One of the most valuable products of Africa is the coffee berry, cultivated largely in Liberia, Angola and Nyassaland. The quality is unsurpassed, on account of which the seed has been exported to many other coffee producing countries. It is of unusually large size, and, when properly cured, finds a ready market. Our photograph, contributed by Heli Chatelain, was taken from life, and represents native wood choppers, with imported carts, traversing a mountain path, environed by tropical verdure, and two Portuguese gentlemen angling in the brook.
THE REVIVAL FLAME IN SOUTH AFRICA.

The Campaign Among the Kaffirs Opens with Days of Spiritual Power—Preaching to Thousands in the Open Air—Hundreds Seek Salvation.

OMMENCING the native work, Rev. Charles K. Hodges, preacher in charge of Kamastone Mission, with his cart and two horses, drove me from Queenstown to Kamastone, thirty miles, on Friday morning, September 11. At 11 A.M. of that day I preached in the same chapel in which I conducted services thirty years ago. It seats about six hundred. It was nearly full on Friday, and there were over thirty seekers forward, eight or ten of whom professed to find pardon. All our services here are held in daylight. At 11 A.M. on the Sabbath I preached again, and it was asserted by the missionary and his good wife that we had twelve hundred hearers. This service and the one at 3 P.M. were in the open air, in the clear sunshine; and although during the latter service the thermometer registered ninety-two in the shade, there were nearly one hundred seekers, who knelt on the grass, over thirty of whom professed to find the Saviour. I preached in the chapel at night, and again there were more than a hundred seekers at the altar, many of whom were saved. It was a day of marvelous Gospel success. I do not recall many greater in my lifetime. A large number of the seekers were nominal members of the Church.

This is a circuit of thirteen appointments, one missionary, fifty native evangelists, and forty local preachers. One of these, Philip Situba, was my interpreter, and did well. The membership of the circuit is 813; on the following Sunday preached twice in our church, 451, making a total of 1,439.

On Monday, 14th, we had a large attendance, with more than fifty seekers, with a repetition of the same on Tuesday, and about twenty were saved at each of these two meetings. On Wednesday it had been announced that I would give a brief account of the story of my life, which would be rendered both in Kaffir and in Dutch. I packed both the story of my lifetime. A large number of the seekers were nominal members of the Church. This is a circuit of thirteen appointments, one missionary, fifty native evangelists, and forty local preachers. One of these, Philip Situba, was my interpreter, and did well. The membership of the circuit is 813; on the following Sunday preached twice in our church, 451, making a total of 1,439.

The appointments on this circuit include several small villages in farming districts, and the farthest from the center is distant thirty-five miles. On Thursday, 17th, the house was well filled, and there were about a dozen saved. One of these was an old witch doctor, probably seventy-five years of age. He said the light had just shone into him and he saw down inside of him a big snake. He saw in his heart the old nest of the snake, but kneeling down here crying to God Jesus drove the snake out and broke up the nest, and "now I am free and happy."

I am in the best health of my life, and if I can be used in getting ten or fifteen thousand sinners saved before I go to heaven I shall feel the better when I get there.

I leave at 6 A.M. to-morrow for my next appointment.

Kamastone, South Africa, September 17, 1896.

The appointments on this circuit include several small villages in farming districts, and the farthest from the center is distant thirty-five miles. On Thursday, 17th, the house was well filled, and there were about a dozen saved. One of these was an old witch doctor, probably seventy-five years of age. He said the light had just shone into him and he saw down inside of him a big snake. He saw in his heart the old nest of the snake, but kneeling down here crying to God Jesus drove the snake out and broke up the nest, and "now I am free and happy."

I am in the best health of my life, and if I can be used in getting ten or fifteen thousand sinners saved before I go to heaven I shall feel the better when I get there.

I leave at 6 A.M. to-morrow for my next appointment.

The South African Buffalo.

The Queenstown Meeting.

"We have been favored in Queenstown with a visit from the good Bishop. He arrived here from Johannesburg on Friday, August 28, and on the following Sunday preached twice in our native church to overflowing congregations. The word was with power, and numbers came forward in the evening service as seekers of salvation, many of whom afterward testified to the fact that they had found the blessing. The testimonies, for the most part, were very clear and simple. The services were continued on Monday and Tuesday evenings with like results.

"On Monday morning the Bishop went to Lesseyton, where, for the next three days, he preached twice daily. Here a wonderful work of God was witnessed resulting in the conversion of numbers who had never been members of the Church, while the members generally were greatly blessed and were led to confess their unfaithfulness and give themselves afresh to God."

"Returning to Queenstown on Saturday, Bishop Taylor began his services on Sunday in Wesley Church. The congregations were large, especially in the evening, and marked attention was manifested, leading us to hope that serious im

AN AMAZULU.

AFRICAN NOTES.

BY HELI CHATELAIN.

The Basel Mission has lost ten of its workers on the Gold Coast between February and May. But there is no sign of discouragement. The students and graduates of the Missionary Institute show, on the contrary, a preference for this perilous field.

MISSIONARY KAMBERI, who, after the war of 1874, accused by the Ashantees of having caused the British invasion and the humiliation of their proud empire, has been, after the war of 1895, received by the same people as their greatest benefactor, as the liberator of thousands of slaves and the saviour of hundreds of lives. The joy of the people as they welcomed him in Kamansi was pathetically expressed in the song of a poor woman, with this ever-recurring refrain: "No more knives: no more knife!"

In Kameron, many inland natives have been scared and scattered into the bush by the primitive expeditions of the colonial government, and it takes the missionaries some time to gain their confidence and induce them to again settle in villages. As soon as the natives understand the purpose of the mission, distinguishing it from that of the soldiers and traders, they become very friendly and anxious to have schools. In some places they require a written promise that the schools will surely be established. Near Lobethal, the women of one tribe asked the missionary to grant a school only on condition that the men would allow them to attend. In order to keep their wives in subjection the lords of creation had there made a law by which the strong sex alone had the right to eat meat, while the fair sex had to be content with caterpillars, locusts, and other insects.

The Industrial Company of the Basel Mission was able last year to contribute $45,000 to the missionary fund. The report of this mission for last year shows, on the Gold Coast: 1,597 church members, 4,126 scholars, 811 baptisms 10 stations, 43 male and 56 female missionaries. In Kameron: 1,307 church members, 1,381 scholars, 293 baptisms, 5 stations, 15 male and 5 female missionaries.

An educated native of Angola, Senhor Luiz Moreira Bastos, has offered the Philanthropist Liberals' League a piece of land at Cabiri, near Lolanda, for an agricultural and industrial station.
A People Without a Religion—The Custom of Stealing a Wife—Woman's Work and Death Ruham—Curious Customs of Araucanians.

By Rev. T. B. LATRE, D.D.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

WOMAN IN CHILI.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

WOMAN IN CHILI.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

WOMAN IN CHILI.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

WOMAN IN CHILI.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

WOMAN IN CHILI.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

WOMAN IN CHILI.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

WOMAN IN CHILI.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

WOMAN IN CHILI.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

WOMAN IN CHILI.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

WOMAN IN CHILI.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

The guanaco or sheep's wool, and weave it for the garments and bed clothing.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.
The West China Mission.

Methodist Pioneers in the Uttermost Parts of the Earth—Raising the Gospel Banner for a Population of Forty-five Million Souls.

By Rev. Spencer Lewis.

The West China Mission is the most distant Mission which the missionary Society of the Methodist Episcopal Church has undertaken in this particular planet. It would have been difficult to get any farther away without leaving the steamer a thousand miles up the Yang-tse-Kiang, the great commercial artery of China, where the river turned northward in natural courses of five hundred miles to reach Chungking, and a thousand miles to reach Chentu, the starting point of the journey of five hundred miles to reach Shanghai, than to get to one per cent to insure for the journey halfway round the world. The question will naturally arise whether steamers might not navigate the river. The answer is that if the navigation was on a one per cent course then the large vessels of light draught and high power might have been made to navigate the river. The attempt has been made by British merchants to secure the privilege to run steamers to Chungking, but they have been defeated, and the Chinese government has now closed the river against all vessels of light draught and high power.

