THE GREAT RIVER OF INDIA.

The Ganges is one of the most noted rivers in the East, whether it be regarded in a religious or geographical sense. It separates India into the two great divisions known as Hither and Further India. Its entire length is one thousand six hundred miles. Its general direction is southeast during the first half of its course. It then flows east through the plain of Bengal for a distance of four hundred miles, after which it proceeds in an easterly direction toward the sea, which it enters through a multitude of channels or delta.

At Cawnpore there is a canal connected with it which is utilized by the natives for bathing. The scene presented herewith is true to the life. The people of the East enjoy a bath on account of the continuous heat, but the bathing scenes of that country are entirely "unconventional," not characterized by the gay and fashionable gatherings of our summer seasons at Long Branch and Asbury Park.

WONDERFUL RESULTS THAT FOLLOWED A REMARKABLE ANSWER TO PRAYER.

BY LAURA M. LATIMER.

The beautiful picturesque land of Abyssinia rises in terraces from the shores of the Red Sea till it swells into lofty pyramids and abrupt peaks, whose heads are crowned with ice and snow. This country was once occupied by a mighty race of conquerors, who held the gate-beautiful of all the cities of that country, with its royal palaces and splendid temples. This young man by a succession of victories became the supreme ruler, and in the year 1855 was crowned Theodore III., Emperor of Ethiopia.

A missionary sent to Abyssinia by one of the London Missionary Societies was arrested and imprisoned in the dark dungeon of the gloomy fortress that crowns the crest of Magdala, a rocky mountain height 10,000 feet above the sea. He was tried and condemned to death, this good man who had never committed a crime. He could see no possible way of escape. He prayed earnestly to God for deliverance. He thought of the days of the Apostles, and how the Angel of the Lord by night opened the prison doors and brought them forth. He remembered Paul and Silas in the prison at Philippi with their feet fast in the stocks. While they prayed the Lord sent "a great earthquake so that the foundations of the prison were shaken and immediately all the doors were opened and every man's bands were..."
loosened." He thought of Peter sleeping between two soldiers bound with two chains, when a light shone from the dark dungeon as the angel of the Lord raised him up and his chains fell off.

Greatly comforted by many such precious examples of trust and faith he calmly waited. Meanwhile the Christian Churches of Great Britain were inspired and prayer constantly offered for him. The Queen of England sent ambassadors to Abyssinia demanding his immediate release. The Emperor was indignant; the Empress was angry; in search of slaves the Ahmed crossed the rich and boundless plain; Theodore, the son of the Nile, was crimsoned with the stain. Such was the price he had paid; such were the tears of his cross; the policy of his heart was to strike a merciless and relentless blow, under the guise of supposed authority to strike a merciless and relentless blow, under the guise of supposed authority to strike a merciless and relentless blow, under the guise of supposed authority to strike a merciless and relentless blow, under the guise of supposed authority.

It is a wonderful chain of events that is bringing about the redemption of Africa. Each link has a marvelous history.

Standing on the verge of the Dark Continent was the British Army in its marches to the prison fortress of Magdala. The world said, Did it pay—this Abyssinian war? It cost so many millions of dollars! It was the beginning of those remarkable victories for Christ, in Central Africa, which have become one of the wonders of the world. Fourteen European powers and the United States, the nations that rule the world, uniting themselves together in the bands of Christ, have found Livingstone. They have a country which had no claim upon them, but its utter helplessness, have bound the Dark Continent to the brotherhood of nations.

The editor of the New York Herald became interested in the missionary, who for many months had been lost to the eyes of the world in Central Africa. He was supposed to be dead. In April, 1871, when aromatic smoke had deserted him, there was territorial conflict between the British and the Abyssinians, and the British captured the town on the mainland opposite Zanzibar. The editor of the New York Herald sent Henry M. Stanley to Abyssinia as a British correspondent, with the secret commission to find Livingstone.

At the close of the war he started on his famous journey, with numerous carriers he left Bagamoyo, the town on the main land opposite Zanzibar, March 21st, 1871, taking a route never before traveled by a white man, and after a devious journey of 500 miles to cover an air line distance of 150 miles, he reached Ujiji, on Lake Tanganyika and found Livingstone. He had pursued his course in the face of all the difficulties, wading knee-deep across deadly bogs and marshes, in damp, poisonous jungles, over famine-stricken country, and all the evil attending his namesake! "How was it possible," said they, "for two men with the same name, and with stomachs of the same size to live so near each other? It was plain "enough that stomach number one was being consumed by stomach number two! ! !" Consequently number two must bear the onus of the awful charge and die. And die he did together with his wife and eldest son. A terrible sight it was to see theinflicted man being devoured by beasts and birds of prey!

Now in all these cases it needed no word from the paramount chief to carry into execution the verdict of the witch-doctor. Absolute power is vested in him from whose lips the sentence falls, and the last word has scarcely died away when a hundred hands in human form spring away to torture and to kill regardless of the piteous cries for mercy and of the innocence of the victims whose blood they are shedding.

Chiefs are brought up and nourished upon the idea that no evil can befall them in the natural course of events; and so they die of disease; and so they die of disease; and so they die of disease; and so they die of disease; and so they die of disease.

Dr. Livingstone, like many other men, owes his renown to a misfortune. In the early days of his life in the dark African forests, he turned home from a journey to find the house which he had built with his own hands in ashes. "They were at work," he said, "but I will open it." He disappeared into the wilderness and became the pioneer to open a path for others to follow. He was the first to plant the Cross in the heart of the continent. He was the first to plant the Cross in the heart of the continent. He was the first to plant the Cross in the heart of the continent. He was the first to plant the Cross in the heart of the continent. He was the first to plant the Cross in the heart of the continent.
REMINISCENCES OF KING SEPOPO'S TIMES.

Notes of the History of the Ma-Rutse Country.

By Dr. Emil Kolus.

CHAPTER I.

King Sepopo's Determination.

SINCE I have been honored with the request to make the readers of the ILLUSTRATED CHRISTIAN WORLD acquainted with the experiences I gained during my tours in the southern portion of the African continent, I have referred several times to the life at the Ma-Rutse court (the capital of the South African native potentate), as well as to the customs of the Ma-Rutse and other different Ba-N'Thu nations and to the troubles in the Ma-Rutse kingdom. This series of articles I will now try to complete by speaking of his dethronement and of the events connected with it. I mentioned in the article "Shymba," a few weeks ago, that once twelve of the most important men in Sepopo's kingdom were condemned to death, and that it was a matter of some more troops to resist them, but this body of men immediately returned and attacked Sepopo's residence at Calabar, destroying the main corns of the rebels. Following the advice of Mo-Kumba, Ma-Tupia chieftains of the Ba-Rutse, Sepopo sent a large body of warriors to suppress this insurrection; but, instead of carrying out his orders, they joined the rebels, and went for the King's newest enemy, Katonga. Sepopo was informed of this approach, and he sent some more troops to Calabar, but this body of men immediately returned and attacked Sepopo's residence at Calabar, destroying the main corns of the rebels. Following the advice of Mo-Kumba, Ma-Tupia chieftains of the Ba-Rutse, Sepopo sent a large body of warriors to suppress this insurrection; but, instead of carrying out his orders, they joined the rebels, and went for the King's newest enemy, Katonga.

SEPOMO'S CRUELTIES.

Li-Hung-Chang, acting for the Chinese; the result being we were to leave our church building for another site offered, and were to receive about $8,000 as compensation. Being the only representative of the Mission in the city at the time, it became my duty to make the transfer. While taking possession of the new site, the old official, acting for the Government, said: "Do you see that tree?" "Yes," I answered. "Well, you know, no Chinaman dares to move it or cut it down." "Why?" I asked. "Because a spirit lives therein." "Oh," I said, "we are not afraid of spirits, he will soon be brought down when we build." Here was an old official who believed in a spirit which had lived in this tree for 200 years. He attended the 5 o'clock service; but, he would not require to build. He has no rival in history as a mis-sionary, and a duplicate for him may never be produced.

 INCIDENTS IN WILLIAM TAYLOR'S LIFE.

He was in the prime of life, slim and tall, with a shaven face.

Two incidents fixed him in my mind and heart. He attended the 5 o'clock A. M. conference prayer meeting, and when he left the church for his breakfast he ran like a little boy.

He preached in the Presbyterian Church at 3 o'clock one afternoon. He read a few verses from David's Psalm: "He that deweth in the secret place of the Most High will abide under the shadow of the Almighty." He said, "do you hear that, I am there?"

