FIVE HUNDRED CHILDREN SAVED.
REV. C. B WARD, YALLANDU, INDIA.

ARVELOUS are the ways of the great Captain of our salvation in the advancement of His plans for the salvation of the human race, and nowhere are His marvels of providence and grace so mightily manifest as in the progress of His cause among the heathen nations of the earth.

If the hand of God be not with us in this great enterprise into which He has led us I cannot read the tokens correctly. Our hopes for India are meeting with early realization.

Up to date over three thousand rupees are in hand for the five hundred orphans project, besides the promise for as much more for '98 and the same for '99.

The best of all is that we have an opportunity to get enough money to maintain five hundred orphans for six or seven years, provided the friends in America will raise sufficient money to erect buildings for the orphan homes and those of the missionaries. The entire amount needed for this purpose will be only $10,000.

The friend who has made this proposal writes me to get the orphans as quickly as possible, and he promises the funds for their maintenance.

I am at work gathering them as fast as I can. They are being collected in different places. Perhaps it will be two months before the full five hundred is made up.

This offer is most remarkable. It more than guarantees the self-support of the whole enterprise.

Do you blame me for zeal in urging the Transit and Building Fund Society and other American friends to move on and get the ten thousand dollars? We need this for setting up in full the Jugdalpur property, the construction of buildings and tanks, and it must be all in hand for this purpose not later than the 31st of December next.

The Government has been very generous with us, providing us with land sufficient to give self-support for a colony of a thousand. We have already started a hundred coolies on the tanks. It will require 800,000 cubic feet of embankment work to complete the system of irrigation that will insure self-support to our Christian Colony on the lands already in possession.

As the case stands to-day, $10,000 will pay for buildings for the missionaries and orphans in Jugdalpur, and all water-ways and tanks needed. This remarkable offer of money for the main-
distress and the establishment of permanent success that has been offered to any mission on the globe.

This Christian colony will number a thousand souls in ten years, out of which we shall have missionaries and workers for Jesus.

I am buried up in famine work, but have no time to write about it, save to say that we are after the five hundred orphans for Bastar, and will soon have them.

Pray and cry for the ten thousand dollars, which must all come in before the end of the year. All the money will be a permanent investment, the property being used for self-supporting missions, and all of them self-supporting. We have there fully

I have faith to believe that if you give God's people a chance to give, we will get this money.

We have ten missionaries at Yellandu, nine of them ready to go to new lands, and all of them self-supporting. We have there fully demonstrated what we are now prepared to do on a larger scale in the Province committed to our care.

Brother William Plumptre and family, with two other preachers, are already at work in Bastar.

ARmenia AND ArMenIans.

BY AMELIA V. CHILD PETIT.

ARMENIA has been a country little known to Americans until the troubles with the Turkish Government occurred, and even now, it is thought of only as a small portion of the Turkish Empire. Though it is said to have been an independent kingdom in the dim distance of long ago, its later history has been blended with that of other nations.

Armenia in its physical aspect is a high table-land lying on the southern slope of the Caucasus mountains. In area it is measured as 90,000 square miles and has contained 2,000,000 of people. It is watered by several rivers, among them the Euphrates, and slightly by the Tigris. It has also several lakes. On the eastern side of the range of mountains of which Mount Ararat is a peak, is the centre of several chains of mountains reaching out in several directions. Some of these mountains are volcanic, and in 1855 the City of Erzeroum was almost wholly destroyed by earthquake forces. In the higher portions the climate is hot in summer, cold in winter. Wood is scarce, and water not too plentiful. In some parts of the country the soil is fertile, producing fruits, hemp, cotton, flax and rice. The mountains yield minerals, iron, copper, lead and salt. Agriculture is rather neglected, cattle-raising being the chief industry.

There are about a million of the Armenian race, which is a variety of the Indo-Germanic. There are also many Kurds, Jews, Greeks and Turcomans. The Armenians are intellectually bright, and successful in business.

The country has been cut up by different conquests. The Russians in 1828 twisted the northeastern third of the territory from Persia, leaving only a small bit still under Persian dominion. The remaining two-thirds of the west portion is ruled by Turkey. In this war the country is dismembered somewhat as Poland was slaughtered, and in 1878 the Berlin Conference permitted Russia to have another strip of this country, and Turkey guaranteed that the Armenians should be secured from the attacks of the Kurds and the Circassians.

Mission work has been back to the middle of the sixteenth century before Christ, when a king named Dikran is said to have made the kingdom independent. The kingdom of his family was killed in a battle with the great Alexander, who overran his country and afterward placed it under government. In his disappointment some of these deputies made themselves kings and divided the country. The nobles revolted and set themselves up as kings, tumults and wars followed, and the kingdom became a prey to every conqueror.

PROSPERITY IN MICRONESIA.

Advancement in the Churches of the English Speaking, Native, Chinese, Japanese and Portuguese Populations.

THE Has been an Evangelical Association reports a year of labor that has been marked with hopeful progress in the Eastern Caroline, Marshall and Gilbert Islands. It has been adapted to the different people, who, with the native Hawaiians, make these islands their homes, and each race has pastors, evangelists and teachers of their own nationality. There are nine English speaking congregations, three of these being on the Island of Kanai, and two each on Oahu, Mani and Hawaii. The prosperity of these central points of light and influence was to be expected from the object they have constantly kept in view, "more real religion, more worship, more study of the life and teachings of Jesus."

The work among the purely native population has made steady advancement. On the Island of Hawaii an increase of harmony has brought added blessing to the native congregations. The most marked success on the Island of Molokai has been in the leper settlement, where the devoted pastor of these unfortunate people, Rev. D. Kaai, is greatly beloved. On this island is

situatd the far outposts of Pelekuum and Wailan, almost inaccessible on account of the lofty mountains and inhospitable shore. On Mani the re-building of the meeting-house at Wainee was a notable event, its dedication calling nearly a thousand people together. Many of the Gilbert Island laborers in this district have been reached by the Gospel and brought into church fellowship. The work among the purely native population has made steady advancement. On the Island of Hawaii an increase of harmony has brought added blessing to the native congregations. The most marked success on the Island of Molokai has been in the leper settlement, where the devoted pastor of these unfortunate people, Rev. D. Kaai, is greatly beloved. On this island is

returns of the condition of the work and their own activity therein.

