught to his disciples at the beginning of his min-

agary by adding "in my name." It is this completed prayer, offered in faith by a soul filled with ardent desire, which opens wide the portals for the incoming of the Comforter, and unseals the fountain henceforth eternally springing up in the hidden depths of the believing soul.

Many excellent Christians fail to receive the fullness of the Spirit, because, like the woman at Jacob's well, they do not know the gift, or rather, as Campbell translates it, "the bounty, the liberality of God," that disposition of mind from which the best gifts flow. "If thou knowest, thou wouldst have asked." Our asking is limited by our knowledge. Ignorance of God's large-heartedness asks only small favors. Hence a better knowledge of God is requisite for spiritual enlargement. There must be a more thorough acquaintance with his character as revealed in his word and in the testimony of those who are dwelling in the higher altitudes of grace. Knowledge excites desire. The merchant who artistically arranges his goods in his windows acts upon this principle. To awaken a spiritual appetite God sets forth in Revelation his showcase of exceedingly great and precious promises. In this display of priceless jewels is the Kohinoor diamond of the Holy Scriptures, "the Promise of the Father," towering above all the other promises as indeed "a mountain of light," an ornament for the crown of every "king and priest unto God," who claims his full heritage in Christ.

Jesus said to the woman, "If thou hadst asked, I would have given," showing as invariable an order of sequences in the spiritual realm as in the material world. He answers all true prayer that reaches his ear and is waiting for more. To bestow the Comforter is his highest delight. He is more willing to give the Holy Spirit "to them that ask him" than earthly parents are to give good gifts unto their children.

By Rev. J. H. L. La Fezera, D.D.

The Araucanians of Southern Chili.

The aboriginal races inhabiting the vast area of the western hemisphere at the time of the discovery of America, the highest in government and arts were the Inca's people of Peru and the Aztecs of Mexico. The treacherous and cruel were the redskins of North America; and the most intelligent, independent, self-controlled, chivalrous, and heroic were the Araucanians of Chili. The enthusiastic love of country, the unostentatious piety, the authority, no taxes, no supreme authority, no legislative assemblies, no courts of justice. They maintained the law until their wrung from their enemies the rights of independent sovereign possession of their native soil, and are to-day the most perfect example of parentalism that has ever been established over a nation.

The Araucanians spoke the same language and continue its use to the present time. It is a large and involved one, and can be understood only by those who are familiar with its use. The Araucanian tongue is the most perfect example of a language that has ever been established over a nation.

They have no general laws, no supreme authority, no taxes, no courts of justice. They are a perfect example of parentalism that has ever been established over a nation.

The Araucanians of Chili were the most perfect example of parentalism that has ever been established over a nation. They are a perfect example of parentalism that has ever been established over a nation.
CIVILIZATION ON THE CONGO.

STORIES of cruelty to natives and of crimes perpetrated in African protectorates with the connivance, or at least the cognizance, of European officials are not worthy of belief unless authenticated by credible testimony. In the isolated cases where there has been real occasion for investigation the allegations have been refuted by the facts, or if there has been a culprit in the case he has been summarily dealt with.

The most horrible story I ever heard in connection with Africa has come to my notice in the daily press, with its indecent love for sensations and atrocities. It reports that a Belgian lieutenant, whose name even is given, gave two women two hundred lashes each, and then ordered his men to cut off their breasts and leave them to die.

The territory of the Upper Congo is divided into several military districts, each of which is controlled by a provincial governor, as it may call him. These officials are qualified by merit and experience. They are responsible to the governor-general at Boma for the good government of their respective districts. Until I am assured that these officials do not trouble their heads about the conduct of their subordinates, I cannot believe that the Belgianremen remain untouched.

The African coast is famous for the falsehoods that gain credence and pass for authentic information. When I was establishing the stations along the Congo I was the object of daily slanders from Portuguese and Dutch traders, and every visitor to their factories on the lower river was regaled with extraordinary stories about me. When the territory of the Upper Congo was proclaimed gold fields in the republic, equal rights to the English language with the Dutch were granted. But additional to our foreign staff, represented at the station, and the few native guides who, though they are not physicians, are frequently called on to render medical assistance to their clients, no doubt an effort will be made in the Volksraad to restrict it by high duties.

A NEW DEPARTURE IN MISSIONARY PERIODICALS.

OUR December issue, which goes early to press, will be a panorama of the missions of the world, even more unusual than usual in the presentation of the latest authentic information of interest from everywhere. With what our "world-famous editorial staff" have been doing for us, a real advance step may not seem easy to take, nor is it.