The West China Mission is the only Mission of the Church which has not been visited by a bishop. Whether it was thought that we were not of sufficient importance to demand a visit, or whether it was thought we were not of sufficient interest to receive a visit, we know not. But the river navigation has been closed to all but a Chinese steamer, and there is no prospect of the Mission being visited by a bishop in the near future.

The problem confronted was old, and yet ever new, being no less than the demolishing of Satan's strongholds and the planting of Christ's kingdom in the hearts of men. The apostle had been among the nations above mentioned, and his citadels were so strongly fortified, that to the human eye the task seemed an impossible one. Forty centuries of pride and racism had hardened the souls of men, and rose in dark clouds which all but hid the blue of God's heavens and the blessing of his face. If victory was won and souls delivered from the bondage of sin, it surely would not be through human might or power, but by God's Spirit. This was one of the uttermost parts of the earth which had been promised to Christ as his inheritance, and those treasured millions were a part of those whom he had commanded his Church to go and make disciples of. And since all power has been given unto him, and he has promised to be ever with his followers, why should not a thousand, and two thousand, and ten thousand to flight?

To be continued.

ILLUSTRATED CHRISTIAN WORLD.

December, 1896.
JUSTIFICATION NOT INDEPENDENT OF SANCTIFICATION.

By Asbury Lowrey.

JUSTIFICATION is distinct from, and yet inseparably related to, sanctification. One is dependent upon the other, just as growth in an animal or vegetable is dependent upon life and health. Justification is not self-supporting; it needs replenishment. It must rest itself in sanctification or die. Justification can no more live without the nourishment and culture of holiness than an oak tree can thrive on a naked rock. There is a reciprocal dependence between the two blessings, just as the circulation of the blood in our bodies depends upon heart beats, and the circulation of heart blood depends upon the healthy and unobstructed circulation of the blood. There is, therefore, between justification and sanctification mutual causation and effect; each produces and supports the other, and neither can exist apart from the other.

Not that perfect sanctification is involved in justification at the beginning, but so connected with it as to make it necessary for the Christian to go on to perfection or forfeit his justification. Why is this? says some one disposed to cavil. If justification may take place at the outset, while sanctification is incomplete, why may it not be retained in connection with stationary and unfinished holiness at any future time? We answer: it cannot be for two reasons. First, there is no such thing as a stationary position in religion. If we are not advancing we are going back. He who does not gather with Christ all the time scattereth abroad. He who does not leave the principles of the doctrine of Christ and go on to perfection, lays again the foundation of repentance from dead works and of faith toward God. The Christian is like a bicycle; he must go ahead or fall over. Second, a Christian is justified only when he advances according to the light given him. A sinner measures up to the light bestowed, when he sees his need and sing:

Administered grace is grace none the less because it is administered, and the crowning grace is grace because it is crowning.

...Divine Life...

He verily thinks he has got it all. He has graduated in salvation and got his diploma. He sits high up in his little eyrie, and is tempted to look back upon his conversion with contentment and sing:

With it alone he sings:

"I then rose on the sky,
 Freely justified!
For in His blood I see the seal—
What more do I need?"

And yet with that justification which is full and complete, the transforming and renewing of the faith has proved spurious, but needs to be supplemented by a distinct faith for cleansing. Faith always brings the specific blessing for which it is exercised, both in kind and measure. The common and oft-repeated formula of the Saviour was, "According to your faith be it unto you." Now the possibility, duty, and necessity of perfect holiness being revealed to the justified and laid upon his conscience, he is shut up to a single alternative—he must "go on to perfection," or forfeit his justification. Nor can he huff the Holy Ghost by making the go on here signify a gradual approach to it, instead of an instantaneous work. Full salvation is obtainable by faith alone, and therefore is immediate so far as it respects the divine heart work. Faith stands opposed to human merit, and excludes it. It constantly rings in our ears, "By grace ye are saved through faith." That is, salvation is a free gift receivable by faith, which being the opposite of works, forever banishes the idea of heart cleansing by gradual self-improvement and cultivation.

Reader, do you hunger and thirst after righteousness? Do your heart and flesh cry out for the living God? Then make short work of it. "Come just as you are, and by faith." In utter self-renunciation say to Jesus, "If thou wilt, thou canst make me clean." And depend upon it he will respond as quick as thought, "I will; be thou clean!"

HELPING BELIEVERS.

By Daniel Steele.

WHEN Apollos came into Greece after his memorable spiritual uplift through the instruction of two humble but deeply experienced mechanics, Aquila and Priscilla, "he helped them much which had believed through grace." We get from Paul some intimation of the nature of this help when he says, "I have planted, Apollos watered." This shows that there was very early a division of labor in the Christian ministry arising from different natural and spiritual aptitudes. Paul might be styled the breaking-up plow and the seed drill combined. His mission ever to be entering new fields, preparing the soil and broadcasting the seed, while Apollos, as an Aquarius, followed with his watering pot—the apostle to the Gentiles.

In a land parched and droughty the application of water is as necessary to the harvest as the scattering of seed. The Christian pastor must combine both of these occupations. He must sow and water. He must instrumentally initiate and foster spiritual life. Hence he must not only have life, but must have it more abundantly. In one of Spurgeon's vacations in southern France he observed that one man came most frequently to the village pump. Why? He soon found that he was the water carrier for the entire village.

We are more impressed by the needs of some classes of believers than we are by those of others. Babes in Christ need special help. A babe is the most helpless of all young animals. Many perish from lack of care and proper food. How many are born into the kingdom of Christ who pine and die in a few months? When the fervor of the revival cooled the chill of death struck them and spiritual life became extinct. In many cases this sad result might have been prevented. The warm atmosphere of home religion, vocal with morning and evening hymns and prayers at the family altar, such an altar in the home, would have shielded the young life from the fatal blasts of unbelief and worldliness. Much depends on the environment into which a child is born. While this does not positively determine the character, as the forms which make up character.

We have noted the fact that persons converted in a family perveded by the spirit of consecration and self-sacrifice for the glory of God become more and more thoroughly pervaded by the new and heavenly life, while converts in families of nominal Christians, with no family worship, whose ambition to amass wealth, to outshine in equipage, and outrank in social standing is dominant, rarely become stalwart and of heroic mold, but weak and sickly from the mismas which they are constantly inhaling. There is a sense in which faith is contagious. One perfectly trusting soul tunes up a hundred weak and wavering believers. Hence constant association with such souls is exceedingly helpful to those who are young in Christian experience.

One of the discounts of the recent movement to organize young Christians into meetings by themselves is the loss of that silent stream of energy which flows forth from the veterans and insensibly pervades the young soldiers of the cross.

It is not wise to leave infants to the care of others. Babes in Christ need special help. A babe is the most helpless of all young animals. Many perish from lack of care and proper food. How many are born into the kingdom of Christ who pine and die in a few months? When the fervor of the revival cooled the chill of death struck them and spiritual life became extinct. In many cases this sad result might have been prevented. The warm atmosphere of home religion, vocal with morning and evening hymns and prayers at the family altar, such an altar in the home, would have shielded the young life from the fatal blasts of unbelief and worldliness. Much depends on the environment into which a child is born. While this does not positively determine the character, as the forms which make up character.

We have noted the fact that persons converted in a family perveded by the spirit of consecration and self-sacrifice for the glory of God become more and more thoroughly pervaded by the new and heavenly life, while converts in families of nominal Christians, with no family worship, whose ambition to amass wealth, to outshine in equipage, and outrank in social standing is dominant, rarely become stalwart and of heroic mold, but weak and sickly from the mismas which they are constantly inhaling. There is a sense in which faith is contagious. One perfectly trusting soul tunes up a hundred weak and wavering believers. Hence constant association with such souls is exceedingly helpful to those who are young in Christian experience.

One of the discounts of the recent movement to organize young Christians into meetings by themselves is the loss of that silent stream of energy which flows forth from the veterans and insensibly pervades the young soldiers of the cross.

It is not wise to leave infants to the care of infants.
AN INDIAN CARRIER.