The general spiritual prosperity of the native churches can be traced largely, as far as human agency is concerned, to the house to house work of the gifted native pastors. Here, as in other mission fields, the very best material for pastors and teachers is found among the natives themselves, who, secured and trained for the work, are constantly, in the daily walks of life, kindling little fires of interest that result in the salvation of individuals and the transformation of communities. The testimony of the promoters of this evangelical work in Eastern Micronesia is that the ranks of the native ministry furnish men of good endowments, whose devotion and talent for work give them a place as leaders in the activities of the day.

The work among the Chinese in Honolulu continues to be very hopeful, and during the past year thirty-five of these conservative people have professed saving faith in our Lord Jesus Christ, all of them being admitted to church membership, and none of them ashamed to confess before the people their conversion. Among the number was a man who a few months ago was found in a forlorn and desperate condition in one of the cheap tenement houses, seemingly in the last stages of disease. Kindly ministrations in the hospital and church brought physical and spiritual health, to which he bears glad testimony. Another is one of the most talented and influential Chinese on the islands, who, since he has been led to yield himself to Christ, is living a life of consecrated service. The Chinese membership now numbers two hundred and twenty-five, while the baptized children in their homes are fully two hundred. In the schools and kindergartens of the islands nearly a thousand Chinese boys and girls are enrolled. While this means much for the present, it means still more for the future.

Among the Japanese there are twelve preachers and evangelists of their own nationality, each occupying a station by himself, and each constantly exerting a saving and elevating influence among his countrymen. They now have a commodious building for a church at Honolulu, with a parsonage adjoining, erected largely by the aid of special contributions from the friends of the work. But the three churches built at Kohola, Honomu and Wailuku, are witnesses to the energy of the faithful pastors and the readiness of the people to help themselves.
ILLUSTRATED CHRISTIAN WORLD.

GOD'S WORK IN JAPAN.

BY REV. IRVIN H. CORRELL, D. D.

A RETROSPECTIVE view of God's work is frequently essential to a proper conception of its true success. This is especially true in Japan. The position which has been accorded to her amongst the nations of the earth is apt to make men lose sight of what she was only a few years ago.

When the writer first arrived in Japan, in the spring of 1873, the edicts which challenged Jesus Christ Himself to descend from Heaven and attempt to enter Japan, and declared that He could only do so at the risk of his head, were still fresh in the memories of the people and had not all been removed from before their eyes. One Christian Church of eleven members had then just been organized, not by the sanction or consent of the Japanese Government in any sense, but really under the protection of the stars and stripes, as the services were held in buildings owned by Americans and all the members were in some way connected with American families. No services had yet been held in the native towns or where Japanese officers could interfere. There were no native preachers; there were no Sunday-schools. Now Church organizations are found, not only in all the provinces, but in every city and in many of the large towns throughout the Empire, and the membership of the Protestant Churches is about 40,000. Not less than 800 native preachers, including those who are helpers but not yet ordained, are to-day standing before the people as heralds of the Gospel. We have about 800 Sunday-schools, in which there are in round numbers 30,000 scholars, learning of Jesus and His love.

In thus viewing the difficulties which have been overcome and the actual success which has been attained, there is abundant reason for most devout thanksgiving to Almighty God. It would, however, be a great mistake to suppose that the warfare is ended and that the victory has been achieved. Some of the fiercest battles still remain to be fought. There is scarcely an "ism" to be found in the world which has not its representative here in some form. The result of this influx of heterodoxy and false teaching upon the people of God is to save souls, and scarcely a week passes in a way that escapes his notice in places filled with the distractions arising from a ceaseless round of business and amusement. Missions have been at work in Shanghai for half a century; here, putting aside the old Catholic missions who

CHINESE SCHOOL OF MEDICINE.

The Methodist Episcopal Mission at Chung King has always been pre-eminent in the scope of its work and in the untried energy of its members. However divergent are the views held by laymen in the most populous foreign settlement upon either the wisdom of missions in general or of their methods in particular, no one who sees the work actually accomplished can deny the devotion of the missionaries to the cause they have undertaken, nor fail to respect the labor which is achieving such vast results in elevating the seemingly inert mass of Chinese humanity. No doubt equally good work is going on in Shanghai and other large centres, but it is in a remote outpost like Chung King that missionary work is brought home to an outsider in a way that escapes his notice in places filled with the distractions arising from a ceaseless round of business and amusement. Missions have been at work in Shanghai for half a century; here, putting aside the old Catholic missions who

have held the field for two centuries, and whose progress is silent and gradual, the Protestant missions have been installed in Szechuen, a little over a decade, and have had an exceptional hospitality to contend with, both on the part of officials and people. Yet the pioneers in the field have

pegged away steadily in the face of good and evil report until, I may safely say, their efforts for good are not alone tolerated but are thoroughly appreciated by the people, a fact confirmed by the now polite bearing of the natives toward us, in a city that five years back no foreigner could traverse without being exposed to gross insult. And this changed attitude of the population speaks well for the conduct of the few Europeans, lay and missionary alike, who have made Chung King their temporary abode.

We have here in Chung King a large technical and boarding school for boys, a girls' boarding school, managed by two deaconesses, and a hospital in charge of two qualified medical practitioners and their wives. All these are as full as they can hold, and nothing but want of means prevents their being enlarged. Still, as it is, the impression made on the seething mass of filth and degradation of this crowded city that may be equalled, but assuredly cannot be surpassed elsewhere, is great and enduring as the statistics of the mission work since its establishment (but with which I need not now fatigue my readers) show, and great is the merit of those who have worked so hard to achieve such results; and of all these workers, Dr. McCartney, who presides over the hospital, is not the least. He has added a clinical school to his other work and has trained up students of medicine out of the, at first sight unpromising, native material, who shall eventually be qualified in every way to take his place.

DIPLOMAS CONFERRED ON NATIVE GRADUATES.

On the 18th instant, in the large chapel of the mission, a most interesting assembly was held at which the foreign community was invited to assist at the conferring of diplomas upon three natives who had followed the course of medicine in the hospital during five years and had now passed their qualifying examinations. Each graduate had written an essay, and the large audience present listened to the lengthy dissertations in wrap attention. They were rewarded for this by a witty address from Mr. Wilson, of the London Mission, a most interesting address which the foreign community was invited to assist at the conferring of diplomas upon three natives who had followed the course of medicine in the hospital during five years and had now passed their qualifying examinations. Each graduate had written an essay, and the large audience present listened to the lengthy dissertations in wrap attention. They were rewarded for this by a witty address from Mr. Wilson, of the London Mission, which followed, and by another address from Bishop Joyce, cleverly interpreted by Mr. Myers. The graduates then had their diplomas formally presented to them amidst great applause. Excellent singing enlivened the evening.