His text was, "We know that we have passed from death unto life because we love the brethren." He was just from California, and in the midst of his sermon he stopped to sing a verse:

"O had of rest, for thee I sigh,
When will the moment come
When I shall lay my garments by
And dwell in peace at home?"

He often quoted this verse from the Bible. He wanted to illustrate the death of a lady who had died on the coast with the cholera, "who shouted between paroxysms of pain and sang the verse above quoted."

I have met with him several times since, heard him preach a few times and was the cause of his death. He came from the steps of the court-house a few years ago in Lima, O., a most powerful sermon.

I met him last at General Conference, in 1896, feebly, and no longer the William Taylor of 1859, but the hero of the field, the retired Bishop William Taylor, of the equator.

He has no rival in history as a missionary, and a duplicate for him may never be produced. God raised him up and called him to this work because he knew he would stay. God bless the lovely old man.

JASON YOUNG.

F. S.—It will not likely ever again occur that a larman will be elected Bishop in the M. E. Church. This was the Lord's doing, and it is marvelous in our eyes.

Van West, Ohio.

THE INNER SIGHT.

Within a wapityp city court.
A weaver rents one room hall;
The neighbors' children deem it sport
To watch the old man at his loom.

So half in daring, half in fear,
His form is famine-gaunt and bowed,
His text was, "We know that we have passed from death unto life because we love the brethren." He was just from California, and in the midst of his sermon he stopped to sing a verse:

"Oh, I said, "we are not afraid of spirits, he will soon be brought down when we build." Here was an old official who believed in a spirit which had lived in this tree for 200 years. He attended the 5 o'clock service; but, he would not require to build. He has no rival in history as a missionary, and a duplicate for him may never be produced.

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Van West, Ohio.
Illustrated Christian World.

July, 1897

Greatness of Africa’s Domain—Devoted Work of Rev. Mr. Williams—The Noble Answer of a Grand Woman.

BY REV. R. WOODHOUSE.

South Africa, like a continent of which it forms a part, impresses the traveler with its vastness and extent. Until recently very little was known about it; not many people know much about it even now. But various events—such as the war of the Zulus, Basutos, and Matabeles, the discovery of gold and recent disturbances in the Transvaal—have sent the people to their atlas and caused a spirit of inquiry. The vastness of the country is made more impressive when one travels by the slow and ponderous ox-wagon, which only does an average of about twenty miles a day.

By comparison, perhaps, it is possible to get some idea of its vastness and extent; it is equal to several kingdoms and empires put together. Imagine Great Britain and Ireland, Norway and Sweden, Belgium, Switzerland, the great empire of Austria and Hungary, Japan, all grouped together; and then you have not a country as large as South Africa. It has an area of 1,250,000 square miles; extending as it does to the Zambezi river in the east, it is equal to several kingdoms and empires put together.

The signs and sounds of civilization were not known there, ever and anon the wild, weird songs of the war-like Kaffirs, as the Zulus and Basutos, the voices of the wild beasts, the tramping of the Zulu war-boot on the hard ground, the sounds of the Kaffir songs and incantations, which echoed and were re-echoed through their forests and mountains. And then the Kaffirs in their huts, and in the stillness of night when the fires were lit in front of them, with the sound of their tom-tom floating out on the night air. Only the constraining love of Christ could move their hearts to take up work of this nature.

They labored with untiring zeal, and amidst great difficulties succeeded in gathering a congregation who learned to love the Sabbath, and some embraced Christianity.

Mr. Williams was a practical missionary, for we are told that with his own hands he erected a dwelling-house, a school-house, and made a bank across one of the large streams, thereby turning its waters on to the adjoining land, which it formerly irrigated and cultivated for the support of himself and those with him. So great was his energy that in about three months he killed him outright, leaving his wife and two children in a strange land, surrounded by barbarism. She had to, as best she could, get a rude coffin made and bury him.

A few months later other missionaries were sent to take up this work; Mr. Williams and his good wife had left their mark on the tribe, and had impressed the heathen Galaks with the reality and importance of the Gospel of Christ; thus the way was prepared for others who followed. We want fully consecrated men and women for the mission field; this is a supreme qualification, and none ought to go who cannot lay claim to it. The heathen are keen observers and watch the missionary very closely. So much harm has been done by sending out workers not fitted from above for the great work of evangelizing the heathen.

In 1823 the Rev. Wm. Shaw, of the Wesleyan Methodist Church, and founder of their missions in South Africa, conceived the idea of forming a chain of mission stations through the native territories from the Colony to Delagoa Bay, and this chain he succeeded in seeing carried out almost to the limit. Just about that time the country was in a very unsettled condition, there was a want of harmony between the Kaffirs and the settlers, the heathen resented the intrusion of the white man and eyed him with a good deal of suspicion. The result was that the Kaffir tribes were in an unsettled condition, and an outbreak on their part was considered imminent; in fact, rumors of a Kaffir war were abroad. It was for this crisis time that William Shaw sought to enter Kaffir land to carry out—in the strength of God—his great and heaven-born plan of missions. Everything seemed against him, the war-cloud was gathering, and the clouds were black; and then you have not a country as large as South Africa. It has an area of 1,250,000 square miles; extending as it does to the Zambezi river in the east, it is equal to several kingdoms and empires put together.

The country was closed; after the border had been crossed there were no roads. Kaffirs were in front cutting down many a tree and clearing the way with axe in hand, swift running and dangerous streams had to be crossed. Mr. Shaw paid the Kaffirs in beads for doing this work. When the drivers of the wagons clapped their long whips and shouted “yal,” to the oxen it was the signal to move on, and as they moved out of Grahamstown began that famous missionary journey, which under God has been the means of such vast blessing to the surging masses of Africa’s swarthy sons. The writer has visited most of these stations and what God is doing in that part of His great vineyard.

Truly we can say “What hath God wrought?” Further reference will be made in another number to some of these stations and what God is doing in that part of His great vineyard.

Interesting Facts.

Old Mosaic Pavement.

A mosaic pavement of Palestine, thirty feet long by fifteen broad, has been discovered at a village between Salt and Kerak, east of the Jordan. The pavement is believed to belong to the fifth century after Christ. It is composed of two black and white mosaic tesserae. The Mayor’s Horn.

The sounding of the mayor’s horn at Ripon, England, is one of the most ancient customs in the kingdom. It formerly announced the setting of the watch, but it has latterly acquired much ceremony. The horn-blower at the mayor’s residence is the official horn-blower, and three more at the market cross.
ILLUSTRATED CHRISTIAN WORLD

TAKE COURAGE.

Oh, taller, out on life's great field
Blowing the golden grain.
So weary, and so lone the while
Drifting, so and so spying gain.
Renew thy strength, new courage take,
Thy God smiles from above.
Through the gray cloaks whispy numbat
Naught can conceal His love.
When one by one thy treasures go,
And all thy heart holds dear,
Lean on the breast of Him below'd
And tell Him all thy fear.
Through shade and sun
He'll hold with thee,
On barren fields and lone,
And if thy strength be very small
He'll be thy rock and base.
Hast thou but one stray sheep brought back
Into the Father's fold?
"Leaving the sheep in the city " to gain
Than to our jewel bold.
Hast only one "black lamb" by thee
Been rescued from the fold?
Thy Father says in tender tones
"That one is as, my child."
O' just to know that in His plan
Our one is as the whole.
And if He says to me "Go not,
Seriously I hold still,
And if my path be plain,
Though humble it may be,
Content with little tasks, if no
Great work He has for me.
And then some day, some blessed day,
The Shepherd and the sheep,
Will all be sheltered in the fold
No more to toil and weep,
All, all shut, earth's trials o'er,
No thorns to pierce the feet,
On heavenly shores, eternal shores,
Our loved ones we will see.
—Maggie Miller.

A LIVING TOMB.

WHERE? Come and I will show you.
Leaving the busy city, with its throngs of people hurrying to and fro, intent on business or pleasure, we follow the main road for some distance and then turn into a narrow street. Soon the busy scenes are lost from view and we enter a quiet little village nestled among a grove of tropical fruit trees. One of the girls, who has put down her work in front of a plain one-story mud building, as we leave them we are told that our friends in the school are very happy, and that anyone is invited to come near us, for we are in a leper village. The building we are entering is the school. The high bamboo stools we brought are made ready for us to sit on. A bell is rung, and soon all who are not already present are coming in to greet us. About as you look into their faces you are not surprised I call this village a "living tomb." In the face of everyone is the shadow of death.