But additional to our foreign staff, represented in the increasingly interesting letters from our Bishop in South Africa, the able editors of Africa's Member of Parliament, and the vivid pen and photograph representations of native life by the celebrated Scientist, it will contain the best productions of the home staff. Dr. Daniel Steele and Dr. Asbury Lowrey will maintain the high standard and spiritual helpfulness of their Divine Life department. "How to Raise a Million" will be illustrated by an account of how more than one tenth of it was freely laid on the altar for foreign missions.
new mission station; two could enjoy a hearty meal when it was served up in the black pots in which it was cooked and simmered, with no tablecloth, napkins, etc. To them it was simply a good joke that the dishes and pots were washed in the same water (about two quarts) for three or four meals in succession. They "lived as the natives live" and thrived on it. To the third man all was revolting and disgusting, and he soon broke down. What is merely a "comfort" to one is unnecessary to another. "Endure hardness as a good soldier?" A good soldier never endures unnecessarily, but he saves his strength for the fight and the march. The Journey.

Regarding the requirements while on the station—you are going on a long journey, you will require just what anyone else does—nothing more nor less. Go ahead, and see that you are "a missionary" neither increases nor diminishes your needs. Your comfort will depend very largely on the courtesies of the ship's officers; but, here, as in every walk of life, the continuance of their courtesies will depend in no small degree on your consideration for their time and feelings. Remember, they are working, and you are at leisure; and never forget that, while abroad, you are a guest of the people among whom you are, and that their flag and institutions are as sacred to them as yours are to you.

We are considering this question now solely from a medical point of view. If you have a comfortable journey, you will arrive on your field in better health.

Early Days on the Field.

Arriving on the field the missionary is confronted with a new danger, but as it is not in the "list of diseases" of any medical text-book it is often unheeded.

Much sickness and not a few deaths could be avoided by care during the first few weeks.

After years of training and thought, after the exhausting preparations, the farewells, and the tedious journey, the young missionary at last finds himself at his goal. His environments are completely changed. He is tired in mind and body (though restless and excited), and his vital organs are readjusting themselves to its new surroundings. Observance of or indifference to this rule not infrequently makes the difference between life and death. There is much lying at hand that he feels as necessary while on earth as in the Land of Life, and that the "Town of God" is there. It has no peer in any land

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Of the Illustrated Christian World

November, 1896.

ILLUSTRATED CHRISTIAN WORLD.

ON MISSION STATIONS

On the march and in the far interior

MISSIONARIES EXPLORERS SCIENTISTS and TRAVELERS

Have sketched and photographed for the beautiful

ON THE LOWER ZAMBEZI.

Some of the Fruits That Have Followed the Labors of David Livingstone.

READERS of Livingston's Zambesi and Its Tributaries will remember the many journeys that eminent servant of God made on the Lower Zambesi. He was a Zambesi- hunter in The Christian.

We are now in the country surrounding that lake several strong missions, which were established as the direct result of the great interest which was created in that part of Africa more than twenty years missionaries have been passing up and down between these missions and the coast, and the multitude of people who are now living on the banks of this great highway are still unreached by the glorious Gospel which is being carried to the regions beyond.

In pioneer work of this kind progress is necessary, but God's blessing on the Gospel has been manifested in several cases of conversion. One of these converts is in England with us and working in the work of translating the word of God into the living language, which is spoken on the Lower Zambesi. This language has not previously been reduced to writing, and is entirely without literature. I have during the past year compiled a grammar and vocabulary, and have completed the tradiation of the gospel of Mark and part of the Acts. Nothing is more important than helping the people with some portion at least of the word of God in their own tongue. Another convert is teaching and preaching in India during my absence, and several others are ready to rally round on my return.

It is proposed to get built a house boat, on which the mission staff will be able to live. As the navigation of the Zambezi and Shire Rivers is free to all nations we shall, by living on the water, avoid all Portuguese taxes and customs duties, and have also the additional advantage of being able to move our house from place to place as desired.

There is about four hundred and fifty miles of navigable waterway from the mouth of the Zambesi, and on this we shall go. By means of this mission boat it will be possible to evangelize all the people living on the banks for this distance. It is also hoped, as soon as the converts are competent, to settle them in the villages, teach the people to read the New Testament in their own tongue, and to preach the Gospel in their neighborhood, the mission boat visiting them regularly about every two months.

The Spirit of Service.

EVERY Christian is bound, whether called to go abroad or not, to be a missionary if he is true to Christ. It is quite impossible to breathe anything of the spirit of Christ and not be one. Every Christian is bound to pray about mission work, and to sympathize with missionaries. But there must be a high aim, which means giving up of all the people with some portion at least of the word of God in their own tongue, and to preach the Gospel in their neighborhood, the mission boat visiting them regularly about every two months.

The Land of Life.