Mr. A. Little (Merchant).

The many friends interested in the able article on Chinzei Seminary, by Dr. Fullerson, in our last issue, will be pleased to see the pictures of the buildings on this page. They may personally address him as follows: Rev. E. R. Fullerson, Ph. D., Nagasaki, Japan.
ON A SOUTH AFRICAN CIRCUIT.

Watchfires on the Outposts of Missionary Endeavor—Evangelistic Successes and Native Evangelists.

The continually widening successful evangelistic labors in which Bishop Taylor is now engaged in South Africa, and the development under wise missionary leaders of the widespread work accomplished through his agency among the Kaffirs over thirty years ago, Butterworth Circuit affords an interesting illustration. Immediately after the recent session of the South African Conference, where he met a number of Ministers of the Gospel who were in the heathen ranks when first they heard the ringing tones of his trumpet voice calling them to repentance, he journeyed seventy miles over rough country to Butterworth. There were no railway connections or comfortable carriages drawn by a yoke of oxen! The Bishop completed the journey in season to preach three successful evan­gelistic services. These were followed by similar services on Monday, Tuesday, Wednesday and Thursday, with glorious demonstrations of the presence of the Holy Spirit among the heathen throngs of natives. Thirty-one years had passed since "The Flaming Torch" had set fire to their heathen superstitions and kindled the holy light in their hearts, and the altar-fires had continued to burn and spread to other souls. On Sunday morning, Preach­ing and afternoon the services were held on the banks of the river, on account of the heat, and to make room for the vast audiences that assembled. At night as many as could crowd into the chapel to hear the words of life which were "passed" to them through the "inter-preacher." They were times of the demonstration of the Spirit in the salvation of the people.

Butterworth is one of the central points where "California Taylor" and his famous interpreter, Charles Pamla, rallied the aggressive forces which have multiplied and developed the grand system of circuit work of which it is an illustration of many others. Here there was, at that time, a single mission station, in the Amagcaleka tribe of Zulus, where the seed had been faithfully sown for upwards of forty years, and some spiritual fruit gathered. The great chief, Huitza, had not given his consent for its establishment, but the fearless missionaries moved on in faith because they had not given orders to kill Ayliff, and now we have four hundred, so he selected a beautiful spot on the bank of the river, a quarter of a mile away, and here on the thick carpet of grass assembled a motley crowd of natives, the wild ones from the bush painted red and wrapped in their red blankets forming a brilliant background. At the first service there are a hundred seekers of salvation, and during the five days' meeting the tide of interest continued to rise. Among the hundred and forty-seven converts enrolled by the missionary in charge were some of those wild heathen.

"Charles, what has that old red blanket to say for himself?" said the Evangelist to his interpreter. "He says he has been a very great sinner, but that he has found Jesus, and Jesus has saved him."

"What has that other heathen to say about it?"

"I have been the greatest scoundrel in the world, but the umfundisi said that Jesus came to save the very worst sinners, and I have taken Him, He has pardoned my sins, and I feel Him now in my heart."

Butterworth mission property now consists of a comfortable mission house, barns, outbuildings, a large church, the "Ayliff Memorial," that cost nearly ten thousand dollars; a large hall for ordinary meetings; a school-room; carpenter-shop, and "Lamplough Institution," which covers a large piece of ground, and has boarding accommodations for at least seventy girls. This institution is in charge of the Misses Hacker, and is making a noble record in the Christian training of Zulu girls.

On Butterworth Circuit there are now nearly one hundred preaching places, with three native ministers, twelve native evangelists and about two hundred native lay preachers. There are thirty Sunday-schools, with eighty teachers and twelve hundred and fifty scholars, and five day schools with an attendance of three thousand, taught by eighty instructors. The financial income from the Circuit for various purposes is about twenty-five thousand dollars. The bulk of the work of the Circuit is now super­intended by Rev. Theo. R. Cumnick, a graduate of Boston University, Rev. B. Taylor being in charge of the Dutzwa section.

The marvelous growth, under God, of this single African Circuit, after a Pentacostal revival followed years of patient labor, illustrates what can be done by our Methodist Missions in West Africa, and the folly of abandoning stations where we have sacrificed money and precious lives. We have not a few such on the Liberian coast, suspended by wars but now recoverable with a Government grant of two hundred acres each. The blood of martyrs, who sleep on them will face us in the judgment.

It is our duty and privilege to face the difficulties that arise from climate, war, or death in our ranks in the spirit of those who counted not their lives dear unto them but became followers of Him who laid down his life to make possible the salvation of these millions of souls in darkness.
ILLUSTRATED CHRISTIAN WORLD.

October, 1897.

BISHOP TAYLOR IN THE TRANSKEI.

From One of the Many Outposts of South African Missions Visited by Bishop Taylor Comes the Following Letter:

URING last May we had the great pleasure of entertaining your esteemed Father, Bishop Taylor, in conjunction with the Bishop and myself—in our wagon as we journeyed from the frontier village of Tangier to Nomaheya. On Sunday, the 23d, the people came from all parts of the circuit, so that the large church, which will seat some 600, was crowded to the doors, and hundreds outside unable to get near. For these an overflow service was held in the tent, and it was much more comfortable than I had imagined. The heat was rather trying; at times the wind seemed like the breath of a furnace; the early morning and evening were the only times it was possible to move about in comfort.

I was so glad to have this opportunity of being thus among the people and seeing their every-day lives. They are dreadfully dirty; the sight and odor of the garments of some are beyond description, probably white originally, but now the color of the ground on which they sit. One feels most sorry for the women, they are so degraded and burdened, poor things! It is surprising what loads they can carry; I saw one trudging along in the heat of the day with a big baby slung on her back, a large pitcher of water in one hand and another the same size on her shoulder, and with these she had come over an uneven and rocky descent. It was pretty to see the very little girls going to fetch water, toddling with their mothers with their little pitchers on their shoulders; they learn to carry burdens quite early.