Seven of these girls study in the school and are as bright and as attractive as any school girls you find at home. Several years ago two were rescued and are now well and happy, preparing for the Master's service.

Will you help me rescue these girls?
It will cost something;
Yes; a few dollars or a little self-denial.
But how much do you value
For the Master's service.

How much would you give in order to rescue your little girl or sister?
—P. O. Address, Hinghua, via Foochow, China.

WORLD'S W. C. T. U. EVANGELISTIC TRAINING SCHOOL AND SETTLEMENT.

THIS institution began work in October, 1895, in what was formerly "Jericho Mission," Thirty-second street, near Tenth avenue, New York City. Thirty-three rooms and closets, with a large chapel, provide ample space for twenty persons. The outlay of a few hundred dollars will add room for ten more. Its location in what used to be known as "Hell's Kitchen," affords opportunity for working out the "settlement" idea. "The hardest place in the city," say those who know best; and that may mean the hardest place on the Continent. It is probably the most important. New York has one-half of the real estate and two-thirds of the property of the Empire State, upon the feet of which it hangs like a millstone. It has eleven or twelve hundred millionaires; yet of every three of its people one takes charity; of every ten one is buried in the Potter's Field. In this locality votes are masked for the legislature. "Greater New York," with its 3,400,000, under the most skilled and powerful leadership, may swing the State in "politics"; and the State, with its heavy elec-
toral vote, may swing the Union. So we hold that the salvation of the people of this city, packed and poverty-pinched, anarchistic and bigoted, means the salvation of the W. C. T. U. and the Union, the world. If a company of Christian workers will live in this outpost of saloon, comfort, and prostitution, the hope for the Christians elsewhere will stand by them with money and supplies to carry their work strongly and well.

The TWENTY-ONE RESIDENT STUDENTS have given each an hour a day in tenement-house visiting. They have helped feed the hungry, clothed the naked, for the sick, trained children; and, by all manner of kindnesses, they have shown the spirit of their Master.

It is no small matter for the W. C. T. U. to make and to help those who have a house open in this densely bigoted, vile, liquor-drenched region, where, by loving minis-
tations, the Gospel is dispensed hourly, a song
in the Mission meeting every night, calling the
sit-sick and outcast to the Great Helper.

The FinanCe

The finances of this work has been supplied mainly by its founder and Principal, Mrs. Willing. Some of the Unions have sent small sums. A goodly number of our friends have given ten dollars each, as litties, as they get it, and by personal sacrifice, if necessary. Some of their friends and families. The grafting and express companies have delivered free of charge. They have added greatly to the com-
fort of the students and of the poor among whom they work. But our main dependence is upon the promises of the Lord of the Poor. By faith in Him was the work begun, and only by faith in Him is it carried on.

The place has been purchased. We are look-

ing for some of the Local Unions, who can, by a very small offering, help us, to help in this work of service. By the money and supplies to carry their work strongly and well.

Our 150 non-resident students are being taught by correspondence, looking toward a sim-
ilar result.

We want soon to establish
A W. C. T. U. "SISTERS HOOD" who will remain with us the year round and work among our poor. Like the Mildmay "Sisters" and the "Sisters of the People" of London, they may be ladies who will "pay their own way," and who can dress simply and live plainly, for the sake of this blessed service.

As many of the Lord's best workers are in narrow circumstances, we have made the terms of the school as low as possible. We give a furn-
ished room (as the numbers increase we shall have to put two in a room), fuel, light, washing, ironing, table board, text books and tuition for an hour a day of light house work (under stress, possibly a little more time), and $2.50 a week. Students take care of their own rooms and fur-
nish their own towels, pillow cases and sheets.

We have had God's blessing in a marked de-
gree. The spiritual atmosphere of the place is such, that the scores who have attended have been converted, while others have re-
ceived the Baptism of the Holy Spirit. Pray for us.

For further information, address Mrs. W. C. T. U. Sect. Evangelistic Training, No. 463 West Thirty-second street, New York City.
THE UNCHANGING CHARACTER OF GOD.

By Dr. Morrison, Pres., Humanitarian Union.

"Do not err."—Jas. i., 16, 17.

The error against which the apostle warns the early disciples was concerning the origin of sin. There were many then, as now, who supposed that God intended that sin should be the author of all things—hence of sin as well as of right-doing; that all temptation is put in man's way by God, and leads to sin. The apostle discerns the fallacy and reproves the logic in the discussion. Hence he says: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man. "Do not err," therefore. Fall not into the gross absurdity of supposing God to be the author of sin. He be no author of good.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Here let us discriminate between two kinds of temptation spoken of in the Bible—

The one implying presidential trial, the other implicating God.

God is the author of the former, but not of the latter.

In the former sense God tempted Abraham when He sent His angel to instruct him in the sacrifice. This was for the true of his rain. Hence "count it all joy," etc.

In the sense of soliciting man to sin, God never tempted any to sin.

"Let no man say when he is tempted, I am tempted of God," etc. "Do not err," therefore. God is not the author of sin. He is the fountain of all good. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," etc.

Consider the good and perfect gifts with which our life is blessed. From our very infancy we are put in the presence of good things, which we don't always know. Life itself is a grand thing to contemplate and enjoy. What a marvelous product of the world's history is the gift of life we are made conscious of! Consider the good and perfect gifts which we have that these gifts will continue—"with, and upon, the face of all the earth." What evidence we have of God's fidelity to his promise made to the toiler, in the abundance with which He has crowned the labor of the American people—houses of incomparable comfort, farms of grand extent! Railways that in the aggregate equal the railways of all the world besides! Projects that make this nation the envy of the world.

God in nature has carried out His part of the contract. He has given with what He has promised to the sailor his rich fare, the farmer his abundant crops, the manufacturer his bountiful raw materials, the teacher his students, the doctor his patients, the artist his models, the poet his themes, the writer his ideas, the philosopher his problems. The signs which shall follow them that believe are given by the Father of lights, with whom is no variableness, neither shadow of turning.

God's unchangeable character is the guarantee of His fidelity to His promise made to the toiler, in the abundance with which He has crowned the labor of the American people—houses of incomparable comfort, farms of grand extent! Railways that in the aggregate equal the railways of all the world besides! Projects that make this nation the envy of the world.

We must regard all manner of disease as afflictions or negative existences for the purpose of reminding us of the great power and success He has shown in curing chronic diseases, has been called "The Great Physician and Seer of the East." This gentleman, that he is an Englishman by birth, is probably the greatest of all adepts in the sublime science of occultism. The sick are made well, apparently by the laying on of hands. A correspondent says of him: "During my residence of sixty-five years in the far East, I have never seen or heard of a patient who had developed any marvelous power to rob him of his health."

But how has the laborer carried out his part of the contract? Has he guarded and preserved his reward, or has he squandered it by allowing the designing politician and the fraudulent capitalist to rob him and his family of his earnings? By "designing politician," and "fraudulent capitalist," I mean all politicians and capitalists with being fraudulent or designing. There are many that esteem their political office and their financial investments highly enough to hold in trust for the benefit of their respective communities. We would remind the laborer that there are politicians who are honestly using their intelligence to "the sweating brow." And there are in this nation many capitalists, of enormous wealth, who employ their vast resources in the creation of enterprises that will be of benefit to mankind.

On the other hand, we would remind the laborer that he is sometimes remiss in guarding his just share in toil. How often does he hand over to private interests the affairs of state, with his vote—for a mess of pottage or a glass of beer, and thus make it possible for the politician to rob him of his due? His vote is worth more than all his gold, though his gold has cost him years of toil and weariness.

The world is so constructed, by its numerous laws and forces, that it pours into the lap of man a flood of gifts and good things. It gives sun and shine, with its brilliance of cloud and showers of rain, all of which bear their share in the production of vegetable and animal life, which are growing up and blooming into fields of flowers, whose beauty and fragrance add much to the charm of life.

God's unchangeable character is the guarantee that we have that these gifts will continue—"with, and upon, the face of all the earth." But our world is not always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever. View Him from what part of earth you may, there is no change in God; as the Father of lights is always the same, yesterday, to-day and forever.
Illustrated Christian World.

Susie's Good Fairy.

By Annie E. Wilson.

It was rather unusual to see such a puckered expression on Susie's fair, sweet face. Annie Bell saw it the moment she entered the room, and said, apprehensively:—

"You are going to talk about the Howards' party, aren't you?"