At present a good many deaths are taking place in the towns, and this makes some of the people think that God hates them. One morning two people died at a time. "Do they die like this in your country?" asked a woman. "Yes," I said, "and far more than two at once." "And when you are telling a lie," she instantly replied. I told her about the time when the cholera was in England, and she listened very attentively, but she was not interested. It has no peer in any land

The Christian.

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"Perhaps it would mean giving up a snug vicarage, or a celibate, or giving up a work in which we are especially interested. It certainly means giving up beautiful churches and beautiful services. Can I ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" May the answer of the Church be, "We can, and, please God, we will."—Bishop of Zululand, in African Tidings.

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Native Children’s Letters.

HERE are some little letters from young boys in the Grand Saa Mission, Liberia:

Dear Friend,

I want to tell you all the news. I am very sorry that our dear teacher is dead. Please send me some cards. I am well. I hope you are well. This hungry time in Grand Saa Mission, they make their farm, and rain stop, and they make an idol to bring the rain. They take a man’s head and put it in the water. Then they throw it to their idol for six days; but it did not come down. I hope you tell me all the news. I send my love to your wife and your children. My leg is better. The boys in our mission are well and the girls are well. You must please write to me and the boys in the mission. I pray for you.

Thy servant, Joe Bana.

The next is from a little boy who has been longer in the mission, but all of them were taken from heathen surroundings, and are being brought up in the way of life.

My Dear Friend, I am very sorry to say that my teacher is dead. She was very much sick for long time. I love God, and God loves me. Mr. Robertson is well. I hope you are well, and your wife too. Give my love to your children and your father and mother. God bless you all. Please send me some books and some cards. I pray for you. I am eight years old. My father used to kill elephants. The man I used to stay with his name is Ebin. He was 12 years old. I write this letter myself. I am your friend. I close my letter now. Solomon Sima.

This is a letter of love from herself to the Lord Jesus, having been rescued from a polygamous future by the missionary:

I am well. I hope you well. I received your letter. Mr. Robertson is well, but my teacher is gone home to heaven, and I cannot see her again, but by and by I shall see her in heaven. I love Jesus. Do you love him? I send my best compliments to you and to your parents. I have been baptised, and I have a new name. I pray for you. I write this letter myself. I am your loving friend,

CLARA JOSEPHINE NIMLY.

Slavery.

SOME years ago a woman named Mama Kibarna was going from her town of Doda to the coast town of Tanga to buy food and other things. She had with her four children—Kibarna, Mwanshiti, Mensara, and Panza. After she had walked about a mile, she asked a man who asked the woman to help her, and said, “You know some machines.”

At midday four men come to sell some things, and they fell in with four or five of the little boys, who asked them if they would listen to the words of God. They would not.

But you have no good times there as I do here. You will never know anything. I would run away.

An old man stood listening to the talk, and said:

Run away! No; I would not. What do you know, and what does this girl of the mission know?

Turning to her, he said, “Can you make clothes?”

Yes; I cut and made this new dress all myself.

Are you learning to read?

“O, yes; I can read God’s book, and write.”

He then turned to the older sister, and said:

“You would run away. I would not. I would go there myself and learn these things if I could.”

The sister, being much ashamed, then asked why she did not come to the house when their uncle died and bring him clothes, so he would look well when he got to his place, and be right. Celia began now to speak for herself.

“I did not know he was dead, and clothes would not save him. He is now in hell, I fear. He heard God’s words, but would not leave his sins, and he died in them and was lost; and you will be lost if you do not cry for your sins and believe Jesus.”

About thirty minutes after this this heathen girl came to me and asked if Celia might come and teach her more.

Uncle Sam. Malange, Angola, June 13, 1896.

A witch doctor preparing medicine.

NATIVE CHILDREN EVANGELISTS. They are Ever About Their Master’s Business—In the Christian Home in the Wilderness.

It has been some time since you have heard from our little children at the mountain house. I have been working with them for the past four weeks, finishing off our Mohnah Mission, and as I have heard some of their simple testimonies as they gave them while working, I write these down so you can see the little black children love the Lord and serve him in their simple way as well as you. I will commence with little Joe, the baby. A young man came up to the old, as soon as he was seated Joe went to him, and said:

“Now let me tell you the good words of God.”

No; I do not want to hear anything. I can read God’s book, and write.

“O, it is good; let me sing you one of his good songs.”

Joe went to him, and said:

There is a happy home in heaven. No work, no crying or dying there.

You must say the first line after me.

“Now, I can’t!”

Yes, you can.

There is a happy home in heaven. You sing it now.

Soon the young man was singing.

An old woman came to sell some beans and peanuts. He says to her:

You have idols in your house; you have beans and peanuts. He says to her:

You want some peanuts, do you?