The following day, being Queen's Birthday, the school children assembled from the outstations, some dressed in white, some in pink, some with flags and banners, each teacher marching his own school, to its own tune—sixteen schools in all, with more than 500 children. These all assembled on the rising ground outside the Mission House, and as the slanting rays of the setting sun fell upon the vast mass of parents and children, the venerable Bishop mounted a stool and to the great crowd spoke of Heaven's song and urged them to march to glory. Then, as the benediction fell from his lips, many an eye was dimmed with tears, for who but could know that never to be forgotten when, as there was no room for any to come forward, men and women stood at the doors, and hundreds outside unable to get near.

On Wednesday we started—Mrs. Lucas, our little girl, the Bishop and myself—in our wagon for the journey to Nomaheya, and there, for three days, special services were conducted; but I shall weary you; much more might be told, but I guess he has written you some account of this era now. It will ever live in our memory as a time of great joy and blessing when we entertained the good and kind Bishop Taylor.

Accept kindest regards and Christian wishes from Yours, very sincerely,

CHARLES S. LUCAS,

Resident Missionary.

CAMP LIFE IN MOROCCO.

I CAME back last evening from Segidia, a hot village three or four hours' donkey ride from Tangier, where I have been staying a few days with Miss Jennings, who has been tenting for some time. It was my first experience of tent life, and it was much more comfortable than I had imagined. The heat was rather trying; at times the wind seemed like the breath of a furnace; the early morning and evening were the only times it was possible to move about in comfort.

The people are Fingoes, and I was so glad to have this opportunity of being thus among the people and seeing their every-day lives. They are dreadfully dirty; the sight and odor of the garments of some are beyond description, probably white originally, but now the color of the ground on which they sit. One feels most sorry for the women, they are so degraded and burdened, poor things! It is surprising what loads they can carry; I saw one trudging along in the heat of the day with a big baby slung on her back, a large pitcher of water in one hand and another the same size on her shoulder, and with these she had come over an uneven and rocky descent. It was pretty to see the very little girls going to fetch water, toddling with their mothers with their little pitchers on their shoulders; they learn to carry burdens quite young. There was a little girl of about six or seven I often saw with her baby sister, nearly a year old, on her back. Miss Jennings had some medicines with her, and of some of the women were very grateful for the relief she was able to give them; it was very touching to see their little offerings of eggs, vegetables, bread, etc. Others were very different; one dreadful-looking woman, dirty in the extreme, and very ragged, with her hair flying in all directions, came, and was very anxious Miss Jennings should buy a chicken she had brought under her arm, but because it was not needed she got so angry and would not listen to anything.

Miss Jennings never seemed tired of telling the "old, old story." At all hours of the day she would have little groups of men or women and children, or perhaps individuals, sitting on the ground near her. They most- ly came for medicine, but they did not get it without first hearing the Gospel. Two or three evenings I took my violin outside the tent, and Miss Jennings and I sang hymns to them; they are fond of music, and were very delighted. Two nights out of the five I was there we were entertained until nearly dawn by their music, consisting of drums, gimbres, hand-clapping and hoarse shouting; they were quite near the tent, so we had full benefit of the anything but soothing strains. It seemed useless for Miss Jennings to tell them that God made the night for us to sleep in; they thought otherwise, judging from their actions, which had brought under her arm, but because it was not needed she got so angry and would not listen to anything.

With all its inconveniences the trip was enjoyed because of its opportunities for proclaiming the Gospel to so many who would not have otherwise heard it.

MISS THEODULUS, In North Africa.
SHAWBURY is one of our most important training institutions for girls in South Eastern Africa. The Mission Station itself was founded many years ago by the late Mr. Hulley, a catechist in connection with the Wesleyan Methodist Church, who did splendid service as a pioneer in this great mission field. He was a man well known and implicitly trusted by the native tribes from the Great Kei to the Umzimkulu, and even to-day, although the sturdy old veteran has long since passed away to his reward, his Kaffir name, Maraw (meaning a bead, then very much used as an article of barter), is held in great veneration by thousands of the dusky sons of Africa, to whom it is still a pleasant memory.

The Rev. W. H. Garner succeeded Mr. Hulley. He was a very genial man and threw himself into his work with great zeal and earnestness. The country, in those days, was infested with wild animals, and many were the dangers to which both missionaries and people were exposed. Mr. Garner relates that "on one occasion they were greatly alarmed by a lion prowling about the house and making a terrible roar; after which it advanced so close as to put its head over the top of their frail door and give a roar which was truly terrific. The inmates of the house had then to hide away in the most secure places they could find, and there remained until this ferocious beast took its departure, which it afterwards did without doing any damage.

The widespread practices of witchcraft and the horrible atrocities which were carried on under its name were a great hindrance to the progress of the Gospel, but Mr. Garner seems to have had a good deal of influence over the Regent Ncapani. Indeed, so great was this influence that Ncapani, in time of illness, stoutly resisted the barbarous custom of spilling human blood, and despite the frantic appeals of the witch doctors, chose rather to trust to the more rational treatment his missionaries was always prepared to give. This naturally tended much to conserve the work and to give increased facilities for the preaching of the Gospel amongst the tribe.

In the year 1876 the Rev. William Shaw Davis and his devoted wife were appointed to Shawbury, and we may regard this as the beginning of a new era, which not only accentuated the importance of the work there but added enormously to the sphere of its usefulness. The happy idea was conceived of commencing a seminary for girls, where, in conjunction with a liberal education, the thousand and one duties of domestic life could be taught, and the girls fitted not only for educational work and to take their places as Christian and domesticated wives in the homes of educated young men. It was a great undertaking, but great was also the faith of Mr. and Mrs. Davis. They went forward, for God was with them; their patience and self-sacrifice enabled them to triumph over all obstacles; the scheme was fairly launched and the work was begun under the most promising auspices.

I need say nothing of the subsequent disaster which befell the work so nobly begun by the rebellion of the tribe against the Cape Government, some seventeen years ago, when the place was abandoned and the buildings heartlessly wrecked. The incidents of that period would form a most exciting and interesting chapter of themselves. Perhaps Mr. Davis, who is happily with us, might be induced to furnish your readers with the story of that disaster. Suffice it to say, the blow was a terrible one, and for years its effects have been like a b-light upon a fair and promising scene. It was with sad hearts that Mr. and Mrs. Davis returned to the four corners of the earth bearing with them the lessons they were taught and a knowledge of Christ and His salvation.