"Yes, I want to go—but—" with a slight hesitation.

"Oh, you must go," exclaimed Annie Bell, impul- sively; "it is going to be the affair of the season."

"Yes, I know," replied Susie; "it is to be such a great affair I am afraid I can't do anything grand enough to grace the occasion."

"Why don't you get your father to give you a new dress? Only think how handsome the only daughter; and there will never be a time when you will want it!"

And then she branched off into an ecstatic description of the "perfectly lovely" costume which was being prepared for herself.

Annie Bell had never known to need what a dress meant. With Susie it was different. Since her mother's death she had taken her place to her father and her younger brother in every possible way, and consequently her father had come to confide in her and lean on her judgment, almost for something more than the every-day way, and consequently her father had come to conscientiously in her and lean on her judgment, almost for necessity, until the dress was not absolutely necessary.

Nevertheless, her face had grown a little brighter before her young friend left. Not, as Annie Bell supposed, because she had determined to ask her father for the dress, but because somewhere in the conversation had come a suggestion which accorded still better with her ideals and feelings.

The fact was, that in all her regular duties done, she tripped up to the attic with light-hearted feet to inspect the trunk of things which had been stored away there ever since she could remember. She had been through its contents often, and was not one who wore a heavy silks dress which had been worn by her mother, with a handsome old buckle on the bodice, and almost as many yards as a dress might be, but was now a beautiful cream color from age. With these she tripped down again and went to work.

Both happened to belong to an age of ample pattern, so she had no difficulty in remodelling according to the latest style. Then, with her paints, her exquisite taste, and her dainty fingers, she proceeded to ornament the thinner material with sweet-pea blossoms, copying each delicate tint and turn of the dainty petals from the product of her own vines.

It took you as time as you might imagine, and Susie was a very busy little housewife, but she had nearly finished it and had still a whole day, allowing time for it to get thoroughly dry. Alas! alas! On that day, of all others, her father said at breakfast:

"Susie, get something up a little extra for dinner, would you? I am going to bring several gentlemen home with me, and would like to make a good impression."

As Susie was trying to get along with a cheap cook, this meant that whatever was done must be done by Susie herself. Between the tasks of decorating the room, she was to trim it in a dainty way with white paper, add the remaining decorations by herself, and see that the room was in perfect order. She was constantly invited to address the boys at the chapel.

The time for the distribution of prizes is a great occasion for the boys of this school. The assembly hall is crowded with boys of different shades of yellow and brown, to the sunlight shining through the windows, giving a glow of their glad surprise, Susie herself did not find it out.

Mission School of Singapore.

A Self-supporting Institution with a Cosmopolitan Patriarch.

By Eya Foster.

In the densely ignorant lands of the Orient, Christianity has made many for whom the rigid fanaticism of their country was too much for the heart, a substitute for their own love of justice.

Civilization apart from Christianity has been slow to produce the men who need to supplement secular teaching with religious instruction. The result is, that in teaching upon the pagan mind is to make it lose its faith in its old system of gods and give to return to no help be- lieved in. Wherever a church is, there is a driving to swallow the sun of life, and one of the ways by which it can be prevented is the cultivation of natural goodness. This is one of the ways by which it can be prevented is the cultivation of natural goodness. This is also one of the ways by which it can be prevented is the cultivation of natural goodness. This is also one of the ways by which it can be prevented is the cultivation of natural goodness. This is also one of the ways by which it can be prevented is the cultivation of natural goodness. This is also one of the ways by which it can be prevented is the cultivation of natural goodness.

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The Anglo-Chinese Boys' School of the Metho- dist Church, in the heart of Singapore, is one of the largest mission schools in the world. There is a large, handsome building, which has grown by repeated additions to accommodate the increasing number of pupils. A large corps of Christian teachers and an earnest, capable missionary principal directs the education of these boys, most of whom are from native homes. As the name of the school suggests, the boys are in the charge of the largest part of the attendance. They are called Baba, or Straits-born Chinese, and usually speak English better than the Chinese, who are a few of the inhabitants of the island, which country they will probably never see. Their studies are very rich and varied. They are a select body of prize boys, who desire a good English education for their boys, and have often aided the school financially, as it is doing the most to help the next generation.

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Another very interesting article from Miss Foster's pen will appear in our next issue.
ILLUSTRATED CHRISTIAN WORLD.

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JAVA, 1867.

Illustrated Christian World.

BISHOP WILLIAM TAYLOR, REV. ROSS TAYLOR.

Associate Editors:

Henry M. Stanley, Dr. Emil Houb.

Annual Subscription, One dollar in advance.

Foreign post, twenty-five cents. Remit in any form convenient to the subscriber. Due on address label acknowledged receipt and marks expiration of subscription. Write your post-office address every time.

Entered at the New York Post-office as second-class matter.

5TH APR. AND 20TH ST. NEW YORK, JULY, 1867.

Missionaries, and others, in all parts of the world are invited to send us for publication short articles, descriptive of the country and people, missionary labors, and present needs. They will thus uphold to prayerful interest and cooperation in every Christian land.

GREATER NEW YORK.

NEW YORK CITY in its enlarged borders is the result not only of a steady growth and development, but also of a sudden and surprising combination. It is a constellation of stars, differing in magnitude, and spontaneously amalgamated into an orb of surpassing grandeur and brightness. Each star had been expecting individual ascendency and greatness, and was amazed to find itself so quickly studied as a single borough, into an immense metropolis.

The situation of Greater New York bequeaths to it possibilities which no other American city possesses. It is and always will be the most advantageous and prominent gateway of the New World. The excellence and grandeur of its harbor and its splendid thoroughfares of communication with all parts of the Continent combine to insure its ascendency.

The people of this great municipality should carefully study the provisions of its charter. Each citizen should understand what his duties and privileges are. This charter should be a well-studied text book in every home.

The Mayor will be clothed with great power and responsibility. It behooves the people to see to it that the man who wears these robes of power and responsibility is in every case "the right man in the right place."

AFRICAN NOTES.

BY HELI CHATELAIN.

DR. ESBER, of Berlin, describing a trip to the interior of Kameron, states that the Ba-kundu are unquestionably addicted to cannibalism. They have a secret society, with branches in every village, and at every meeting of even the smallest branch the members partake of a cannibalistic feast, in which the flesh of slaughtered slaves is boiled and eaten together with that of cattle and dogs. Members of the society are eaten by the fraternity instead of being buried, in the belief that they will continue to exist in the bodies of their friends. "When we passed Miyimbi, where the King had recently died, we learned that thirty slaves had been killed and eaten in honor of his funeral. We saw the human bones mixed with those of dogs and cattle and with the broken remains of huge cooking pots. The skulls of these victims are carefully preserved and proudly stuck on the roofs of the slave owners' houses. Several native chiefs apologized to us for the small number of skulls on their huts," for a man's wealth is estimated by the number of slaves he can afford to sacrifice.

Among the presents which Dr. Esser received from King Garega he mentions "palm wine, ivory, pigs, and four women." The King had 200 wives and gave the doctor a grand reception. He also allowed him to recruit 2,000 laborers for the coast plantations on condition that a tax be paid to him for each man.

The Royal Niger Company has abolished the legal status of slavery in her territories. This does not mean that slavery itself is abolished in all the Company's domains; it may not bring about the immediate liberation of a single slave, but it opens the way for real emancipation.

After referring to the suppression of the Arab slave raids in the Congo States, the official report of the Secretary of State, in Brussels, goes on to say: "The disappearance of slave raids and slave caravans does not mean that slavery itself has ceased to exist. The extinction of slavery can be brought about only by degrees and with a due allowance of time."

Although the Christian people of America have not responded as they ought to the appeal in behalf of the African slaves, the Philafrikan League will begin its African work this summer. The leader of the party, and the workers who have volunteered to accompany him, will go without salary, and by dint of self-denial endeavor to accomplish the work with one-third of the sum that was deemed necessary for the start of the first free settlement. It is proposed to establish near the head waters of the Kuango and Kassai rivers, in the territory of the Ma-kiko or Ba-Chibokwe, a great nation of hunters, metal-workers and slave-raiders who have never yet been evangelized by any missionary agency.

The first party will consist of Heli Chatelain, Mr. and Mrs. Frank T. Lea, and two or three other workers whose applications have not yet been finally decided on, simply because the funds are not coming in fast enough to justify the appointment.