No, I do not. I want to tell you the good words of God.

“O, you want some peanuts, do you?”

She did not like to hear more, and went away.

Next was little Eva. She is about nine years old. She is about twelve years old. She met her sister, who was still in heathen.

An old man stood listening to the talk, and said:

“I did not know he was dead, and clothes would not save him. He is now in hell, I fear. He heard God’s words, but would not leave his sins, and he died in them and was lost; and you will be lost if you do not cry for your sins and believe Jesus.”

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Uncle Sam. Malange, Angola, June 13, 1896.
ILLUSTRATED CHRISTIAN WORLD.

IN HEATHEN MATHURA.

An Evangelistic Summer School where Theology Was Practically Applied to the Transformation of Heathen Lives.

Y
ou have doubtless heard of the growth of the work in the Northwest India Conference. It has been of the Lord, and is marvelous in our eyes. In a few years thousands of heathen have given up idolatry, and are turning just as suddenly to God. We are not only a little afraid of the living God. If Christians realized how their prayers were being answered and heathen were knocking for admittance, what a difference it would make for teachers, would they not come to the "help of the Lord against the mighty"? But the Master still weeps over many a Jerusalem, saying, "O that thou hadst, even thou, in this thy day, the things which men are saying about thee! Would not many dead churches have new life and power given them if they prepared the way for the weary feet of the Son of God? Tremendous responsibilities are laid upon the leaders of our Indian churches. We need to cry mightily, work loyally, and trust rejoicingly.

But I must tell you of the Summer School Dr. J. B. Scott, our beloved elder, commenced and called "The School of the Prophets." We thought this a title that should be given to such simple people, but year by year they come out to work and to overcome by the blood of the Lamb. "A little one shall become a thousand, and a weak nation: I the Lord will sanctify it in his time."

The Church has been praying for form this, but when the answer comes the Church takes her responsibility.

"There are little ones that gather in our compounds for six months, sleeping under the trees, and in the rain, and in the sun. When it rains, buying food from the bazaar or cooking food outside just as they can. The bell that in "Ernie Hall" has been in constant use. As soon as the sun is up and the sun is hot, they have gathered in the scholothal. Where there has been a devotional service, then out under trees or on verandas for class work. We would like you to look in on the two hundred and six in the school hall.

To the right of the speaker sit our six English and twelve Hindustani students; in the adjoining wing are the women of our training school. In the body of the house sit men and women, pastor-teachers, preachers, and Bible readers. The boys from the boarding school occupy the left wing. Among these Christians are some from Brahams, Thakur, Mohammedans, low castes, and out castes. When the Spirit's influence was felt there, was neither bond nor free, but a unique spirit all around. During the last two weeks of our Summer School special blessings were given to our people. We were to pray to the Lord to convict of sin and weakness, and to lead our people into a large place. In addition to prayer the Spirit was poured out, and when the invitation was given many came forward trembling, crying, and confessing sinner. These were turned into class meetings, and from under the pine trees shouts of victory and "amen" came from all the people. Single-hearted people warmed and cheered our hearts.

Flora Hall is a beautiful building situated in the heart of the heathen city of Mathura. The streets are narrow and mean, and parts of India. Last Sunday we marched down with flying banners, singing songs of victory. There was not a soul as small as a hand compared with the heathen, but the Lord in our midst is mighty, he will save.

Monday the results of these six weeks' work were read out and certificates given. Many testimonies were given to help secured and lives transformed by the power of the risen Christ. Before separating we gathered around the Lord's table and made a deeper consecration of ourselves. To-day they have gone to their villages, and we are praying that they may carry the blessed message of divine love and victory over Satan's power to many hearts.

It has been the custom to close with a tea, but those people decided to give what the tea might cost toward the collections for defraying the missionary debt.

Mathura, India, September 1, 1896.

INDIA INDUSTRIAL MISSION.

Success of a Christian Colony among the Santals.

The industrial future of mission work is coming into prominence on many fields, and at present especially in India, where the British government fosters well-directed attempts to increase the peace and prosperity of the people by the increase of production, manufacture, and commerce. The missionaries are seeing the importance of turning their attention, in connection with and secondary to direct Gospel work, to the physical comfort, social elevation, and natural prosperity of the people. This is practically exemplified in the Santal Mission of which Selma Colliander writes in The Christian:

"In return for services rendered the English a very encouraging people called the Mechs. This has induced Mr. Skrefstad to repeat the effort he made to help them to learn the Santals an alphabet and a written and printed language; and, having studied the language of the Mechs, with the assistance of two of his men, whom he took to Ebenezer, he has published a grammar and catechism in the Santal language.