In addition to the work of the seminary, there are three native circuits to superintend, embracing a large tract of country and containing nearly two thousand members, and more than twenty hundred day scholars scattered over the rugged stretches of the Pondomisi territory. To meet the requirements of such a gigantic work, where traveling is often difficult, always arduous, and sometimes rendered dangerous by swollen rivers, needs plenty of robust health and a superabundance of energy. With these qualifications Brother Clark has been amply endowed, and it will not be surprising to learn that his native people, with that remarkable faculty of hitting off a man’s characteristic feature by a word, have given him the very euphonious name of "Unyanzelikile," which means "he who perseveres or carries everything before him."

We earnestly pray that the favor and the grace of God may continue to abound towards this Shawbury and its band of workers. And in the words of the saintly Tiyo Soga:

"Amandolo kwelilwe
Makagoba pandi kwalo:
Zola zid toal’lwimi
Zola zid toal’lwimo.

WHAT IT COST HER TO PRAY.

ABOUT ten years ago a young and very interesting girl came into our chapel and found a seat at the front with the young girls of our mission. After the services were over, Arabella gave an account of the life to come and the great sin she was now living in, but pride closed her ears, and repeated efforts failed to convince her of her hardened heart of sin. Ten years passed by and a workman came into the mission and said you ought to see Lufana (for that was her name), this is the third day her dead baby has been at her side, and she is out in the grass dying, and no one will give her water or food. I went where he directed me and found this once proud girl lying under some banana leaves. The scene was past description. I consulted with Arabella and we thought to do all we could for her, so we gave her water, soup and rags on the end of a stick, the cleansing commenced. Remedies, food and water were given. Careful nursing and she was about four weeks able to be moved to the mission, where she had good care for one year. She now gives testimony and prays and gives thanks and is some help in the mission. All of this suffering was the consequence of voluntary sin. What better investment can parents make than to receive Jesus, trust Him for all our needs, through life and death? Stop sinning and obey Jesus, that is all!

SAM MEAD.
MISSIONARY PROGRESS IN ANGOLA.
The Light Shining in the Darkness—Living Among the People to Save Them.

The Congo Mission Conference of the M. E. Church was organized by Bishop Hartnell, D. D., of Quinhonga, Angola, on June 5th, 1897. I propose, from time to time, to give your readers a little of my experience and work among the dark sons of Ham in this Portuguese province of Angola.

I came to Africa about eleven years ago as a member of Bishop Taylor's Self-supporting Mission. I have been here since, doing what little I can to spread abroad a savor of His name, by telling among the heathen that "the Lord is King." We were the only missionaries in the province until the Jesuits came here in 1890 and established a large centre in Malange. We are still the only Protestant Mission in the province.

This is a very inviting field for missionary labor, and a garden of Eden for its healthfulness compared with the Congo and Coast. We have begun a regular line of missionary work among the native villages, and are kindly received by the natives, who have proposed to build native houses or huts of sticks and grass and of meagre dimensions to conduct our services in. These will also serve for school-houses. It is good to get these people interested enough in themselves and children to do anything for their own enlightenment. I think nearly every one is convinced that in order to help this people effectively we must go among them and get acquainted with them that they may see our unselfish design in seeking to do them good. They can read us in a short time, and we hear them say "This is another people." "These are men of love," meaning that we are different from the traders and white people generally. If we have done nothing else for the past eleven years, we have gained their confidence, which is no small thing. Now the time seems to have come for a forward movement on the line of teaching and preaching in their villages. At the same time we must walk carefully and give no unnecessary offence to the Portuguese Government, who look on all missionaries as ambassadors of some earthly king or queen, sent to take the country; for they think that in all countries, as in their own, Church and State must be joined together and missionaries, of whatever nationality, are therefore seeking to annex the province to their own respective countries. Nevertheless we have all the toleration that can be expected in a Catholic country, and the king of kings leads His army forth in every land, conquering and to conquer, whose need now is as in all ages of the Church, to be baptized with the Holy Ghost, for against a Heaven baptized church, the gates of hell cannot prevail.

We have seen a few pass triumphantly to Heaven, but the great mass seems still untouched and they are dying around us daily with no one to tell them of Jesus, the sinner's only hope.

We visited a village a few days since and found that a boy had died a few hours before our arrival. As we beheld his black face and closed eyes and heard the people wailing their sad, dark wail of despair, saying: "We are dying every day; ""God is killing us."" "He hates us," our hearts were moved to their depths, to hear them counsel to them was: "Go to work and get this work and faithful workers at the front the loving sympathy and financial co-operation of all my dearly beloved patrons and partners in this great work of God." WM. TAYLOR.

MISSIONARY PROGRESS IN ANGOLA.

We are in the minds of darkness that can be felt, yea, where Satan's seat is and where he rules by superstition and witchcraft. When Bishop W.T. Taylor placed his first pioneers in this field, his counsel to them was: "Go to work and get this people saved." We have been at it and are still at it; but what are a dozen missionaries among so many thousands? Nevertheless, may it be said of us, as of her of old, "She hath done what she could," but the command of Jesus is: "Pray ye that the Lord of the harvest may send forth more laborers into His vineyard, for the harvest already is white and perishishing and laborers are few." May God inspire His Church to pray thus, and may many respond and say: "Here am I; send me," and may they go forth, their lips touched with a live coal from off the altar.

ROBERT SHIELDS.

MRS. A. L. BUCKWALTER, MR. AND MRS. E. H. RICHARDS.

We have seen a few pass triumphantly to Heaven, but the great mass seems still untouched and they are dying around us daily with no one to tell them of Jesus, the sinner's only hope.

We visited a village a few days since and found that a boy had died a few hours before our arrival. As we beheld his black face and closed eyes and heard the people wailing their sad, dark wail of despair, saying: "We are dying every day; ""God is killing us."" "He hates us," our hearts were moved to their depths, to hear them counsel to them was: "Go to work and get this work and faithful workers at the front the loving sympathy and financial co-operation of all my dearly beloved patrons and partners in this great work of God." WM. TAYLOR.

MISSIONARY PROGRESS IN ANGOLA.

The Light Shining in the Darkness—Living Among the People to Save Them.

We have seen a few pass triumphantly to Heaven, but the great mass seems still untouched and they are dying around us daily with no one to tell them of Jesus, the sinner's only hope.

We visited a village a few days since and found that a boy had died a few hours before our arrival. As we beheld his black face and closed eyes and heard the people wailing their sad, dark wail of despair, saying: "We are dying every day; ""God is killing us."" "He hates us," our hearts were moved to their depths, to hear them counsel to them was: "Go to work and get this work and faithful workers at the front the loving sympathy and financial co-operation of all my dearly beloved patrons and partners in this great work of God." WM. TAYLOR.