To some who give evidence of being regenerate the Bible is irksome reading till the appetite for the leeks and onions and flesh pots of Egypt is superseded by a relish for the heavenly manna. Young believers can be greatly helped by guidance and inspiration in the study of the Holy Scriptures. They should be taught to magnify the promises relating to rapid and constant spiritual growth through the offices of the Holy Spirit. There should be created in their minds a fervent expectancy and an intense desire for deliverance from all indwelling evil. The spiritual uplands and the stairway thereto should be pointed out—a stairway built out of scriptural prayers, precepts, and promises. Inward and outward holiness in this life should be presented as a state of grace, real and attainable, and not as a beautiful ideal dwelling above the clouds. All this wealth of privilege the young believer must be helped to find in his Bible, and he must be stimulated to appropriate it by faith.

To this end he needs the help of the testimony of those who have experienced the fullness of the witness of those who appropriate it by faith.

Babes die also because of unsuitable, poisonous food. The young Christian’s piety cannot live on the daily paper and the almost daily romance. The heavenly life demands heavenly nutrition. The babe in Christ can grow only by the sincere milk of the word. There must be help afforded to young converts in creating a taste for Christian reading. This taste must be acquired; it is not natural. To some who give evidence of being regenerate the Bible is irksome reading till the appetite for the leeks and onions and flesh pots of Egypt is superseded by a relish for the heavenly manna. Young believers can be greatly helped by guidance and inspiration in the study of the Holy Scriptures. They should be taught to magnify the promises relating to rapid and constant spiritual growth through the offices of the Holy Spirit. There should be created in their minds a fervent expectancy and an intense desire for deliverance from all indwelling evil. The spiritual uplands and the stairway thereto should be pointed out—a stairway built out of scriptural prayers, precepts, and promises. Inward and outward holiness in this life should be presented as a state of grace, real and attainable, and not as a beautiful ideal dwelling above the clouds. All this wealth of privilege the young believer must be helped to find in his Bible, and he must be stimulated to appropriate it by faith.

To this end he needs the help of the testimony of those who have experienced the fullness of the witness of those who appropriate it by faith.

But before their time of probation was fulfilled they proved themselves either altogether unworthy or not sufficiently satisfactory. On the 24th of May, however, four persons, having been duly brought before the panchayat and approved by it, were baptized in the river Jamuna amid demonstrations of much joy on the part of the older Christians.

“They on July 26 five persons were baptized. Thus God has at length given me the opportunity of my heart—a definite beginning in this district of soul-saving work among this aboriginal people, for whose conversion, more especially, I selected and settled in this particular field. Three of these Gonds (man, wife, and mother) have been believers in Christ for over a year, but the taste-breeding question has been the one obstacle to an open confession. Thus God has at length given me the opportunity of my heart—a definite beginning in this district of soul-saving work among this aboriginal people, for whose conversion, more especially, I selected and settled in this particular field. These three Gonds (man, wife, and mother) have been believers in Christ for over a year, but the taste-breeding question has been the one obstacle to an open confession. But before their time of probation was fulfilled they proved themselves either altogether unworthy or not sufficiently satisfactory. On the 24th of May, however, four persons, having been duly brought before the panchayat and approved by it, were baptized in the river Jamuna amid demonstrations of much joy on the part of the older Christians.

“They on July 26 five persons were baptized. Thus God has at length given me the opportunity of my heart—a definite beginning in this district of soul-saving work among this aboriginal people, for whose conversion, more especially, I selected and settled in this particular field. Three of these Gonds (man, wife, and mother) have been believers in Christ for over a year, but the taste-breeding question has been the one obstacle to an open confession. The Christian, in speaking of Apollos before his interview with Aquila and Priscilla, styles him "a semi-Christian." Some may think that such a character is impossible. But Dr. C. H. Parkhurst well said that some people " professor cream, but live skim milk." The life in accordance with the lip proclaiming the highest altitudes the believer's heritage in Christ is a help needed by all imperfect believers. The babe in Christ can grow only by the sincere milk of the word. There must be help afforded to young converts in creating a taste for Christian reading. This taste must be acquired; it is not natural. To some who give evidence of being regenerate the Bible is irksome reading till the appetite for the leeks and onions and flesh pots of Egypt is superseded by a relish for the heavenly manna. Young believers can be greatly helped by guidance and inspiration in the study of the Holy Scriptures. They should be taught to magnify the promises relating to rapid and constant spiritual growth through the offices of the Holy Spirit. There should be created in their minds a fervent expectancy and an intense desire for deliverance from all indwelling evil. The spiritual uplands and the stairway thereto should be pointed out—a stairway built out of scriptural prayers, precepts, and promises. Inward and outward holiness in this life should be presented as a state of grace, real and attainable, and not as a beautiful ideal dwelling above the clouds. All this wealth of privilege the young believer must be helped to find in his Bible, and he must be stimulated to appropriate it by faith.

To this end he needs the help of the testimony of those who have experienced the fullness of the witness of those who appropriate it by faith.

But before their time of probation was fulfilled they proved themselves either altogether unworthy or not sufficiently satisfactory. On the 24th of May, however, four persons, having been duly brought before the panchayat and approved by it, were baptized in the river Jamuna amid demonstrations of much joy on the part of the older Christians.

“They on July 26 five persons were baptized. Thus God has at length given me the opportunity of my heart—a definite beginning in this district of soul-saving work among this aboriginal people, for whose conversion, more especially, I selected and settled in this particular field. Three of these Gonds (man, wife, and mother) have been believers in Christ for over a year, but the taste-breeding question has been the one obstacle to an open confession. The Christian, in speaking of Apollos before his interview with Aquila and Priscilla, styles him "a semi-Christian." Some may think that such a character is impossible. But Dr. C. H. Parkhurst well said that some people " professor cream, but live skim milk." The life in accordance with the lip proclaiming the highest altitudes the believer's heritage in Christ is a help needed by all imperfect believers. The babe in Christ can grow only by the sincere milk of the word. There must be help afforded to young converts in creating a taste for Christian reading. This taste must be acquired; it is not natural. To some who give evidence of being regenerate the Bible is irksome reading till the appetite for the leeks and onions and flesh pots of Egypt is superseded by a relish for the heavenly manna. Young believers can be greatly helped by guidance and inspiration in the study of the Holy Scriptures. They should be taught to magnify the promises relating to rapid and constant spiritual growth through the offices of the Holy Spirit. There should be created in their minds a fervent expectancy and an intense desire for deliverance from all indwelling evil. The spiritual uplands and the stairway thereto should be pointed out—a stairway built out of scriptural prayers, precepts, and promises. Inward and outward holiness in this life should be presented as a state of grace, real and attainable, and not as a beautiful ideal dwelling above the clouds. All this wealth of privilege the young believer must be helped to find in his Bible, and he must be stimulated to appropriate it by faith.

To this end he needs the help of the testimony of those who have experienced the fullness of the witness of those who appropriate it by faith.

But before their time of probation was fulfilled they proved themselves either altogether unworthy or not sufficiently satisfactory. On the 24th of May, however, four persons, having been duly brought before the panchayat and approved by it, were baptized in the river Jamuna amid demonstrations of much joy on the part of the older Christians.

“They on July 26 five persons were baptized. Thus God has at length given me the opportunity of my heart—a definite beginning in this district of soul-saving work among this aboriginal people, for whose conversion, more especially, I selected and settled in this particular field. Three of these Gonds (man, wife, and mother) have been believers in Christ for over a year, but the taste-breeding question has been the one obstacle to an open confession. But before their time of probation was fulfilled they proved themselves either altogether unworthy or not sufficiently satisfactory. On the 24th of May, however, four persons, having been duly brought before the panchayat and approved by it, were baptized in the river Jamuna amid demonstrations of much joy on the part of the older Christians.

“They on July 26 five persons were baptized. Thus God has at length given me the opportunity of my heart—a definite beginning in this district of soul-saving work among this aboriginal people, for whose conversion, more especially, I selected and settled in this particular field. Three of these Gonds (man, wife, and mother) have been believers in Christ for over a year, but the taste-breeding question has been the one obstacle to an open confession. But before their time of probation was fulfilled they proved themselves either altogether unworthy or not sufficiently satisfactory. On the 24th of May, however, four persons, having been duly brought before the panchayat and approved by it, were baptized in the river Jamuna amid demonstrations of much joy on the part of the older Christians.