The Swiss Society for the Relief of African Slaves has had less trouble than the Philafrikan League in raising the $10,000 it called for, and it is now about to establish its colony of freed slaves in Ashantiland. The Swiss Society has already over 4,500 annual subscribers, and most of these are poor people who give one penny a week. The number of subscribers has more than doubled during 1866.

The free settlement of the Evangelical African League of Berlin, in Usambara, on the slopes of Mount Lutindi, is progressing satisfactorily.

SELF SUPPORTING MISSIONS IN INDIA.

DEAR ROSS TAYLOR:

I call attention to the letter of Bishop Taylor, published in the April number of the ILLUSTRATED CHRISTIAN WORLD, and reproduced in this. The venerable cosmopolitan has his eye still on the regions beyond. And though in the autumn of his days, he aims at gathering a fall crop before the frost shall pluck him from the stem of life.

His letter invites gifts for the continuance of self-supporting missions, and this is very timely, as contributions to the Missionary Society on account of the hard times, are few and far between. It is well to try what can be done by the self-sacrifice and economy of self-supporting missions.

Our great work in Chili, South America, is the product of such missions. Our success there is the greatest ever achieved in Catholic countries, and to accomplish this splendid success not one dollar was paid by the Transit and Building Fund Society as salary. While the missionaries got a frugal support, it was derived from the proceeds of the schools which they opened and taught in connection with their evangelistic work.

Money is needed on this principle only to transport missionaries to the fields, to build homes, schools and churches, and to purchase ground where it is not given. A gracious work of this kind is now in progress in India under C. B. Ward, and has the favor and co-operation of Bishop Thoburn, as well as Bishop Taylor.

Money sent to Richard Grant, No. 181 Hudson street, New York City, will be this evangelizing enterprise and hasten the millennium. Let it be remembered that while the Transit and Building Fund Society pays no salaries out of its funds to missionaries, it charges nothing for services at home. It has transacted the business of extensive missions for years and never paid one dollar of compensation to its officers.

A. ASHBY LOWREY.

Germantown, Pa.

INDIA'S NEED.

A MORNING contemporary chronicles the fact that the steamship "Everett" has been chartered to take to India the corn that has been accumulating at Port Costa, and adds "Thus good corn that might feed the starving millions..."

A Morning editorial, May 31st, says: "Have you nothing better to do?" And in yet another letter we read: "Are the missionary societies not doing all they can to save millions?"

But is anybody starving in San Francisco? If so, we have not heard of it. And we have the best of authority for saying that if any people can be found in this city actually in a starving condition, that good ship will not sail until every one of them has its wants fully supplied.

The Atlantic, May 20th, calls attention to the fact that the cotton has failed in the cultivation of which the cotton kingdom so desperately needs the remedy. And in the same number, the North American, May 30th, says: "A large number of cotton growers are at work on their plantations."

"Could famine still stalks through these surging millions, and the awful plague drags its wearisome length in Western India. Poor Bombay is nearly ruined; as yet it has not come to Calcutta, except an odd case or two. The masses seem to think little of it and are impatient with Government in any precautionary measures which they are taking to keep it out. Thoughtful men hold their breath as they consider the probability of its coming to these parts."

"The broken-up homes and deserted villages here on account of the plague and famine, are heart-rending to consider, much more so if any one is able to see and know. Personally, we are doing what we can, especially for the girls—they are the worst sufferers in famine. There is suffering worse than from hunger. We have gathered twenty of these from the districts where rice has failed, and are preparing them for work whilst saving them from destitution..."

"What are the provisions of your country and people, missionary labors, and present needs? They will thus uphold to prayerful interest and cooperation in every Christian land."

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ASHBY LOWREY.

Germantown, Pa.
ILLUSTRATED CHRISTIAN WORLD.

EXCELLENT macadamized roads have been and are being laid on the highways of Staten Island, intersecting it in all of its parts. This is a great advance as the public interest is infinitely more valuable than it has been as a place of residence.

Many improvements have been recently made at Asbury Park, and this prominent seaside resort will be unusually attractive the present season. A new band stand has been engaged to regale the visitors with music afternoons and evenings.

STRAWBERRIES have been unusually abundant this year. They began to come into the northern markets from Florida in January, excelling the usual supply both in quantity and quality. Notwithstanding the cool weather and rain, the crop in the Northern States has been large, and the tables of the people have been rendered continually attractive by the presence of this choice fruit.

BISHOP JOHN P. NEWMAN will preach in the Ocean Grove Auditorium Sunday, July 4, at 11 A.M., to celebrate the 112th anniversary of American independence, Monday, July 5, oration by Hon. Edward C. Stokes, of Cumberland County, New Jersey.

The entire summer programme of services at Ocean Grove is printed in another column.

HAMILTON AND JEFFERSON.

AMALIE and Jefferson were our two ablest thinkers and rivals in modeling the growth of the young republic. Hamilton was by nature aristocratic; Jefferson, by nature democratic. Hamilton would go slower in breaking with the past. Jefferson would be thorough and radical at all hazards. It needs two brains of such temperament to make a complete and safe revolution. Hamilton admired English institutions; Jefferson believed that France had gone to the front; the American independent.
ILLUSTRATED CHRISTIAN WORLD.

July, 1897.

NUMBERS NOT PROSPERITY.

BY ASBURY LOWREY.

"Thus hath multiplied the nation, and not increased the joy. (Isaiah ix, 3.)"

T HIS singular passage may have had a primary application to the Jewish people at a particular period, but it is also and chiefly significant as a general proposition—a proposition that may serve as a predicate concerning various organizations. The important doctrine of the text is that moral excellence may not keep pace with numerical increase. There may be a very great disproportion between the multiplication of a nation and the happiness of the people. Indeed, increase in numbers may itself work a decrease in moral power. There is sometimes a very seductive in the multiplication of membership in any organized body. It begets overweening self-confidence; it transfers trust from the Divine to the human; hence the ratio of our enlargement becomes the ratio of the diminution of our joy. Yet strikingly this principle has been illustrated in the history of the Church. The Apostolic missionaries were very successful; beginning with a unit, the converts to Christianity were so rapidly multiplied that within four centuries the Roman Empire—then regarded as the whole world—became Christian.

Did it keep up with the multiplication of the nation? Did not Greek philosophy, heathen mythologies, gnostic vagaries and Jewish traditions so intermix with Christianity as to nearly extinguish the Spirit and paralyze the power of the Gospel? It may be a question which of the two antagonistic forces conquered—heathenism or true religion—in the empire under Constantine. The saddest aspect of Christianity to-day are the relics of that over-estimated victory.

So with the Reformation. Immediately after Luther's time, the nation of reformers was so rapidly multiplied that Christendom seemed to be almost equally divided between Catholics and Protestants. But did the "joy" of spiritual life and prosperity run parallel with the recoil from Romanism?

Did not the amputated limb mortify for the want of spiritual life to its numerical swelling? Is there a song of holy "joy" anywhere in original German Lutheranism to-day? The State is Protestant, but the Church is a mixture of rationalism, infidelity, superstition and dead formality, fettered by drags of Catholicism and led by musty criticisms and learned assumptions and conceits.

A sad instance of "having the form, yet denying the power of godliness." A sad instance of "having the form, yet denying the power of godliness." Is it not true, that just in proportion as the "nation" was multiplied, their origin, the "joy" again increases.

The lesson is this: Power is not measured by quantity in membership.

The historical rule in all ages has been diminution in quality in proportion to the enlargement of bulk. Religion can be as really watered as a fountain. As in the body so in the church, life depends on invisible organs. It is the main spring hidden and daily wound up that keeps the watch in motion.

Let us have the "multiplication of the nation," by all means, but not without a corresponding increase of "joy."

ASSURANCE NOT AN INFRINGEMENT.

BY DANIEL STEELE.

By assurance we mean a firm persuasion, excluding doubt, that we are now accepted in our persons, without any condition—faith in Christ—being the essential and not assurance. Earnest and truly penitent seekers who receive this advice and follow it, insisting on receiving the Spirit's testimony, come very soon to that certainty which is called in Greek epignosis, definite, certain knowledge of Christ and his salvation.

These facts should serve as a standing admonition to all churches, and especially to those whose origin was the simplicity of Gospel truth and the power of personal holiness.