MISSIONARY PROGRESS IN ANGOLA.

We are in the minds of darkness that can be felt, yea, where Satan's seat is and where he rules by superstition and witchcraft. When Bishop W.T. Taylor placed his first pioneers in this field, his counsel to them was: "Go to work and get this people saved." We have been at it and are still at it; but what are a dozen missionaries among so many thousands? Nevertheless, may it be said of us, as of her of old, "She hath done what she could," but the command of Jesus is: "Pray ye that the Lord of the harvest may send forth more laborers into His vineyard, for the harvest already is white and perishishing and laborers are few." May God inspire His Church to pray thus, and may many respond and say: "Here am I; send me," and may they go forth, their lips touched with a live coal from off the altar.

ROBERT SHIELDS.

MRS. A. L. BUCKWALTER, MR. AND MRS. E. H. RICHARDS.

We are in the minds of darkness that can be felt, yea, where Satan's seat is and where he rules by superstition and witchcraft. When Bishop W.T. Taylor placed his first pioneers in this field, his counsel to them was: "Go to work and get this people saved." We have been at it and are still at it; but what are a dozen missionaries among so many thousands? Nevertheless, may it be said of us, as of her of old, "She hath done what she could," but the command of Jesus is: "Pray ye that the Lord of the harvest may send forth more laborers into His vineyard, for the harvest already is white and perishishing and laborers are few." May God inspire His Church to pray thus, and may many respond and say: "Here am I; send me," and may they go forth, their lips touched with a live coal from off the altar.

ROBERT SHIELDS.
ILLUSTRATED CHRISTIAN WORLD.

November, 1897.

THE AFRICAN COLONIAL ENTERPRISE.

Our readers will be glad to learn that Dr. Albert Thorne's scheme for colonizing Central Africa, north of the Zambesi river, by members of the African race in the West Indies and the United States, has been favorably received in this country. There is ample room in the Dark Continent for an experiment of this kind, and we see no reason why it should not prove successful if a good locality be chosen for the settlers and men of the right sort selected to lead the expedition.

From all the improvements we have received, we cannot feel that Dr. Thorne is fortunate in obtaining the position he has sought as a nucleus of the colony, and we trust that he may soon be able to complete his arrangements and go forth with those who will have the honor of laying the foundation of a great future, which is undoubtedly in store for the long-suffering children of Ham.

We have much pleasure in acknowledging the following subscriptions given to further this enterprise. As will be seen, they are ample proof of that generosity of sentiment and mutual interest which exist among members of the medical profession:

- Frank Hartley, M. D., New York...
- A. Johnson, M. D., New York...
- Thomas S. Miller, M. D., New York...
- W. A. Scott, M. D., New York...
- G. R. White, M. D., New York...
- A. B. Jameson, M. D., New York...
- M. S. Pierrie, M. D., New York...
- C. B. M. D., New York...

We shall be happy to receive further subscriptions to help on this work from all those who take an interest in the welfare of the African race. Such subscriptions should be headed "For the African Colonial Enterprise," and addressed to Dr. J. Albert Thorne, ILLUSTRATED CHRISTIAN WORLD, No. 156 Fifth Avenue, New York.

INDIA'S OFFICIAL RELATION.

The Transit and Building Fund Society of William Taylor's Self-supporting Mission is incorporated under the laws of the State of New York, and its object, demonstrated by years of real achievement, is to open and develop missions on the principle of self-support. As indicated in its title, funds intrusted to it are used in the payment of passage and stipends to the field, the erection of buildings suitable for their work, and, in addition, sustenance until developed on the mission field. Its members form a "large and connected family," and are the largest contributors to its funds, every dollar of which goes directly to the object designated. The work in South India, comprising the Teluga Mission and Orphanage, the Christian colony now being opened, and the movement for the rescue and training of orphans of the famine, as well as the present relief of distress among the starving people, is a portion of the work under this society. Rev. C. B. Ward, superintendent, is a member of South India Conference, and the work is a part of the Methodist Missionary movement, independent of any missionary society.

Carrying the spirit of Christ into our every day life and manifesting it in all we say and do is the great duty and the high privilege of every professed Christian. In no way the humblest as well as the most distinguished man can alike do valiant service for our Divine Master and His cause on earth.—Religious Telescope.

* * *

Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge is proud that he has learned so much,
Wisdom is humble that he knows so little.
THE opinion to which I gave expression, concurred in by some of the well-known geologists engaged in the Witwatersrand gold fields in the Transvaal, that increase of depth would not diminish the output of these fields, has met with many adverse opinions from European savants. It has now become quite certain that the rich reefs do not lose anything in their lower depths, and that many of them are developing still richer as they go down.

Just now a very rich strike is reported from Randfontein, where at the depth of six hundred feet two gold reefs were discovered, the assay of over seven inches giving ten ounces of gold.

The profits of the Jubilee Gold Mining Company for June were £15,800 sterling and the Salisbury Gold Mining Company £3,000.

Most interesting in the New World's record in shaft-sinking, made in Simmerd Tact, east mine of the Transvaal gold fields, where one hundred and fifty-six feet was sunk and one hundred and forty-eight feet timbered with one set of beams in one month.

In Africa the International Rinderpest Commission is sitting, endeavoring to determine what is the best method of inoculation to prevent the spread of this terrible cattle disease. The method introduced by two bacteriologists from Paris, called the French method, and that employed by the Cape Government bacteriologist, Dr. Edington, have the most favorable consideration. That introduced by Dr. Hoch, while it has many friends, has failed of the indorsement of the greater number of those who employed it. The representative of the Cape Government, Mr. Turner, to justify their action in calling Dr. Hoch to these experiments in South Africa, insists that his method is a success, not as a cure, but a preventive. The reports of local papers in localities where it has been tried are in the main adverse.

From Rhodesia comes the news of the destruction by rinderpest of the buffalo (Boo Caffei), the Koodo antelope (Strepsiceros Caperius and Str. Zambesiens), and the Bushvaark (Pracochoros Afriqueus vel-outemiches), and the wild wart hog; other game being exempt. A few months since this dread disease destroyed all the Ruminantia game of the Northern Bechuana countries. Carcasses were found of the Eland antelope (Oreas connus), of the Hartebeest (Bubalis Khama), the Letsebe (Demalis lunatus), the Gemsbok antelope (Oryx Gazella), and of several other species. Since then I have news of the destruction of Springbuck and the Duiker and Steenbuck antelopes, and the Bushvaark in the Northern Bechuana country. In all these species of game, the destruction is so great that the entire tribe turning to the game as its last food reserve.