Secondly, the mission has acquired two tea plantations, which were laid out by Europeans, close to the boundary of the Santal country. The mission has prepared the way for great influence on all the inhabitants of the heathen Santals, of whom a third part are women, who come up in three or four years secure independence. There they find employment, and in safety they gather in these plantations is sent to an agency for Densk work, from whence it is sold all over Scandinavia.

Protection in Heathen Lands.

One evening in a prayer meeting at Shanghai a Swedish missionary was relating some providential deliverances, some of which, as reported in China's Millenium, are as follows:

"On one occasion, when itinerating with a native friend, and being required to come into a village where there seemed very hostile, the landlord of the house in which he had taken lodgings pleaded with him to move on, as a band of robbers was about to destroy his place to get the foreigner's money. But he did not yield, but sat down and prayed, and his prayer was answered, and the robbers being too afraid to attack him, they went away.""The landlord of the house in which he had taken lodgings pleaded with him to move on, as a band of robbers was about to destroy his place to get the foreigner's money. But he did not yield, but sat down and prayed, and his prayer was answered, and the robbers being too afraid to attack him, they went away.

"They called all the innkeepers, and they were little ones that gather in our compounds for six months, sleeping under the trees, and in the rain, and in the sun. When it rains, buying food from the bazaar or cooking food outside just as they can. The bell that in "Ernie Hall" has been in constant use. As soon as the sun is up and the sun is hot, they have gathered in the scholothal. Where there has been a devotional service, then out under trees or on verandas for class work. We would like you to look in on the two hundred and six in the school hall. The right of the speaker sit our six English and twelve Hindustani students; in the adjoining wing are the women of our training school. In the body of the house sit men and women, pastor-teachers, preachers, and Bible readers. The boys from the boarding school occupy the left wing. Among these Christians are some from Brahams, Thakur, Mohammedans, low castes, and out castes. When the Spirit's influence was felt there, was neither bond nor free, but a unique spirit all around. During the last two weeks of our Summer School special blessings were given to our people. We were to pray to the Lord to convict of sin and weakness, and to lead our people into a large place. In addition to prayer the Spirit was poured out, and when the invitation was given many came forward trembling, crying, and confessing sinner. These were turned into class meetings, and from under the pine trees shouts of victory and "amen" came from all the people. Single-hearted people warmed and cheered our hearts.

Flora Hall is a beautiful building situated in the heart of the heathen city of Mathura. The streets are narrow and mean, and parts of India. Last Sunday we marched down with flying banners, singing songs of victory. There was not a soul as small as a hand compared with the heathen, but the Lord in our midst is mighty, he will save.

Monday the results of these six weeks' work were read out and certificates given. Many testimonies were given to help secured and lives transformed by the power of the risen Christ. Before separating we gathered around the Lord's table and made a deeper consecration of ourselves. To-day they have gone to their villages, and we are praying that they may carry the blessed message of divine love and victory over Satan's power to many hearts.

It has been the custom to close with a tea, but those people decided to give what the tea might cost toward the collections for defraying the missionary debt.

Mathura, India, September 1, 1896.

A Missionary Caravan in India. (From "Our Work," by Rev. C. B. Ward.)

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THE GOSPEL: BY ST. PAUL.
A Practical Exposition of the Epistle to the Romans.

BY BISHOP WILLIAM TAYLOR.

CHAPTER XI.

BESEECH you therefore, brethren—

having polyeasically, as far as one can, the common basis of faith in Jesus for both Jews and Gentiles, he added, that the Church collectively has as his brethren, that be in Christ be as the brethren, that is, one in Christ, as all have the same name, and are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made into one body with Christ, in his body not one member, but many.

My two hands have been heartily helpful to each other for the other for three quarters of a century, and never in all those years had a fistfight with each other. The Holy Spirit worked in and through each member.

Having then gifts differing according to the grace that is given to us, whether of wisdom or prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with liberality; he that distributeth, let him do it with simplicity; he that rendereth service, let him do it with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be zealous in doing good unto all men, and especially unto such as be of the household of faith.

The first door opened to the Gospel outside of Christendom was Capernaum, "I have not found so great faith, no, not even in Israel." and, on the strict lines of royal relationship, "are free," but on the great principle of the "new commandment," voluntarily foregoing our rights, and consecrating all that is ours for the glory of Church and State, we will pay our taxes of course to obey the power that ruleth, whether it be to the good or to the evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him for evil deeds.

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." "For this cause we also, as for they that are God's ministers, attending continually upon whatsoever thing."

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear, honor to whom honor." "Owe no man anything—" don't fall behind in your fulfillment of any obligation to communities or to individuals—" but to love one another; for he that loveth another hath fulfilled the law," in statement.