Small a part of the Christian Church enjoy this unclouded assurance, 'the knowledge of the forgiveness of sins,' so widely proclaimed in the Bible and the Church, that is probably the misleading instruction in the critical hour when penitent souls inquire for the straight gate, the entrance of the regenerate life. Instead of the lesson always to keep on repenting and trusting in Christ to save till they receive a notification direct from God, by the Holy Spirit, that they are His and that He is their Father, it has been prompted by the inspiration of the fiend to say, "Abba, Father," they are told that, since the Holy Scriptures are the sufficient ground of the divine nature and will of the Father, this must be the essential proof of acceptance. Certain passages are pointed out, such as John v. 24, in proof of their salvation. In other words, the seeker must assume that he fulfills the condition of salvation, and then he must infer that he is saved. Whereas God is to judge of this fulfillment.

Neither the seeker nor his spiritual adviser are competent to judge of so important a matter. An assurance of pardon which rests, not on God's message sent to us, but on the infallibility of denominational processes, can never exclude doubt. The testimony of the Spirit, "crying in the heart, Abba, Father," is the only infallible assurance of acceptance. The criterion by which the one, or the many of those on whom God frowns and has been put into the number of those on whom He smiles, is to be determined. We believe that the Holy Spirit of promise." The seal attests. Faith is not assurance. We believe and God assures. The Holy Spirit is His seal within. Paul does not say, "ye were sealed with the Holy Spirit," rather, "ye were sealed with the Holy Spirit," who, dwelling in us, is the only basis of assurance. Earnest and truly repentent seekers who receive this advice and follow it, insisting on receiving the Spirit's testimony, come very soon to that certainty which is called in Greek epignosis, definite, certain knowledge of Christ and his spiritual realities, personal salvation.

Without this assurance there can be no enlarged heart, no peace, no joy, no passionate love to God, no overflowing praise, no thankfulness, no strength, no boldness, no cheerful obedience, no zeal in Christian service, and no patient endurance unto the end. Thus we see that right instruction at the beginning of the Christian life is as important as an immovable foundation to a building. The second step, in setting forth some narrow tenet of Wesley or some doctrine of the Armenians disputed by the Church and orthodox, is the foundation of the great branches of orthodoxy. In the Westminster Confession, 18th article, we read about an infallible assurance of faith, founded upon the testimony of the Spirit "constantly and powerfully witnessing with our spirits that we are the children of God.

Both insist that assurance is founded on the testimony of the Spirit directly to the seeker of salvation. This is indirectly attested by the presence of the fruit of the Holy Spirit recognized as such by our own consciousness. This indirect witness is confirmatory of the direct witness. Thus the doctrine of assurance stands on the immutable foundation of the Third Person in the Godhead. We believe it is largely due to this infallible assurance of faith, which is so widely proclaimed in the Bible and the Church.
Ontario has lately been visited by several returned missionaries whose inspiring addresses created great interest. A native of the city of Winnipeg, in Manitoba, the said Bishop visited a band of Esquimaux, where there was a great number of inquiries after religion, and while among them, he assisted in building a church. As there was no wood, he used whale’s ribs for rafters, covering them with tanned walrus hide, and so made a church to hold eighty persons. All went merry as a wedding bell for a time, until the dogs grew famished and ate the church, and thus the poor Esquimaux were soon robbed of their church.

British Columbia is becoming an increasingly important mission field. In the Diocese of New Westminster there are at least 9,000 Chinese and 1,000 Japanese. Some objected to doing anything for any of these people, on the ground that they could not be elevated, but Charles Darwin, who was not an enthusiast of missions, saw them, and, in his own words, saw the fact of missionary toil in the island of Terra del Fuego, becoming one of the important facts of his life “a supporter and liberal contributor to the missionary cause.” He did all this from a love of humanity.

A Methodist missionary who labors among the Indians, who are several hundred miles north of Winnipeg, has much to contend with from unprincipled agents. While in the midst of a gracious outpouring of the Holy Spirit, and several of the red men became new creatures in Christ Jesus, a man in authority made a great feast and dancing party, but the Christian Indians refused to be altered from their meetings.

A missionary among the Indians on the Upper Skeena, B.C., sends very encouraging intelligence to the Methodist Mission Rooms, Toronto. Potlatching and heathen dancing had been greatly revived. Still, in the midst of these wicked scenes the missionary held services in his church continuously, and often the sanctuary was crowded to the doors. The day-schools and the Sunday-schools were being well attended.

Some Canadians have gone into the Turkish Empire to make known the way of salvation. Rev. F. M. Callum has been for some years in Armenia. One day he was summoned before the Governor, when he was informed that orders had been received from Constantinople that he should be sent out of the country. He obeyed, made a great feast and was delivered to one and another executioner of the law. The British Ambassador interposed and he escaped bodily harm. All the crime of which the missionary had been guilty was a suspicion that he might be led to do something in aid of the poor Armenians who were suffering heartrendingly at the hands of the Turkish tyrant. The missionary being a British subject sought the intervention of the Queen’s Ambassador, who immediately rescued him from those who would have frustrated him in his benevolent work. At the last accounts Mr. Callum had more than 200 orphan children under his care. Friends in Canada have remitted large sums to aid him in his benevolent work.

Some Canadians are also laboring in India. Rev. J. Craig, Baptist missionary, has been on furlough. The writer had the pleasure of hearing him. His labors had been confined to the Telugu country, where they had been favored with good crops. He described some of the peculiarities of mission work; one was the many languages spoken in India; another was the confusion of their systems. The Vedas alone contained prayers to 33 gods. Hinduism embraces a small part of almost every creed and philosophy under the sun, excepting the true religion. The gods are increasing in number, some of them are of the most filthy description. The singing of a hymn in the Telugu was not the least interesting portion of the service.

Two Presbyterian missionaries, Rev. J. F. Campbell, of India, and the Rev. Robert Chambers, U.A., in Asia Minor, were both honored with the degree of D.D., at the late convocation of Queen’s College, Kingston, Ont. They are both worthy men and are well deserving of the highest honors which can be conferred by any seat of learning.

Rev. C. R. Ashdown, B.A., of McGill University, Montreal, was recently ordained to the work of a missionary under the American Board of Missions. He has now departed for the east, and will probably be stationed in Bitlis, Turkey.

All the denominations have Women’s Foreign Missionary Societies established. One was recently held at Clinton, Ontario, and represented most of the Methodist congregations in the locality. Besides raising money, junior branches are formed, at which mission concerts are held, when there is not only music but also papers are read on different phases of mission work.

One lady, Miss Cartnell, who for some years labored in Japan, delivered a thrilling address in which she described the work of the Rescue Home in Victoria, B.C., which she visited. One lady is appointed to act as organizer, her duty is to visit all the branches and encourage the laborers. She also forms new branches, and in every way possible she endeavours to forward the good work. The work for the laborers of the women the various churches would be greatly shorn of their strength.

The women of the Baptist Church have also done no small amount of service. Their annual meeting has recently been held. The total receipts for the past year amounted to $10,187.90. A prayer union is formed, the object of which is to pray daily for the success of the work in all its departments. The membership amounts to 4,311. There are also more than 140 juvenile bands in Ontario alone, and these bands raised $1,090.15, and for Home Missions, from 27 bands, $400.78 had been collected. Owing to a lack of funds, a reinforcement of missionaries cannot be sent to India.

Another Canadian going abroad there is a considerable number of Arranakan Indians at Chili, and in response to a missionary there, Miss Lorry Thomas will be sent thither by the Canadian Church (Anglican) Missionary Association, in connection with the South American Missionary Society of England. It was the work of this society among the Fuegians that called forth such warm commendation from the late Charles Darwin, the great naturalist. Miss Thomas goes out as a trained deaconess, and will labor under the Rev. C.A. Salem. Their are 6,000 Indians in the settlement, and they are a vigorous and high-spirited race.

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No Ugly Kinks—it fits shape of every skirt perfectly.

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Refuse all others.

Samples free by mail.

The S. H. & M. Co., P. O. Box 699, NEW YORK.
ILLUSTRATED CHRISTIAN WORLD.

July, 1897.

A

ABOUT ten years ago a young Irish woman, Bridget Dowd, went to live in a Brooklyn family, sent to the old country for her cousin, who wished to try her fortune in America. In the meantime the cousin lived. For some time she wandered about, growing worse and worse bewildered, till finally she determined to ring the bell of the nearest house and make inquiries. Then followed an interesting story, which is thus related by the New York Times.

The door was opened by a noble-looking old man, with a magnificently physique and wavy white hair. She had told the address, but instead of answering her he asked her in a kindly way what she wanted. Everybody, however, the young immigrant told him her troubles and explained why she wanted the address. Tell her, "you just wait till I get my hat, and I'll go along and show you the way."