In its southward course the rinderpest kept to the high plateau, tending down toward the lowlands on the Indian Ocean, and spreading in a quarril-some and threatening manner that the fine which he was asked to pay (Masupha was one of the chiefs fined, and a thorn in the side of the British Government) was too excessive. He traversed the history of eleven years ago, when the great Basuto war of the guns took place.

Famine was averted by the exploits of the native hunters, the entire tribe turning to the game as its last food reserve.

The Paramount Chief here interfered and the ire of the wrathful old David increased and he left the Council Hall, followed by his numerous braves in an angry mood.

A critical moment now ensued, when the Paramount Chief, Lerotoho, saved the whole situation by riding up to the flag-staff on which flew the Union Jack and in a loud voice called for "three cheers for Queen Victoria."

This was responded to in a hearty manner, and three ringing British cheers went up.

The cheers moved old David Masupha, and he also rode up to the flag and gave a cheer for Her Majesty, and then, followed by his numer-ous dusky warriors, rode home to his village quite satisfied.

PRAY, STUDY, GIVE.

BY ANNIE E. STEPHENSON.

The National Anthem.

We pray "Thy kingdom come

On earth Thy will be done,"

To Thee we call.

Christ's last command we know,

"Lift up," through Jesus' love,

"Thy kingdom come, and Thy will be done,

We pray "Thy kingdom come

Christ died to save.

On earth Thy will be done,"

Christ died to save.

Forward one Army Grand,

"Lift up," through Jesus' love,

All nations of the world,

"Lift up," through Jesus' love,

We'll win for Christ our Lord,

And to mankind we'll prove

All nations of the world,

The need of every land

We'll win for Christ our Lord,

The need of every land

To serve our King.

To serve the King.

To serve our King.

That Christian cannot be a hypocrite

All nations of the world,

That Christian cannot be a hypocrite

All nations of the world,

That Christian cannot be a hypocrite

That Christian cannot be a hypocrite
I WILL HEAR WHAT GOD THE LORD WILL SPEAK.

(PSALM LXIV.)

BY ASBURY LOWREY.

A VOICE clear and distinct breaks from Heaven to-day upon the ear of the Church, carrying the command, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The Lord is evidently saying to his ministers and people, "Come up to a higher plane, take on a keener edge and brighter polish, shake the dust from thy garments, and rub off the tarnish and rust from thy shield and buckler.

A dull scholar must he be who does not hear the Lord repeating with emphasis, "I counsel thee to buy of Me gold, tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see" (Rev. iii., 18). And all this do, that I may be able to use you for more effective service. The time has evidently come when in the estimation of God the Church must demonstrate herself to be "the light of the world!" and "the salt of the earth." The Lord is manifestly declaring His refusal to use any longer the old bent and rusty tools of past ages. They are to be superseded, like the plows, rakes and cradles of fifty years ago.

It has always been the policy of God to use the best instrumentalities that the times afforded, and He disused men and privilege increased He disused men and privilege increased. The times of the Apostolic Churches, if existing now, day in any Spiritual Church as worthy members. Some of the Apostolic Churches, if living to-day, could not find an appointed standard of Gospel purity, would be proscribed. Luther, Calvin, Knox, and most of..."
DAY SCHOOLS IN CHINA.

About four and one-half years ago I began the “Special Gift” day-school work by supporting three schools from my own private funds. They proved to be such a success that I told friends about them and solicited aid. They responded liberally. Within the territory where these schools are located more than one million people reside. Where five years ago we had five day-schools with 75 pupils, we now have one hundred and thirty-nine with 3,109 boys and 273 girls. These schools are all supported by persons who have become interested in this movement through personal solicitation by letter or newspaper articles which I have written from time to time. There is good reason to believe that every hundred have been brought into the “Fold” through the instrumentality of these schools. We now have, in and about the city of Foochow, where nearly all of these schools are located, fourteen preachers and 851 members and probationers, where five years ago we had three preachers and 335 members and probationers. I do not claim that we have accomplished all this by any means, but I do know they have helped to a considerable extent. I desire next year, and am going to trust the Lord and Christian people for their support. I am not going to apply to the Missionary Society, because it has not been able to give us but little for new work for years. Don’t let your contributions to this work lessen your gifts to the Society. Make this an extra “free-will offering.” Any person or society sending $40 to support a day-school may name the school and will receive a detailed semi-annual report in both English and Chinese, a photograph of a school and an idol that has been worshipped. For $30 I will send a photograph and idol. For $10 I will send an idol. For smaller sums (not less than $1) a photograph. Please send pledges direct to me as soon as you decide to help, so I can open the schools the 10th of February, 1898, the beginning of the Chinese school year. You can send the money, one-half the first of January, and balance the first of June, direct to me by draft on New York, or through Dr. A. J. Palmer, 150 Fifth avenue, New York City. Be sure and state to whom and for what you contribute. Please send me thousands of picture cards and Berean Leaf Clusters. Any card with a bright picture acceptable. I can use them with great profit in my schools. For every hundred cards I will send a copy of the Lord’s Prayer and Ten Commandments in Chinese; for every leaf cluster a curio. Send direct to me, unsealed. Now, dear friends, I beseech you to remem ber, thoughtfully and prayerfully, thousands of boys and girls here, who, with a little help, are able to acquire a Christian education. All can help if but a little. “Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.” It is for Him, and the cause so close to His heart, that I make this statement and present this appeal to His favored children in America.

Yours, in His Name, Rev. Geo. S. Miner, A.M., Foochow, China.

LONDON MISSIONARY SOCIETY.

The one hundred and second report of this Society has been issued, and is worthy of close attention as a candid record of Christian evangelization in many lands and in various forms. The missions of the Society are found in Polynesia, South and Central Africa, India, North and South China, New Guinea, and Madagascar. In the last it has met with remarkable success, having there, according to the report for 1895, 988,800 adherents, and 5,917 native preachers. Adverse influences arising out of French intervention have made statistical information unreliable, but the number of European missionaries is now thirty-three.