“They on July 26 five persons were baptized. Thus God has at length given me the opportunity of my heart—a definite beginning in this district of soul-saving work among this aboriginal people, for whose conversion, more especially, I selected and settled in this particular field. Three of these Gonds (man, wife, and mother) have been believers in Christ for over a year, but the taste-breeding question has been the one obstacle to an open confession.
A GREAT MISSIONARY MOVEMENT.
Doctrinal Teachings and Missionary Successes at Home and Abroad of the Christian Alliance.

In this great missionary age, when many varied agencies are employed in fulfilling the commission, "Go ye into all the world, and preach the Gospel to every creature," missionary methods are studied with deep interest. Among the organizations engaged in home and foreign fields, the successes of the Christian Alliance are attracting an increasing interest, for the good things promised in this number of ILLUSTRATED CHRISTIAN WORLD was realized at the recent meeting at Carnegie Hall in this city, and have made them give. All did their best by giving away tickets to bring to the hall those who would otherwise have been turned away. The large, elegant, uptown hall had been taken for the closing Sabbath. The Tabernacle congregation is poor. It has no "rich" people upon whom it can depend, but a great many laboring men and women, who are often out of work, and who have to trust God for their daily bread.

The night before the last great day of their fast was spent in prayer by a goodly number of souls who understood that there was not a ghost of a chance that the missionary offering of the next day would come up to the hundred-thousand-dollar mark of the Old Orchard Association in three months before unless the Holy Spirit took hold of the people and made them give. All did their best by giving away tickets to the hall those who would not come without special attention. The house was moderately filled. The music, under the leadership of a Salvation Army lassie, was as inspiring as old-fashioned Methodist singing. The sermon by Mr. Simpson was a simple, earnest, direct appeal for everybody to carry or send the Gospel to the heathen; a black boy from the Sudan said a few little things; the Superintendent of the Alliance could be read in sums ranging from one dollar to fifty thousand. No names were given, and no one known in the whole affair, except one irresponsible body who praises God in broken English over the washhtub in and year out. She called out "Twenty-five dollars," with the comment that it was not too much for her to give, for she gave as much last year, and she had twenty-five pounds more in her box than she had twelve months ago. The leader is a man of fine old Presbyterian training, but he did not seem in the least annoyed or apologetic; and the work went on with singing, praising, and now and then a word of appreciation of some small gift, till the superb sum of a hundred and twenty-five thousand was reached. All praise was given to the Holy Spirit, who was "honored," as Moody phrases it, at every point in the service, simply, humbly, unobtrusively, but certainly.

In the afternoon and evening Moody, the apostle of the poor, held the evangelistic services that closed the convention. In spite of a pouring rain the hall was packed, and every soul was brought under the power of the Gospel of the Nazarene. This was a sit down in sharp contrast with a meeting of one of the "richest" of the denominations, held in the same hall a few months ago, with the President of the United States and his Cabinet in the audience and the President of the United States in the pulpit. In this instance there was no more necessity," says Dr. Porter, the missionary in charge, to the request of the United States to add to the attractions of the day, seats reserved for the "rich" men, and an attempt at a money raising scheme, that was remitted in less than ten thousand dollars. Let us go to school to the humble, earnest people who "honor the Holy Spirit."

Kuan-Chuang Mission.
The Work of the American Board in a North China District.

Much interest is being manifested at the American Board of Commissioners for Foreign Missions station of Kuan-Chuang, North China, in the growth of the Gospel of the Nazarene.

Missions in China gave an old-style exhortation, and then the "offering," of which J. A. Simpson was the leader. The offering was made at the recent meeting at Carnegie Hall in this city, and there were a hundred for this Alliance in this country, meant to give the heathen the knowledge of Christ to rise. Then all under forty who were willing to go to the heathen if the Lord opened the way were asked to rise. Two or three hundred
See text for details.
When I see him do this 1 rose to my feet, an' I says, says I, 'I ain't got no tobacco in my pocket, but I've got the love of it in my soul, an' I want it out.' An' with that I bent forward an' knelt down. The preacher, he talked a little to me, no much, though, an' Jane Hall, she kneel'd o' me an' put the me. But I didn't hardly seem to know that anybody was there. I was jest havin' it out with the Lord. I asked him right out loud for to try me again. I told him how miserable I was, an' if he didn't come into my soul I'd go mournin' all my days.

"Then, all to once, I felt a great calm over me. It wasn't like it had been the other time. It was just a quiet peace an' joy had filled my soul. I said to Jane, says I, 'He's come back, the Lord has, an' I believe he will stay this time.'"

MISSIONS IN JAVA.

The Societies Engaged on the Island and their Varied Methods of Work.

This work in Java is terribly hindered by the fact that there are so many heathen and nominal Christians who, consciously or unconsciously, interrupt and destroy the work of the mission. The Christian population is 1.6 million, and the fight against the steadily advancing power of Mohammedanism and paganism is desperate. Let us now see who are working in Java, and what are their methods of work. Beginning at the end of the long list of the missionary societies of Bantam the Netherlands Missionary Association, established 1859, occupying the stations Mecut, Corneliën, Kase, and Wolterfrisse. The same Association has three stations in the province of Preanger, Bandoeng, Soekaboemhi, and Ramlendo, besides the three following in Cheribon: Tydofers, Cheribon, and Indonesia. The mission of the Association work in two entirely different ways. Van Rendel works at Soekaboemhi and Verhoeven at Tydofers have rightly come to the conclusion that the influence of Mohammedan neighbors is very harmful, and they have been fortunate enough to obtain a long lease of some rich land, on which they have settled their church members. Van Rendel is the agent of the language of Pangharpant and Verhoeven Medja Lenka. So far this arrangement appears to have produced the desired results. Alkema, however, works on an entirely different principle, endeavoring to gather people together in the markets, where he preaches the Gospel and offers Bibles and Christian tracts. Thus the word of God reaches many homes.

Among the other Christian agencies at work in Java the Java Committee now occupies the chief places in Batavia. It founded the seminary at Dr. van Eendenburg founded the village Alkema, however, works on an entirely different principle, endeavoring to gather people together in the markets, where he preaches the Gospel and offers Bibles and Christian tracts. Thus the word of God reaches many homes.

Among the other Christian agencies at work in Java the Java Committee now occupies the chief places in Batavia. It founded the seminary at Dr. van Eendenburg founded the village Alkema, however, works on an entirely different principle, endeavoring to gather people together in the markets, where he preaches the Gospel and offers Bibles and Christian tracts. Thus the word of God reaches many homes.

Among the other Christian agencies at work in Java the Java Committee now occupies the chief places in Batavia. It founded the seminary at Dr. van Eendenburg founded the village Alkema, however, works on an entirely different principle, endeavoring to gather people together in the markets, where he preaches the Gospel and offers Bibles and Christian tracts. Thus the word of God reaches many homes.

Among the other Christian agencies at work in Java the Java Committee now occupies the chief places in Batavia. It founded the seminary at Dr. van Eendenburg founded the village Alkema, however, works on an entirely different principle, endeavoring to gather people together in the markets, where he preaches the Gospel and offers Bibles and Christian tracts. Thus the word of God reaches many homes.

Among the other Christian agencies at work in Java the Java Committee now occupies the chief places in Batavia. It founded the seminary at Dr. van Eendenburg founded the village Alkema, however, works on an entirely different principle, endeavoring to gather people together in the markets, where he preaches the Gospel and offers Bibles and Christian tracts. Thus the word of God reaches many homes.
GOSPEL VICTORIES IN UGANDA.

This last week has been prolific of good news from the center of Africa, namely, Uganda. I have received a letter from a chief who, when I first visited that country, was a smooth-faced page. He is now a Mkuungo, or noble of the first rank, a deacon in the church, and a staunch believer in the stimulating effect of the presence of white men among his people; and he writes as naive and fresh and kindly to me as he used to speak when a tiny page of Mtesa’s.