In a moment she appeared, and the strange couple started off together. As they walked he asked her all about herself and her life and troubles in the old country, and they put two earnest young Catholics who never considered it a sin, ever be the consequences, there must be no reserve, or limitation, nothing. He bade them good-bye and departed, but could not find the street in which her cousin lived. For some time she wandered about, growing worse and worse bewildered, till finally she determined to ring the doorbell of the nearest house and make inquiries. Then followed an interesting story, which is thus related by the New York Times.

The Apostle Paul prays, "The grace of our Lord Jesus Christ be with you all. Amen." This language implies that the persons for whom the prayer was offered were sanctified in an essential way, and that the young woman who was the object of the prayer was anxious, and that the young woman who was anxious was to have the great work of sanctification, which is always begun in conversion, completed.

As this prayer is applicable to all Christians who have any measure of spiritual experience, this question arises, "How shall I have the work of sanctification begun in myself?"

And there is another question, "Is it too late?"

The idea that any person, however careless and indifferent up to that moment, may grasp the salvation as a man can pluck a cluster of grapes, and bear it away, is an idea that is consistently held against the conditions of the faith. Too many untaught evangelists do not make material work for full salvation, we receive it; and if we then meet the conditions just stated, Faith fills two offices. It is a receiver and an act of power. It is a believing act, and a deliberate trust in the provisions and virtues of the atonement, or blood of Christ, and at the same time actively takes fast hold of the promises of the Gospel and the power of God.

Thus the soul is both passive and active in seeking full redemption, as Mr. Wesley forcibly puts it: "Seek it."

"Needless, rejected, for God I wait, For God my unbelief soul stands still."—BISHOP McCABE.

"I never allow myself to be without Dr. James' Headache Powders." They specifically takes fast hold of the promises of the Gospel and the power of God.

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Northern Christian Advocate, Syracuse, N. Y.

Nashville Christian Advocate.

Richmond Christian Advocate.

Baltimore Christian Advocate.

California Christian Advocate.

South-western Christian Advocate (New Orleans).

Western Christian Advocate, Cincinnati.

North-western Christian Advocate, Chicago.

Central Christian Advocate, St. Louis.

Epworth Herald, Chicago.

Christliche Apologete, Cincinnati.

Pittsburgh Christian Advocate.

Michigan Christian Advocate (Detroit).

Zion's Herald (Boston).

Pacific Christian Advocate (Portland).

Omaha Christian Advocate.

Philadephia Methodist.

Buffalo Christian Uplook.

St. Louis Christian Advocate.

New Orleans Christian Advocate.

Texas Christian Advocate (Dallas).

Arkansas Methodist (Little Rock).

Peninnsul Methodist (Wilmington, Del.).

Pacific Methodist Advocate (San Francisco).

MONTHLY.

Sunday-School Journal, N. Y.

World-Wide Missions, N. Y.

Gospel in All Lands, N. Y.

The Christian City, N. Y.

Southern Christian Advocate, N. Y.

Sunday-School Magazine, Nashville.

Sunday-School Journal, Cincinnati.

Hand and Heart, Cincinnati.

QUARTERLY.

Berea Senior Lesson Quarterly, N. Y.

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ILLUSTRATED CHRISTIAN WORLD.

OUR MEDICAL MISSIONARY. A Practical Study of Tropical Fevers.

BY C. J. LAPPIN, M. D., F. R. G. S.

IN typhoid fever the rise of temperature is more gradual, rarely reaching 103° F. before the end of the first week, and is not affected by ordinary (8-10 gr.) doses of quinine. It rises, little higher each day, but does not fall to normal. By the sixth or eighth day the characteristic rose-colored spots —like flea-bites—will appear on the abdomen. These disappear on pressure. The peculiar eruptions.

malaria, for not infrequently the patient has both at the same time. Pyemia: Generally due to absorption of poison from an abscess or suppurating wound; must not be mistaken for malaria.

Cholera: If there is doubt between this and the agglut type of malaria disease, it is better to have a limited medical treatment to treat for cholera, for if the patient has the latter disease, death is almost, if not quite, certain, even with the best medical skill.

Sunstroke: Here the temperature may reach 108–110° F. in a few hours. This, with the history of exposure to the sun or intense heat, will point to yellow fever. The microscope will generally decide the question.* Here again the Very Rev. Dean Gregory and the Rev. William Rasmussen, for some years on the Congo, testifies that when early in the disease, and before the abscess has formed, new blood has been put there will be a marked reaction. He means to lay her on the mattress, and she has not taken a toss since. I have seen more than one excessive on the same subject had a cough with the same results. Hoping this letter may do you as much good as the intervention of the moment did my horse, I am, yours truly,

CLARENCE B. DAVIDSON.

A SIMPLE SERVICE.

At Deauville by Dr. Martin, organist of St. Paul's, composed for the occasion, was sung, the accompaniment furnished by a military orchestra composed of the bands of the Royal Artillery and Kneller Hall. As the numerous "Amen" died away, voices of the Cathedral clergy were heard chanting "O Lord, Save the Queen," in great choir response. We mercifully hear us when we call upon Thee, O Lord, Save the Queen, for the Bishop of London is too short collect, after which, as His Majesty sat with bowed head, the Archbishop of Canterbury raised the cross of light. Two verses of a hymn completed the service, the congregation joining in with the chor.

BICYCLE KODAKS

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Bicycle Kodats" booklet free at agencies or by mail.

Engaged for Plates for Kodak Pictures, 25c. postage. Send for "Price List" circular.

The Rev. Ross Taylor, who started on an excursion to Europe last month for a little change and recreation, is having an enjoyable experience and the scenes and events of real life in England and Scotland. He writes us that he has had the pleasure of viewing the ground where Robert Bruce met two or thirty Scots in prayer to God, and rose to defeat an hundred thousand English on the field of Bannockburn. He also stood in the huge amphitheatre, walls of people stretched from the ground where Robert Bruce kneeled and rose at Bannockburn. He also stood in the huge amphitheatre, walls of people stretched before the altar. That meant to lay her down, and she has not taken a toss since. I have seen more than one excessive on the same subject had a cough with the same results. Hoping this letter may do you as much good as the intervention of the moment did my horse, I am, yours truly,

LADY SHOULDER.

B MORRIS DAVISON.

New York, April 17, 1895.

Do you know, my dear, my ex­ inquiry as to what service I have now with the new, and I thought it a pity to lose it. I was hoping for. My mor has been treated by Dr. Taylor, for many years in this country, for lung in August, and I have no idea of the disease, and of the presence of that idea, as she has grown worse, she has been offered to make her life or to save her. To have seen price by her side, and she has not taken a tossing since. I have seen more than one excessive on the same subject had a cough with the same results. Hoping this letter may do you as much good as the intervention of the moment did my horse, I am, yours truly,

Clarence B. Davidson.

A SCENE IN QUEEN VICTORIA'S JUBILEE.

AT ST. PAUL'S CATHEDRAL.

The great bells of St. Paul's broke out in chorus as the Queen's carriage passed from Temple Bar. The Peers ceased only as Her Majesty's carriage reached the steps of the Cathedral. The clergy and members of the Church were there to receive her. That meant to lay her down, and she has not taken a tossing since. I have seen more than one excessive on the same subject had a cough with the same results. Hoping this letter may do you as much good as the intervention of the moment did my horse, I am, yours truly,

Ross Taylor.

New York, July 26, 1895.

I have used the Electrophone with entire success, and I have now the honor of calling your attention to it. I consider it aphetamine agent among medicines.

WILLIAM TAYLOR, Bishop of Africa.

REV. RICHARD HOLLAND, Editor.

Glorious Birth of Christian World.

I send your name in notifying you of the publication of the Electrophone, and desire that it be exposed to public notice as an agent for good, and that several of our readers.

Rev. William Evans, for nine years on the Congo, testifies that when early in the disease, and before the abscess has formed, new blood has been put there will be a marked reaction. He means to lay her down, and she has not taken a toss since. I have seen more than one excessive on the same subject had a cough with the same results. Hoping this letter may do you as much good as the intervention of the moment did my horse, I am, yours truly,

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A HORSE'S FAITH?

We get the following letter of one of the followers of those who, admitting the existence of a "horse cure," disbelieve in the doctrine of the "holy cure.

LADY SHOULDER.