"A new commandment give I unto you, that ye love one another." To what measure? "As I have loved you, that ye also love one another," with the same love that Jesus bore, and so "that he laid down his life for us." If he had not done so, "he that dwelleth in love dwelleth in God, and God in him." Herein is our trust, that we may have boldness in the day of judgment. Perfected love in the heart does not destroy, but perfects, and in all those years had a fistfight with each other. Yet, as a man's success in his undertakings remain a babe is to become a dwarf, and not in soberly, according as Goa hath dealt to everyman peril to which " everyman" is exposecL and yet, in all those years had a fistfight with each other.

In the first place, let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. As he that loveth another hath fulfilled the law," in statement. Certain of the "citizens of the commonwealth of Israel" are children of the king, and, on the strict lines of royal relationship, "are free," but on the great principle of the "new commandment," voluntarily foregoing our rights, and consecrating all that is ours for the glory of Church and State, we will pay our taxes of course to obey the power that ruleth, whether it be to the good or to the evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him for evil deeds.

More particularly, the term "citizen" is due from citizen subjects of the realm, and not from the children of the royal family.

That all "citizens of the commonwealth of Israel" are children of the king, and, on the strict lines of royal relationship, "are free," but on the great principle of the "new commandment," voluntarily foregoing our rights, and consecrating all that is ours for the glory of Church and State, we will pay our taxes of course as did our Maker who made the world; we will pay all wholesome taxation, glad to get the money. Some good people are too pious to be soldiers.

The first door opened to the Gospel outside of Judaism was into the house of Captain Capernaum, Colonel Claudius Lyries rescued the apostle Paul from a murderous mob of Jews in Jerusalem; and Jesus said of a captain in the Roman army in Capernaum. "I have not found so great faith, no, not in Israel."

So Paul proceeds to say, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. And the kings deride the necessity of saints; given to hospitality.

"Be of the same mind one toward another"—not capricious. Mind not high things, but condescend to men of low estate. Offer the prayer of David: "Lord, my heart is not right in me: let me know my ways; let me exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child, for I am of great consolation."

"Be not wise in your own conceits." "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." Solomon saith.

"Recompense to no man evil for evil. Provide things honest in the eyes of all men, and bear a good report from without." "If it be possible, as much as lieth in you, live peaceably with all men." "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." "We should leave the cause of justice in the hands of God, and decidedly exercise ourselves in works of love and mercy."

"So if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head," to melt his meanness out of him. "He saith, Ye and when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers."

"If it be possible, as much as lieth in you, live peaceably with all men." "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head," to melt his meanness out of him.

"But if thou be wise in this same matter, then shall receive to themselves condemnation."

"Rejoice with them that do rejoice, and weep with them that weep." "Be not wise in your own conceits." "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." Solomon saith.

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"Notwithstanding, lest we should offend them, go thou to the sea, and cast out a hook, and take up the fish that first cometh up; and when thou hast opened it, thou shalt find a piece of money—thirty cents—" that take, and give unto them for me and thee." From which let us learn:

1. That the "higher powers," organized into national governments, are instituted by God, and are employed by him for the welfare of his people.

2. That all "citizens of the commonwealth of Israel" are children of the king, and, on the strict lines of royal relationship, "are free," but on the great principle of the "new commandment," voluntarily foregoing our rights, and consecrating all that is ours for the glory of Church and State, we will pay our taxes of course as did our Maker who made the world; we will pay all wholesome taxation, glad to get the money. Some good people are too pious to be soldiers.

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a sour drudge: a beaten soldier, who might have subdued kingdoms, glad to slink away into one of those "low, green tents whose curtains never opened wide." It is a joy to know that these baffled ones, if they creep into Christ's arms at last, may go to sleep, and be taken to another climate of development, growth, and service.

On my way to the country road, Will we, tramping over city pavements, tossing on the desert brine, or tumbling along quiet bridle paths, given our thoughts to the eat, drink, and wear question till death shall say, "Is there any other possibility to do something for this poor old world?"

"Too young," sings the tempter, till the seedtime comes. He greets it in the ear when younger people begin to crowd for the place. I can never forget the bitter cry that came from a young woman, who wanted the Woman's Foreign Missionary Society to send her to China. I had tested her ability to master a language in whose jungles the slightest variation of tone makes the difference between a tattle-tale and a typhoon. I had been obliged to tell her that the year had so dulled her ear that she could never use that speech accurately. "Oh, dear," she cried; "they have always told me I was too young, and now I am too old to go! O me! O me!" She was one of many who let the days slip by till they are too old to do what God means them to accomplish for his glory. It would be a grand gain if none who have the dew of their youth on them would close their squandered hand, but if they have even passed the divide, and are on the sunset side, they may redeem the time and make the hours that remain count their utmost for God.