I do not think Americans are fully aware of the marvelous change that has come over Uganda. Many a time have I been laughed at in the newspapers for my fervid faith in the people of that land. At first they welcomed the good tidings that Mtesa was enthralling the white people to send him missionaries, and applauded the warmth with which the Church Missionary Society responded to the invitation; but after a while, as the first missionaries sent their doleful impressions home, the zeal for making converts in Uganda cooled down, and people here frequently insisted that it would be better to let the Waganda severely alone.

The society, however, persisted, though with slight hopes of success; for Mtesa had sensibly deteriorated as he grew older, and when he died his successor, the present king, being a mere youth, had no knowledge of the relations of the country. The beds of the Nile and the Bujala are surrounded by a multitude of birds, and these, being in the hands of a young king, who in his turn is not a prince, have not the power to resist the influence of the white men. The society, however, persisted, though with slight hopes of success; for Mtesa had sensibly deteriorated as he grew older, and when he died his successor, the present king, being a mere youth, had no knowledge of the relations of the country. The beds of the Nile and the Bujala are surrounded by a multitude of birds, and these, being in the hands of a young king, who in his turn is not a prince, have not the power to resist the influence of the white men.

The society, however, persisted, though with slight hopes of success; for Mtesa had sensibly deteriorated as he grew older, and when he died his successor, the present king, being a mere youth, had no knowledge of the relations of the country. The beds of the Nile and the Bujala are surrounded by a multitude of birds, and these, being in the hands of a young king, who in his turn is not a prince, have not the power to resist the influence of the white men.
REAL HOLIDAY PRESENTS
FOR EVERY SUBSCRIBER,
AND ALL OF THEM EVER SEASONABLE AND ACCEPTABLE TO EVERYONE.

OF COURSE YOU WILL WANT FOR YOURSELF AND YOUR FRIENDS
THE BEST MISSIONARY PAPER IN THE WORLD.

AND YOURSELF BEING JUDGE, DOES NOT YOUR SUBSCRIPTION TO THE
Illustrated Christian World
secure that for you? and yet it is ONLY BEGINNING TO BE ITSELF. When it shall have completed its
direct correspondence connection with all mission fields, so rapidly forming in these first few months of its
entrance upon its world-wide mission, it will more fully merit that distinction; and, with the other special
departments, all of which are to be continued and increased in number and efficiency, you will want for your­
self and your friends the spiritual help of DIVINE LIFE, still under the able editorship of its many years.

AND FOR ONE SUBSCRIPTION PRICE
of these two publications, now united in one, you can have the ILLUSTRATED CHRISTIAN WORLD
sent to any address, postpaid, one year;

WITH TWO BEAUTIFUL CHRISTMAS PRESENTS,
all delivery charges fully prepaid to any address in the world.

THE BEST OF ALL GIFTS for yourself or your friends at home or abroad is the complete
INTERNATIONAL TEACHERS’ BIBLE.
A copy of BISHOP TAYLOR’S EDITION is now rare. It is the full Teachers' Bible, with all “Helps,” ruby
type, on thin paper, with red-under-gold edges, divinity circuit, round corners, in flexible French Morocco
binding, with overlapping edges, and every copy bears an inscription SIGNED BY HIS OWN HAND—not a
facsimile. With this gift from the hand of the “Apostolic Missionary” comes also, without expense to you, the

BEAUTIFUL AFRICA ALBUM,
containing nearly two hundred photographs from real life, on heavy enameled paper, handsomely bound in full
cloth and gold. Early orders will also secure, absolutely FREE, an original

Photograph of Bishop Taylor in Real African Ivory Frame.
(SUPPLY LIMITED.)

Subscription for one year, postage prepaid anywhere, new or renewal with Full Teachers’ Bible, Africa
Album, and Photo in Ivory Frame, delivered, fully prepaid to any address, or separate addresses, in the
world, on receipt of

TWO DOLLARS.

REMIT, IN ANY FORM MOST CONVENIENT TO YOURSELF, TO
REV. ROSS TAYLOR, - 150 Fifth Avenue, New York City.
ILLUSTRATED CHRISTIAN WORLD.

December, 1896.

ARmenian colonization.

Success of Practical Methods for the Permanent Re-

lie of the Sons and Daughters of Armenia.

The Christian nationality that has flowed from these and other shores to the door of the door and almost destroyed Armenia the question of how best this beneficence could be directed so as to be of real benefit to this peo-

ple, a "scientific colonization," has become one. Doubtless many thousands have been pre-

erved from starvation or death by violence, and the condition of those who were still in the persecution in its fiercest form has been made more tolerable by the threatened interposition of friendly governors. There can be no question of the righteousness of intervention on the part of Christian nations, and no less commendable is

output of the large dairies, makes this indeed a favored gentleman.

The chief city and county seat, Fresno, a few years ago practically unknown, has come the first city between San Francisco and Los Angeles. Its broad streets are thronged by col-

onists drawing from many敞开的estab-

ishments. It has many homes of elegance and refinement, and its public buildings are a token of its general prosperity. The business was erected at an expenditure of $100,000, and among the many schools and institutions is a high school, just completed, and costing $100,000.

The Armenians in Fresno city number between three and four thousand, and have their own lands and houses, and are engaged in the cultivation of them. Since they came to business in the city of Fresno as jewelers, watch-

makers, tailors, and general merchants. All these people were very well off when they went to these colonies, and for several years had to work under every disadvantageous circumstances, but now it may be wisely and permanently continued.

The chief city and county seat, Fresno, a few years ago practically unknown, has come the first city between San Francisco and Los Angeles. Its broad streets are thronged by col-

onists drawing from many敞开的estab-

ishments. It has many homes of elegance and refinement, and its public buildings are a token of its general prosperity. The business was erected at an expenditure of $100,000, and among the many schools and institutions is a high school, just completed, and costing $100,000.

The Armenians in Fresno city number between three and four thousand, and have their own lands and houses, and are engaged in the cultivation of them. Since they came to business in the city of Fresno as jewelers, watch-

makers, tailors, and general merchants. All these people were very well off when they went to these colonies, and for several years had to work under every disadvantageous circumstances, but now it may be wisely and permanently continued.

The chief city and county seat, Fresno, a few years ago practically unknown, has come the first city between San Francisco and Los Angeles. Its broad streets are thronged by col-

onists drawing from many敞开的estab-

ishments. It has many homes of elegance and refinement, and its public buildings are a token of its general prosperity. The business was erected at an expenditure of $100,000, and among the many schools and institutions is a high school, just completed, and costing $100,000.

The Armenians in Fresno city number between three and four thousand, and have their own lands and houses, and are engaged in the cultivation of them. Since they came to business in the city of Fresno as jewelers, watch-

makers, tailors, and general merchants. All these people were very well off when they went to these colonies, and for several years had to work under every disadvantageous circumstances, but now it may be wisely and permanently continued.

The chief city and county seat, Fresno, a few years ago practically unknown, has come the first city between San Francisco and Los Angeles. Its broad streets are thronged by col-

onists drawing from many敞开的estab-

ishments. It has many homes of elegance and refinement, and its public buildings are a token of its general prosperity. The business was erected at an expenditure of $100,000, and among the many schools and institutions is a high school, just completed, and costing $100,000.

The Armenians in Fresno city number between three and four thousand, and have their own lands and houses, and are engaged in the cultivation of them. Since they came to business in the city of Fresno as jewelers, watch-

makers, tailors, and general merchants. All these people were very well off when they went to these colonies, and for several years had to work under every disadvantageous circumstances, but now it may be wisely and permanently continued.

The chief city and county seat, Fresno, a few years ago practically unknown, has come the first city between San Francisco and Los Angeles. Its broad streets are thronged by col-

onists drawing from many敞开的estab-

ishments. It has many homes of elegance and refinement, and its public buildings are a token of its general prosperity. The business was erected at an expenditure of $100,000, and among the many schools and institutions is a high school, just completed, and costing $100,000.

The Armenians in Fresno city number between three and four thousand, and have their own lands and houses, and are engaged in the cultivation of them. Since they came to business in the city of Fresno as jewelers, watch-

makers, tailors, and general merchants. All these people were very well off when they went to these colonies, and for several years had to work under every disadvantageous circumstances, but now it may be wisely and permanently continued.
WES T IN DIA M ISSIONS.