B. MORRIS DAVISON.

New York, April 17, 1895.

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Clarence B. Davidson.

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HOW TO USE. A new method of introducing oxygen directly into the entire circulation. Revolving and revolving device and worn-out organs. A simple and easy method of breathing and mustard the body in its normal condition.

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OXYGEN.


We have had a chance to notice you on the Electrophone, and the promise of it was fulfilled. We will use it as an agent among medicines.

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ROSS TAYLOR.

Out our 128 page illustrated booklet, mailed free to

any address, tell all about the Electrophone, and contains reports from many cured by it.

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THE COUNTRY BOY.

JAMES BUCHAM, in The Congregationalist, sets forth some of the advantages which country boys, in some sections at least, may be supposed to enjoy over city-trained lads. He says: "The country is comparatively free from that curse of the city—the interminable competition. If a boy is "handy" in any way there are a hundred chances more for making money out of his talent than in the city. His dexterity is in demand; he finds a ready market for his skill; whereas in the city there would be thousands who could do the same things better than he, and therefore would get all the patronage.

Any country boy who really wants to earn money can do it, only, of course, his own way. He may invent or persevere into his enterprise, whatever it is. The city boy may delta for the same reward, because his chance of demand is so much more slender. But I never knew of a city boy who had the constant effort without due reward.

"Suppose the country boy wishes to make money by selling something. He will see what he has at his command. In the first place he has all the resources of the soil. No, not all, but what he has. He is not one who would stock his pond and sell his eggs, a yearly custom in New York. He would put his eggs in the market and artificially hatch these he keeps his pond well stocked, and sells about four hundred dollars' worth of trout annually.

OCEAN GROVE.

SUMMER SERVICES.


2. PENNSYLVANIA RAILROAD DEPARTMENT, July 28. Opening Meeting in Jared Vanmeter's Hall, 2 p.m. Mr. C. H. C. Dutcher, Leader.

3. SABATH, JULY 4. Sermon by Bishop John Lyell. 10.30 a.m. Beach Church, 2 p.m. Rev. W. T. Smith, D. D., St. John's, Long Island. Missionary Service, 4.30 p.m.


5. WEDNESDAY OF NEW JERSEY. Friday, July 8, and Mrs. Emma Emma, in the Beach Church, 2 p.m.


7. OCEAN GROVE SUNDAY-SCHOOL ASSEMBLY, Rev. R. D. Loomis, moderator, Monday, July 13, in Thursday, July 17, in the Temple. Funeral services, Sabbath, July 17. The will be also on the same occasion by living Pennsylvanians, by Walter Waite, two miles, for donations program.

8. A. M. CHURCH SERVICE, Friday, July 17, 10.30 a.m., and 3 p.m.

9. ELIM CONVIGUENT ENTERTAINMENT, evening.

10. MUSEUM DAY, Wednesday, July 15, 10.30 a.m. and 3 p.m.

11. YOUNG PEOPLE'S DAY, Saturday, July 17, Grand Floral Display, sermon by Rev. J. P. Derr, and Miss, W. H. Van Meter will sing.

12. NATIONAL DEACONESS' DAY, Monday, July 20, in the Thursday Chapel.


14. NATIONAL TEMPERANCE, Temperance and Publishing Society, Thursday, July 21, in Thursday Chapel, 3 p.m. and 7 p.m. Lectured by Col. Geo. W. Bain and others. Silver Lake Quarterly, etc., Rev. C. H. Mead, Leader, Friday, July 24, Saturday, July 25, National Anti-Liquor League, Chick, New York City, 10.30 a.m. and 2.30 p.m. Twenty-eight years anniversary of the Anti-Liquor League's first conference. Dr. H. P. Thompson Park, Col. Bain, 5.30 p.m., also Sunday evening, 5.30 p.m. Silver Lake Quarterly will meet at each of the meetings.

15. OCEAN GROVE MEMORIAL DAY, Monday, July 23, 10.30 a.m.

16. KNOPF DAUGHTERS' DAY, Tuesday, Aug. 4, 10.30 a.m. and 3 p.m.

17. OCEAN GROVE SUMMER SCHOOL OF PHYSICS, Dr. E. H. Thomas, Director, 6 p.m. Summer School Preacher (recess), 9.30 a.m. Aug. 13; 7 a.m. Lecturer, J. W. C. V. and 7 p.m. Historical Theology, Dr. C. J. Lous, Carters' Biocentric Institute, Old Testament, Dr. J. C. McCaskey, University of Toronto; Dean, T. W. Orme, the in the United States. Among the moral teachers of our time, he stands preeminent. By his genial and self-sacrificing devotion to a great cause he has endeared himself to the American people as few men have done at any time in our history. For him it was reserved to become the originator of a new intellectual and moral life for the young people of our country. For years he has been at the head of the greatest of all institutions of learning—the University of the American people. His name and that of Chautauqua is indissolubly associated in the hearts and memories of the rising generation of our country. His work has resulted in the quickening of the national conscience, in the dissemination of much substantial learning, and in particular in the improvement and refinement of those sentiments, manners and usages which are at once the substance and the divinity of domestic life.

In this work Bishop Vincent has given us the ripe products and results of his studies and experience. He has brought to the proof of the production of a Book for the Home Life of the American People his great talents, his wealth of observation, and his profound devotion to the cause of home and the preservation of the Church by home influences and consecration. The pages are happily illustrated with allegorical and historical design in keeping with the spirit and subject-matter of the text. In the preparation of the lessons and the composition of the daily prayers the author has shown remarkable versatility and a true sense of what is needed in the religious devotions of the family circle.

Here's your chance! Any reader of the Illustrated Christian World can easily earn a copy of the above excellent work by securing for us only four new subscribers at One Dollar each. The book will be delivered, charged paid, at once on receipt of the list with the remittance. The number of copies at our disposal is limited. If you want to earn a Beautiful Gift Book to make some friend glad, this is your opportunity. An afternoon work among your neighbors will accomplish the result. Perhaps you can earn two copies. Try it!

Address all orders, with the cash, to REV. ROSS TAYLOR, Publisher, Illustrated Christian World, 156 Fifth Ave., New York.
BISHOP TAYLOR'S PLAN FOR INDIA

AFTER years of faithful toil and patient waiting, India is in the beginning of its glorious Pentecost. Valleys of death have been exalted into divine sunlight; mountains of superstition leveled, rough places of difficulty made plain, and vast diversity of crookedness made straight in preparing the way of the Lord. In a measure the glory of the Lord is already being revealed, while the door of glorious opportunity for far more extended conquest for our King stands wide open.

Under God I was used in laying the foundations of the Methodist Episcopal Church in South India, and a designation which competent authority declared to be worth to the Church a million of dollars. On the principle of self-support we developed independent churches which were organized by the General Conference into Annual Conferences on a purely missionary field. After these had been brought under the direct administration of the home Church they received financial help from the Missionary Society for the extension of the work among the heathen.

One of the pioneers of South India Methodism, Rev. C. B. Ward, was so much in love with the original principle of self-support that he adhered to it in its entirety, and through all these years has maintained an independent work in harmony with the Methodist Episcopal Church so unique in character that it has without any serious difficulty stood by itself. During the great South India famine he opened his orphanage at Yellandu, into which he gathered children taken from the breasts of their dead mothers, who became the nucleus for a marvelous work of God, the fame of which has gone out to the Christian world. Here we have in the mission buildings and property an investment of $150,000. Besides the commodious orphanage and the mission houses, there are 2,000 and are the most liberal givers to the cause they represent.

All contributions from my friends and missionary partners intended for the self-supporting missions in India should be sent direct to Richard Grant, Treasurer, No. 181 Hudson street, New York City, and they will be duly acknowledged in the Illustrated Christian World.

Respectfully submitted,
WILLIAM TAYLOR.

AN EXCELLENT HOME PAPER.

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UNABLE to operate the ordinary form of sewing-machine without fatigue, can use the SILENT SINGER AUTOMATIC with the greatest ease. The acme of perfection in construction and artistic finish, this machine is positively time-saving and running of any form to be effectually run by hand if desired. It has neither shuttle nor bobbin; no tensions to adjust, but is ready for use when the needle is threaded.

The Silent Singer

has many points of preference that can easily be demonstrated by examination and comparison with similar machines.

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The Singer Mfg. Co.
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The Delicate Woman

SIMPLE and compact, this machine is easily adjusted. It can be used without room under the arm, and is capable of a greater range of work than any similar device.

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