When Mrs. Lankford Palmer was sixty she thought she had come to the end. She had great joy that the crown was so near and the sweet day of reunion about to dawn. The Master spoke in her heart, and asked if she were not willing to stay and work for him a while longer. She bent her will to the cross, and he added one half to what seemed to her a finished life, and those years were the best of all.

When one is awakened to the fact that the most has not been made of past opportunity, how shall he begin to redeem the time? The first thing to do is to let the wasted strength, the wrecked possibilities, the impoverished present, the slender future, go over into the hands of Christ, once for all, never again to be fretted about. One or two of my own experiences I will give. I seem so far behind my original plan, but he can do "exceeding abundantly above all that we ask or think." He will do it, one of Andrew Murray's South Africa men put it, "The first thing to do is to stop scheming; God says that we have been robbing him: now let us bring all his tithes and offerings into the storehouse."

We want to be thoroughly honest with him, and we must restore to him his own. As the theologues say, we are his by creation, redemption, and adoption, and we has a perfect right to the best service of every hour.

We can be assured that he will take all that we offer. We will be in his hand the remainder of our years, be they many or few, Now, we will let him without delay, without any plan for our own life and investment. We will wait his movement, and we may not have to wait long. He is infinitely more eager to have us do our best than we possibly can be; for he sees the end from the beginning, and knows what the eternal harvest will be. He is really seeking to learn the way.

The above certainly proves that man's power could ever have brought about such marvellous restoration, and he is really seeking to learn the way. Now, the above proves that God does things that are impossibilities to human reason. But we want to remind you that there is nothing too small concerning his children for him to know, and, in confirmation of this, I want to tell you another little story.

It was only a short time ago that Rev. Mr. Warren, a Baptist minister of this city, went to a mission one chilly night, with his wife. It was late when the exercises were over, and, when he looked in his purses, he found he had but nine cents for his own and Mrs. Warren's car fare. There was no one there of whom he could borrow, and he was really troubled. It was too far for him to walk home, and he had been willing to let his wife ride alone, so late in the evening. He re­ slogan, "If I have the spiritual gift of prophecy, through inspiration of God, I can make known the secrets of your heart and the secrets of the future."

During the days that followed Mrs. Townsend found herself much in prayer for this mother and child. She followed the lady out of the door at the close of the service, and there under the electric light was a lovely young girl, fashionably dressed, who had been in a stupor from the effects of drink or some drug. Mrs. Townsend went out, and found a house where she wasboarding came to her room and told her there was a strange young girl, who had fallen from the front steps, and who was in a stupor from the effects of drink or some drug. Mrs. Townsend went out, and found a

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Mission Work among the Cosmopolitan Population along the Salmon Rivers.

In British Columbia.

The shifting population that goes to make up the community of the towns that are principally maintained by the salmon fisheries are difficult to reach with Gospel influences, and the white men who are gathering gold to the kingdom.

Many of the fishermen congregation on the Fraser River. Of the salmon industry and the work of the mission at Steveston Rev. A. E. Green writes to the Missionary Outlook:

"There has been a remarkable one. In the first place this was looked forward to as an old man's last trip and a small run of salmon was expected. Yet the Indians and whites came earlier than usual to the river, looking for work.

The run is much larger than was expected, and 300,000 cases of salmon have been put up, containing about 1,400,000 fish. The run is on one river—the mighty Fraser. Steveston is the center of headquarters of this industry and is a strange place. It appears as if all nations are represented, and the many colors and languages are spoken.

Many thousands are around Steveston, and to these precious souls your missionary agencies have been preaching the Gospel of Christ, in the tents and on the streets as well as in the mission church.

Brother Spencer has been on the river for the longest time, and the mission church is of immense service to the miners and to the poor.

The mission church, built in the center of Steveston, is of immense service to the miners and to the poor. The church was packed with Indians, Japanese, Chinese, and whites, and blessed seasons of conversion and conviction came from the presence of our Lord.

"It would cause the friends of missions to rejoice could they have seen and heard the earnest, hearty devotion of those in the meeting. A few Christians greatly helped by song and testimony.

Mrs. Samson, from a mission in the interior, went to receive the Gospel and join the Methodist Church, has been present at all the services in Steveston and at many on the streets, always ready to testify for the Lord, and to give the power of the Holy Spirit. Last Sabbath evening she said: 'Over twenty-three years ago Jesus saved me. I had and left the mission and went back to my work, and afterwards I went back to the mission and lived in the mission. I came to the English church, and tried to pray from a book, but my poor heart was hard and I could not pray. Then I went to the Methodist church, and I heard brothers and sisters talk with God, praying without a book, and my heart was troubled and then became warm. I heard Mr. Pollard preach, and Jesus came to my poor heart and opened my eyes and saved me. Then Mrs. R. E. Russ, Mr. Mc Kay, Mr. Milliken, and others, teach me ABC, teach me to read. 'God so loved the world,' and I practiced this at Port Simpson. God heard my poor prayers and sent a lot of my people down to Victoria, and they found Jesus; then the missionaries went to Port Simpson, and we pray now Jesus and many of our people have gone home to heaven.