The Isles of the Sea and the Neglected Continent—Tropical Training School and its Missions.

BY S. NETTIE ESTERBROOKS.

MISSION work in the West Indies Islands, under our supervision, has been brought to the attention of our readers in the columns of their missionary papers, and we have proof that some of them, at least, are interested in these islands of the sea, the great neglected continent of South America, and the Africa Mission Training School. We avail ourselves of this opportunity to thank those who have so kindly helped us in the past, and this we do in the name of the King "whose heart and whom we serve," and trust that in the future there will not only be a continued but increased interest in the work. You who have helped us in the past, and you who are to help us in the future, would doubtless be pleased to know what has been accomplished, as what the outlook is for the immediate future.

Origin of the Mission.

Ten years ago I visited the United States in the interest of our "mission work" and "Rescue Home" for fallen women, founded and carried on up to that time by Miss A. Richardson and myself, with sixty names enrolled. After the departure of the Lord for divine illumination and marching orders, this work was organized under the name of the "Africa Mission School," in the interest of Africa, to fit native converts for that great field and to train them into the adjacent islands and the near by "neglected continent." The work was placed under the general supervision of the Rev. R. Taylor, with S. N. Esterbrooks and A. Richardson, superintendents in the West Indies.

What Has Been Done.

Three years ago we had one Sunday school with sixty names on record; now we have four, with four hundred and fifty names enrolled. During the past three years over ten thousand calls have been made, wherein missionaries have read or prayed, or both. Fifty thousand tracts and papers have been distributed in the homes, almshouses, hospitals, lazarettos, and open-air services. The membership of the mission has increased from sixty to nearly three hundred. All the hundreds have been forward in professing conversion, whom we have never seen afterward. Some have written to us from far-away parts telling us that they found Christ in the "Anchor Mission," and be able to keep; and we feel that they would be miserable out of the home, and sympathetic care, would be miserable out of the home. We feel that "hitherto we have asked nothing," and done nothing. The measure of "our faith" has not begun to appropriate what the "Father has had and still has in store for us. As far as able, we have given our time and life to the service. It is hoped to dedicate this new chapel on Christmas Day, and Miss Reed would be grateful for contributions toward the completing and beautifying the place where the lepers will listen to the words of Him who alone can cleanse them, as well as for the feeding and clothing of her large and helpless family.

The Committee of the Mission to Lepers, who are responsible for the maintenance of this and twenty-six other asylum and homes, have just commenced work in several new centers, but have been compelled reluctantly to refuse other openings from lack of funds.

December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

28, 1895, by the Rev. J. Holmes, of the Moravians, and Rev. S. H. Bally, of the "Immanuel Mission," and was dedicated February 24, 1896, by the Rev. Sykes, President of West India Wesleyan Conference, assisted by Rev. Ellis, of Barbadoes; Rev. Wright, of Trinidad; Rev. Wharden, of Canada; and the Young Men's Christian Association, and others. It has cost us $1,400. The small amount of $50 still remains to be paid. We expect to raise this before the close of this year.

Our work in the country (Christ church) has so increased that the house where the meetings were held has become entirely too small, and when the weather permits we are compelled to take our Sunday school classes (some of them) out under the shade trees in the garden. The members are denying themselves to get money to build a new hall, and the "nest egg" toward it has been deposited in gold and silver. These dollars will give them the lumber, the land has been offered free, and the members will themselves do all the work. Who will help to make up the two hundred dollars?

The Rescue Home Work.

has received all attention possible with the facilities at hand. With a single exception, those who have here found a shelter have run well in the heavenly race. By their daily lives they have witnessed to the genuineness of their turning to God, and through our influence have been placed in homes that promise to be permanent.

Our Hope for the Future.

We feel that "hitherto we have asked nothing," and done nothing. The measure of "our faith" has not begun to appropriate what the Father has had and still has in store for us. There are great needs, and therefore great possibilities. "He is able to meet the RESTLESS WAVES," says, in answer to prayer alone, as she uses no remedies to her patients.

‘M’OST cheering news is to hand from Miss Mary Reed, that devoted missionary to the lepers," says The Christian, "in the asylum under her charge at Chandag, in the Himalayas, she has now from eighty to ninety afflicted inmates, who, if not under her kind and sympathetic care, would be miserable outcasts, as so many thousands of their fellows still are.

Miss Reed’s letter is full of thanksgiving for the strength given her to extend her Christian work, and for the evident blessing that rests upon it. Her own health is wonderful, as she says, in answer to prayer alone, as she uses no medical means in her own case, though applying the usual remedies to her patients.

"In addition to the windmill and stables (for which the funds were contributed by readers of The Christian) a new chapel is being built at the foot of the hill, near the male quarters, as many of the men and boys are not able to climb the hill to the service. It is hoped to dedicate this new chapel on Christmas Day, and Miss Reed would be grateful for contributions toward the completing and beautifying the place where the lepers will listen to the words of Him who alone can cleanse them, as well as for the feeding and clothing of her large and helpless family.

The Committee of the Mission to Lepers, who are responsible for the maintenance of this and twenty-six other asylum and homes, have just commenced work in several new centers, but have been compelled reluctantly to refuse other openings from lack of funds.
Genuine forgiveness forgets injury. God promises, remember, our Lord, that he will forgive them behind his back, from the depths of the sea. The forgiveness that is from the heart is generous, spurious, and cannot claim the Lord's forgiveness through Christ's merit. How can we forget? A few simple rules may help:

1. Never speak of the injury, even to your "best friend." It is unjust; and such acts are for, in the case of others, will result in heart burnings and bickerings. When all is explained, the risk of breaking his command, "Judge not."

2. Speak always kindly of those who treat us ill. They have plenty of good traits to mention, and it will help us feel right toward them to look for something to commend.

3. Never brood over an injury. Shut it out of your thoughts. Take your critic's point of view. He was told something that made him think you selfish and mean. You would disapprove of one who dealt with others in just such a fashion, speaking of it only to God. We cannot change him to wrong judgment or prejudice, to be reconciled when all is explained.

4. Go to him for reconciliation. The command is plain. In the midst of special religious services, the minister, in his message, will often point out the necessity for those who have sinned against him, he must leave the altar and the gift shall not be accepted. He mentioned the case of one who had been a servant, and it was a straight confession of his dislike and dishonesty which he made for peace, and things wherewith one may edify another. This meat question covers all the varieties of things prohibited to Jews by the law of Moses, and to meat offered in sacrifice to idols.

5. You must love him, if he is your enemy. No command of the Lord is plainer than that. It is not only the rule in matters of war. Some unsaved young people with whom I was acquainted, the Lord's people, were unable to obey that command. To strengthen my position I appealed to our hostess, a church member, who had been one of his congregation. She said, "Yes, I love mine; and I don't try, because I know it is impossible." This could not do this. They had all said, "None abiding within us can make us love them with a new, firm affection, his own love shed abroad in our hearts by the Holy Spirit which is given unto us."

New York City.

Loss of a Mission Ship.

The life labors and successes of the Rev. John Paton in the New Hebrides were heard from his own lips by thousands during his last visit to this country who have been shocked and grieved by the recent news of his demise: "Missionary ship DaySpring struck on a rock to the north of New Caledonia, and was totally wrecked. Her complement consisted of seventeen men, all of whom took to the boats. Those in the cabin and seven mariners, but there was one man who was feared that the rest were drowned." She was bound for the mission stations with three months' supplies on board. The ship was a 40-ton vessel, and the missionaries were on board this passage. Already a handsome subscription has started a fund to place the ship on the voyage. This side of the Atlantic will pray and give for its early accomplishment.

The Bechuanaland Railway has been finished for 162 miles beyond Mafeking. It is hoped that 200 miles will be finished by the end of the year. The difficulties are enormous, owing to the drought.
ILLUSTRATED CHRISTIAN WORLD.

JOURNEYING INTO TIBET.

At tempt of a Doctor and Deaconess to Enter the Land—Food Customs of the Peoples.

ANY have been the attempts to enter a land so long closed to the Gospel messengers, until recently penetrated by the Anna Taylor. The account of a journey a few miles back of the frontier affords a glimpse of the people as a letter from a deaconess, Miss Brown, in Woman’s Missionary Friend, and the meat dried to make it last longer. The flour is coarse. As a treat in Bhot. The flour is coarse. As a treat, but we cannot do any better. We have been up in a place like this we can have been up in a place like this we can.

This day last week Dr. Sheldon and I started from Chandas. I have already had an ambition to visit the snows, and Dr. Sheldon had intended visiting Bias Bhot, and made arrangements for a ten or fifteen days’ trip to Lipu and beyond, if possible. We were not quite sure then whether the Pass was open, but have since found that it is, so we shall be able to make our way through, unless snowed in, which we surely will be should the Tibetans hear of our coming.

As we were nearing Gwinzi, a respectable Bhutanese, an old patient of Dr. Sheldon, whom she had treated at Darchula, met us, and as she had met us at a season. We had lost our way, and the way to the Chandas hill, which we have enjoyed very much.

The Bhutanese I wrote of was so good to us at Gwinzi, and seeing his large heartedness, I thought of Paul’s injunction about showing hospitality. Perhaps we felt especially towards him, as we had met with very little hospitality in any of the villages, where, though many who were acquainted with Dr. Sheldon had been destroyed. Europeans are tied to the Chandas hill, and these we have enjoyed very much.

There is little variety in the food line in Bhot. A treat Jasesa and Jhupri gave us some khir (rice cooked in milk) on Dr. Sheldon’s birthday. The Kims here are good, and there is a red pulse. A goat is occasionally killed, and the meat dried to make it last longer. It tastes good enough when there is so little variety, but it is not as tender and has not the flavor of fresh meat. When we had been up in a place like this we can a better appreciation of the blessings we have on the plains. No vegetables or fruit, except some wild strawberries which grow on the Chandas hill, and these we have enjoyed very much. Sometimes they pluck a wild plant and make a kind of spinach. A kind of fern was also prepared in this way, while we were out on the plains. No vegetables or fruit, except some wild strawberries which grow on the Chandas hill, and these we have enjoyed very much.

WEATHER.

This Dolomite plains shows on its faces the marks of different mechanical bearings caused by alluvial and chemical, aeolic, erosive, and lacustrine effects. We observe a decomposing of the uppermost strata, especially where veins of pyrite or brown and red iron ore are running through it, or form thin horizontal layers. We see the effects of the laterite sands carried in heavy masses by the winds of past ages, in periods when no human being inhabited the African continent.

The alluvial effects show themselves on the slopes of the dolomite formation, or the declines toward some of the large basins it incloses, or running into its strata in the shape of Hayes and Inlets. Here, as well as in many of the extended slits, we find the laterite sand, brought by the northwest winds, like that which has formed itself by decomposition and the debris of dolomites itself forming a fine reddish and grayish laterite clay, which, smoothed and polished, extends over portions of the original face. In many places we see the erosive effects of the volcanic bedrock upon the rock, which have caused a crumbling off and numerous scarp and cliff-cutting.

Considering the hard Karroo lime (Karoo-Kalk) to be a lacustrine deposit upon the faces of all the “Cape” and “Karoo” periods in South Africa, we see the second stage of dolomite due to the characteristic features of the salt pans so numerous and in many of those portions of the dolomites which they cover in the same state in which they were formed thousands of years ago. The surrounding dolomite rock, by their decomposition, the contact of the fragments tossed about by storms and floods. The salt pans being the depressions of the karroo-alka beds and fragments and the dolomite facies.
MISSIONARY GRAVES.

By P. H. Quern.

The graves of three workers who left a deep impression on the work on the Congo—Daniel Eddie Wallrath, Bradley L. Burr, and William A. Rasmussen—are here restored respectfully.

Daniel Eddie Wallrath has left many tender memories of his life to his wife and friends. The natives tell of his kindness with tears in their eyes, and his conception of the true idea of a 'Saviour."

Bradley L. Burr was an able and inspiring missionary. He never lost the golden sceptre of Christ: his very ill health he was able to bear. He was deeply loved and remembered.

William A. Rasmussen was a Dane by birth. He mastered the English language and the native tongue was more perfectly spoken by him than by any other of our missionaries in the field. After his departure for his health he returned with his wife and engaged in the executive work of the American mission in the Congo. He was dearly loved by the natives, and when he was sick they prayed together, and requested the presence of the missionaries in the field, and ask that others may be sent to them.

One day a missionary traveled far into the interior of a native town close to where Brother Rasmussen was building a new station. He mentioned to his name, and three hundred voices echoed the words, "Umbuti mengi," which means, "Very, very good man." All who knew him could not help loving him. He loved the natives with all his heart. He loved the natives. He loved the natives with all his heart. He loved the natives with all his heart.

Dear friends, when you pray remember the missionaries in the field, and ask that others may be sent to them as earnest and efficient as these who now rest from their labors.

The Native Races and Ligour Traffic Committee have received authentic information that a number of the concession recently obtained from him in regard to native beer.

One of the first to come to the Congo was the above-mentioned Bishop Taylor. He mastered the English language and the native tongue was more perfectly spoken by him than by any other of our missionaries in the field. After his departure for his health he returned with his wife and engaged in the executive work of the American mission in the Congo. He was dearly loved by the natives, and when he was sick they prayed together, and requested the presence of the missionaries in the field, and ask that others may be sent to them as earnest and efficient as these who now rest from their labors.

The Baptist churches in Russia have been formed into a union, comprising the old associations of the Baltic, Poland, West Russia, and Siberia. There are 126 Sunday schools, attended by 4,634 scholars, and 363 teachers. The yearly voluntary contributions issued in 1888, has been for some time out of print. These are the translations and revisions of Helt Challat, the eminent linguist, whose original articles and translations from foreign journals appear in each number of this periodical.
A Visit to Mission Fields in India.

ABOUT two years ago it became absolutely necessary that I be relieved for a season of travel in foreign lands and make a thorough survey of the condition of the mission stations of the United Methodist Church in India. Therefore, I was graciously allowed to take a long sea voyage, and having had the conviction for years that it was God's will for me to revisit India, and thus collect missionary information to use in increasing missionary funds, and to enable me to treat the subject thoroughly and independently, I asked him to open the way. Personal friends who had spent long years in a missionary trip—so that it was no expense to the institute.

We visited and worked (either in holding services or addressing groups of students and individual) in Bombay, Baroda, Poona, Kolhapur, Belgaum, Bangalore, Kolar, Cobainmore, Secunderabad, Hyderabad, Bolarum, Trenchherry, Yellow Nile, Graham's Town, &c.; all in the neighborhood of Port Elizabeth, and is brought down to the present year. The Taliping Rebellion, and the war between Japan and China in the

HINDU DANCING GIRL, INDIA.

 الخامس، النجوم والحكايات، نصيحة مثيرة للإعجاب بالبحيرات. من الصقل الهندي، أن يكون فريقًا معينًا، وذلك أن يكون له الفرصة للتنزه وقضاء الوقت في التفسيرات والرسومات، وتعلق على استهداف التصميم الإبداعي والرائع للفن والدين، ويعزز من الخصائص الدينية للهندوسية. لذا، فإننا نرجو أن يتم توزيع هذه النصائح على نطاق واسع في المدارس والمؤسسات الدينية المحلية، وتعزيز الوعي بالدين الهندي، والعمل على تعزيز القيم الدينية الهامة في المجتمع.”

AMONG THE REAPERS.

A Visit to Mission Fields in India.

ABOUT two years ago it became absolutely necessary that I be relieved for a season of travel in foreign lands and make a thorough survey of the condition of the mission stations of the United Methodist Church in India. Therefore, I was graciously allowed to take a long sea voyage, and having had the conviction for years that it was God's will for me to revisit India, and thus collect missionary information to use in increasing missionary funds, and to enable me to treat the subject thoroughly and independently, I asked him to open the way. Personal friends who had spent long years in a missionary trip—so that it was no expense to the institute.