I am old now, I did not come here to work, but to tell my Indian friends about how Jesus saved me and to ask our friends to come to Jesus. Our friends are thrilled as she spoke this in English and then in Chinook."

Civilization in Central Africa.

King Leopold II recently sent a letter to the German emperor, in which he defended the administration of the Congo Free State and declared his determination to pursue his civilization missions in Central Africa in spite of all obstacles. Thus, all obstacles, with the aid of Christian monarchs, civilization is rapidly advancing in the Dark Continent, not only on the West Coast, but also, under the direction of the German emperor, on the East Coast.

Japanese Festivals.

Japanese missions.

Mission in Spain.

Among the world-wide influence of the American Board, Congregations in Spain for the uplifting of vital Christianity is being felt. The annual report of this mission is full of interesting records. The institute for girls has prospered beyond any previous year, with fifty students under direct Christian instruction.

"It is said that the third richest city, in proportion to the number of its inhabitants, in all Europe. Immense capitals are invested by English, German, French, and Belgian houses in the public, to which country he emigrated, by degrees moving up the grades of his family; and another is an evangelist in the Presbyterian Mission in Brazil.

The seed towns in these mines are also carried far and wide over the north of Spain by the miners as they visit their homes.

"Logrono. In this city both fanaticism and worldliness have taken cover. It is said that the Catholics and Protestants are able to take advantage of it. There should be found any among the Spaniards who would dare to openly declare themselves with us.

"The poor, hard working members of our city congregation are visited by them and by fine ladies at their bidding, and are beggared and threatened and bribed to take their children from our schools and to leave our meetings; but there are those who remain steadfast through it all. In the mines, our pastor probably has a greater influence over the whole population than a public priest or priest. Throughout the year he seldom fails to hold his Friday evening meeting in one of the houses that are open to him in different parts of the mining districts. The meetings of the rough men who gather there to hear him he has seen reclaimed from drunkenness, and violence, and gambling, to become earnest, consistent Christians. One of these is now an evangelist in the Methodist Church. He has also, all these months, given her services free of cost to us, if we would pay the salary of an evangelist teacher. We felt that we could not resist the appeal, and sent a man there who gathered together again the scattered children and is holding the fort against great odds.

The good woman, better even than her husband, has also, all these months, given her services free of cost to us in teaching the girls."

Rubber Trade in Africa.

SIR GILBERT CARTER, Governor of Lagos, in an address at Liverpool, reported in the London Times, describes the interesting way in which the Lagos rubber trade (which has risen from al/ to over $150,000 in two or three years) originated. He happened to discover a rubber dealer from the Gold Coast, a most intelligent native, engaged in exporting rubber to the London rubber industry. This man, at the governor's suggestion, procured samples of rubber from his own country who went to the Gold Coast, found a wealth of valuable rubber. Virgin forests of rubber abounded, from which the rubber might be increased. Health on the coast last year appeared to become worse, but the troops went on a very successful campaign and a trip there was nearly as beneficial as a voyage to Egypt. In this respect the railway would prove of inestimable value in time to the coast dwellers able to take advantage of it.
It's hard getting through with your washing and cleaning, if you don't use Pearline. And you can use it, with great gain, upon anything that you want made clean. In washing clothes, perhaps you don't believe that Pearline is harmless. It has been proved so to millions of women, over and again, but perhaps you won't be convinced. Then use it for something that can't be hurt. Use it for washing dishes, for instance, and save work. When you come to know it better and let it wash the clothes, you'll find that it saves the wear and tear as well as the work.

Send Pedieters and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be sure it is honest—read it back.

DAVIS GARBER, Photographer.

ITINERATING IN SIAM.

In the afternoon we went to a village north of us, where there are Christians, and had service in a native house. We rode our ponies and took the organ with us. The woman who took the hostess of this lovely Christian character, and seemed so happy to have us. Her neighbors were all there, and so a large number were present. When we went in, Miss Taylor said, "You can't stand this. I will put the organ on one side, so you can get better air." Such air! To begin with, the cow and buffalo stables are on one side, so you can get better air. Such a cock! To begin with, the cow and buffalo stables are on one side, so you can get better air. Such a smell! To begin with, the cow and buffalo stables are on one side, so you can get better air.

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