We visited and worked (either in holding services or addressing groups of students and individual) in Bombay, Baroda, Poona, Kolhapur, Belgaum, Bangalore, Kolar, Coimbatore, Coonoor, Madura, Madras, Secunderabad, Hyderabad, Bolarum, Trenchherry, Yellow Nile, Graham's Town, &c.; all in the neighborhood of Port Elizabeth, and is brought down to the present year. The Taliping Rebellion, and the war between Japan and China in the
THE PROOF IS AT HAND.

In the forty Methodist missions of South Africa, Royal Baking Powder is used exclusively. Rev. Ross Taylor, agent for these missions, says that after a trial of others the Royal is found to be the only baking powder that will maintain its strength and efficiency, that can be relied upon to make perfect food, or that can be economically used in that climate.

This fact is most significant. It shows that the Royal is the only perfectly made powder. If the other powders were as pure, as strong, and as scientifically made as the Royal, they would do equal service.

There is the same difference between the Royal and the other powders when sold at home as shown by their use in Africa. The difference is simply made conspicuous by the natural climatic conditions and the methods of use prevailing in that country.

This natural test, showing the wide difference that exists between the Royal Baking Powder and others, is an indisputable proof that the Royal Powder is more accurately made and composed of purer and better ingredients. Such a powder only will give uniform results in perfect food, and prove of the greatest economy in the saving of flour, butter, and other articles used in their production.

Peter Moller's Cod Liver Oil

is obtaining more favor with the public and increased reputation amongst the medical profession day by day. Formerly, the use of Cod Liver Oil was restricted in consequence of the crude and objectionable nature of its production, and the operation was nauseous to the palate, and positively incompatible of digestion.

Since the introduction of Peter Moller's New Process, the utmost cleanliness in every detail of the manufacturing has been secured, and consumers can obtain a pure, sweet, reliable and digestible Cod Liver Oil in the same process as the one which he was just as peaceful as he is now, which he was just as peaceful as he is now, which he was just as peaceful as he is now.

Send it Back

Joseph T. Farrington,
IMPORTER AND DEALER IN
General Hardware,
No. 188 GRAND STREET,
FORMERLY AT 8 HOWARD STREET.

Telephone Call, "Spring 474."

NEW YORK.

DAVIS GABER,
Photographer,
Developing and Printing for Amateurs a Specialty. A Photo and Contact Printing for the Trade. Cabinets at Club Rates to Ministers and their Families.

Cabinet size photos of any of the Bishops, 30 cents each; six or more, 25 cents each.

Forwarded by mail, or otherwise, upon receipt of price.

747 BROADWAY,
Below 8th Street,
NEW YORK.
December, 1896.

ILLUSTRATED CHRISTIAN WORLD.

IMPORTERS.

O'NEILL'S.

SIXTH AVE. - 20TH to 21ST STREET - NEW YORK.

RETAILERS.

FINE MILLINERY, DRY GOODS, FANCY GOODS, CHINA, GLASSWARE,
- HOUSE FURNISHING GOODS, ETC.
-

THE BIG STORE.
The Most Popular Department Store in the United States.

BUYING BY MAIL

With "O'NEILL's", comes as near personal shopping as an infallible mail system can make it. We believe no store in the United States is so well equipped for prompt delivery by mail as this big establishment. Say what you want to our Mail Order Department, and you have it by the speediest postal delivery in the World. A host of hints as to qualities and prices of all manner of personal and household needs is found in our

ILLUSTRATED CATALOGUE

which we issue Semi-Annually, and mail free to any address outside of New York City.

Fall and Winter Edition Now Ready. Send for it.

H. O'NEILL & CO.,
6TH AVENUE, 20TH to 21ST STREET,
NEW YORK.

WHAT

Ministers Say

of

An Oxygen

Home Remedy

Without Medicine.

Rev. W. H. Del Put, A.M., D.D., for 20 years Assistant Editor
Rev. Y. Christian Advocate, says:
"My confidence in the merits of the Electropoise—simple, ODOUS, economical, and effective as it is—has conti-

nually increased with its continued use."

Rev. Wm. McDonald, Boston, Mass., Editor
Christian Witness, says:
"I am slow to commend new discoveries of any kind, for the reason that so many of them prove to be worthless; but I am convinced the Electropoise as a safe and effective health restorer."

Rev. John M. Vincent, St. Louis, Mo., Grand Secretary
Grand Lodge, A. F. and A. M., N. Y., says:
"I have had an Electropoise in my family a number of years, and the benefits derived from its use I consider to be inestimable as an agent in various maladies."

Rev. S. J. Bechtle, Cleveland, Ohio, Editor
Evangelical Messenger, says:
"My experience with the Electropoise has been very satis-
factory. It purifies the blood, invigorates the vital organs, and quickens the vital forces in a remarkable manner."

Rev. B. Talbot, Cleveland, Ohio, Editor
Theological Quarterly, says:
"The use of the Electropoise has taken away a very pain-
ful and annoying rheumatism, which has afflicted me since 1856, after all other remedies had failed."

Rev. Zephaniah Meier, D.D., Gettysburg, Ky., Editor
Central Methodist, says:
"Unless about to be made, many professional men—law-
yers, doctors, editors, preachers, and all other classes, in-
cluding the writer, are much struck by the electropoise effects it curés when other remedies fail."

Rev. A. C. Lowrey, Nashville, Tenn., Author
Character Sketches, says:
"After exhausting searching I have found the Electropoise of great value in equalizing the circulation and restoring the nervous equilibrium. I consider it a therapeutic agent of undoubted merit."

Rev. Wm. Taylor, Bishop of Africa, says:
"I have used the Electropoise with quite satisfactory results, and think others will derive benefit. I consider it a therapeutic agent of undeniable merit."

Rev. Holbein Gater, Archdeacon of Missouri, says:
"My opinion of the Electropoise is as favorable as ever. It is a great asset to health and is never before repeated."

Rev. Leonard Smith, Spring Hill, Conn., says:
"I have every confidence in the curative powers of the Electropoise, and if I could not get another, money would not buy the one we have."

Rev. A. C. Huchins, Buffalo, N. Y., says:
"I have suffered with nervous prostration, and after trying some of the best physicians from Buffalo to Boston con-
tinued to grow worse. The Electropoise has almost cured me."

Rev. L. Clavier Bell, Greenwood, Pa., says:
"I have found the Electropoise valuable as a tonic and restorative after serious injury, but the power of this machine to cure."

Rev. W. N. I. Horsfall, Greensboro, Mass., says:
"My wife and myself have used the Electropoise for a number of years, and I am prepared to say that I believe it will do even more than you claim for it."

Rev. A. H. Forster, Clinton, Ill., says:
"I have used the Electropoise with much benefit for rheu-
matism, kidney trouble, and chronic constipation; the results have been particularly gratifying."

Rev. N. P. O'Neal, Bloomsburg, Pa., says:
"The Electropoise is entitled to all the glory for my re-
covery to health. I took upon it as one of the greatest develop-
ments in my medical career."

Rev. N. W. Wilder, Wollaston, Mass., says:
"Going to the use of the Electropoise, I have for the last two years and a half enjoyed better health in every way than for twelve years. I consider it electrically."

Rev. J. J. Morristown, Ohio, says:
"The Electropoise has worked like a charm in Mrs. Gali-
ner's case; her constipation has taken its departure, and her general health is much improved."

Rev. J. J. Morristown, Ohio, says:
"The Electropoise is the King. My family are kept well free from common colds, etc., by its use. A photograph of our family would be a good ad for the 'pills.'"

Rev. B. B. Gailey, Morristown, Ohio, says:
"The Electropoise has worked like a charm in Mrs. Gali-
ner's case; her constipation has taken its departure, and her general health is much improved."

Rev. W. L. Latimer, L. B. Caillouet, says:
"For eighteen months I have relied upon the Electropoise to cure my neuritis, and it has never yet failed in its quicker and more satisfactory results than the doctors."

Often Cures
Cases Pronounced
"Incurable"

"HOW?"

By its new method of introducing oxygen directly into the enti-

re circulation.

Price reduced
by express or
from $25.00 to $10.

FREE by mail, an illustrated booklet telling all about the ELECTROPOISE.

Electroploration Co., 1122 Broadway, New York.
- or, Electropoise Inst., 232 Livingston St., Brooklyn.