In the other wide fields occupied by the Society there are 161 male and 67 female missionaries, 392 ordained and 832 unordained native preachers, 1,061 male and female school teachers, 240 Bible women, 133,342 adherents, and 34,473 church members or communicants. The large proportion of native agents to European missionaries is evidence of the wise policy of the Society and of its success.
A CHAPTER OF MODERN MISSIONS.

Converts by the Hundred—Fighting a Vicious Camel—Stuck in Quicksand.

BY REV. A. W. PRAUTCH, CAMP BARODA, INDIA.

HE work on the Mahi River circuit shows no signs of lagging. Invitations come from the workers in all directions to come to their villages, as they have candidates for baptism, or adjoining villages are requesting baptism. In some cases these requests are put off because to go and baptize converts in a new village makes it imperative to provide for their pastoral oversight. The workers are already spread out as thin as possible, and as I secure enough to appoint a new pastor teacher, a new village is opened. Thirty dollars supports a preacher a whole year.

Two more missionaries were appointed to Gujerat at the last Conference; this necessitated the reconstruction of my circuit. Eight of the northern villages with Christians were given to Brother Morton, and nine of the southern were added to the Baroda circuit; but already seven new villages have been added to my circuit by baptism, and a dozen more are ready, so before the end of the year the circuit will be as large as it was before the division.

Mrs. Prautch and I were in tents several months, among our forty villages, itinerating on our camel. The saddle is so constructed that two sit on it, one in front of the hump, the other behind it. One morning early in February we both were on our "humming bird of the desert," and on entering the Village of Sureli, many people, Christian and heathen, crowded around to welcome us as the camel sat down to allow us to dismount. A seat was provided, and after the salams a hymn was given out and a meeting begun; among those standing near was a youth with raw small-pox sores. I promptly sent him away, but a few days later we both had high fever; my wife had a very slight attack of small-pox, but my attack kept me in quarantine for a month, yet, in spite of this interruption, over two hundred converts have been baptized by me already in 1897.

On one occasion the camel nearly killed me; he got vicious and took the two nose straps in his mouth and bit them off; he then rushed at me to stamp me with his front feet and bite me. I wrenched it out. It was with difficulty I kept my horse from running away. I turned my back crossing a river; the current swept him below the safe landing, and soon we were floundering in quicksand. I jumped off, but his long legs were stuck fast up to his body. After help came and the sand around his legs was dug out and he was levered out with bamboo, we went on our way. There are enough situations and phases to make the work very interesting, if not exciting.

As in the time of Christ, so now, the poor despised low caste people are rich in faith, while the presumptuous high caste exactly represent the Pharisees. Our converts are from the poor whose normal condition in seasons of plenty is pitiable, but in this time of famine and scarcity their lot is, indeed, hard. Grain can only be bought at prices almost prohibitive, and there are not the same opportunities to earn money as in prosperous times. I am told by the mission workers and by the people, Christians and heathen, that there are many who get no grain whatever to eat; they depend entirely on the flowers of the Mahadea tree (Bassia latifolia), and the fruit of the Rayan tree (Mimmosa indica), for their food, while those in better circumstances buy a coarse grain called Kordia (Paspalum scrobiculatum), the eating of which gives them spasms or fits occasionally, while the well-to-do get Millet, Bajri (Pennisetum sphenoides). Wheat is out of the question. In our school at Ahima several children were too hungry to attend. In this circuit alone there are over 1,200 converts. The outlook is, indeed, gloomy, but it is worse in other provinces.

We beg to thank those of your readers who in answer to our appeal have undertaken the support ($12) of a famine girl. With the care of 100 girls, each of whom requires a little over one dol-

IT is gratifying to all the friends of temperance to see those who are engaged in the traffic now and then brought to trial, when they have been found guilty of violating "Liquor Laws." Recently one was brought to justice in the Province of Quebec and was fined $120 and costs.

In Toronto one day recently five charges were preferred against two other dealers, and they were fined $50 and costs in each case. The same parties paid a fine of $150 only three months ago. On the same day a female violator was fined $20 and costs, or fifteen days' imprisonment. In little more than two weeks $2,000 have been paid in fines by violators of the law.

Dr. Hardie, missionary, of the Canadian Colleges, who has been laboring for some time in Korea, has recently visited Toronto, and greatly interested his auditors in the work of the Mission. He will return to his field.

The Women's Methodist Mission Society are trying to raise funds for medical mission work at Edmonton, Upper Skeena and Bella Bella.

In Methodist circles, Rev. D. Norman, B. A., has departed to Japan. Rev. R. E. Ewan, M. D., will soon be sent to West China, and in a little time afterwards Dr. M. T. Rush will also be sent.

A pleasant incident recently occurred at one of the Indian Missions. The church had been rebuilt after being destroyed by fire, and a band of the Chipewas agreed to give $500 out of their annual grant toward the building fund.

Dr. Sutherland, the Canadian Secretary, is now visiting the Industrial Institutes of the Indians in Manitoba, the Northwest Territories and British Columbia. As this visit precedes the annual meeting of the Board, the Secretary will be in a better position to judge as to the requirements of the Institutes.

It is a matter of rejoicing that the news from Japan is very encouraging. The College contains over a hundred students, among whom are a class of native candidates for the ministry. Four or five members of the staff are natives who are sufficiently advanced to justify their appointment.

The Executive is glad to find that notwithstanding the cry of "hard times," the income of the Board is ahead of last year by nearly $2,000.

With a view to awaken greater interest in missions and educational work, arrangements are being made for various vigorous campaigns in several districts.

You will be glad to learn that after the final returns from all the conferences have been received, the increase in the membership of the Methodist Church in the Dominion exceeds five thousand.

The Presbyterian Church is strengthening its mission at Honan, China. Rev. Murdoch MacKenzie and Dr. Leslie are shortly to proceed thither. It was learned at the Presbyterian offices on Saturday that a letter had been received from Rev. Jonathan Goforth, Canadian Presbyterian missionary in Honan, China, which announced the conversion to Christianity of a noted religious leader, named Wang Yung, who had four hundred disciples whom he is now endeavoring to win over to the ministry.

Great regret has been felt in consequence of the deficiency of income for Aged Ministers and Widows, but, in response to the appeal of the agent, Rev. W. Burns, the young people have responded most liberally, so that the deficiency is somewhat reduced.
A Memorial Baptist Church, erected by Mr. and Mrs. William Davies, in Tecumseh street, Toronto, in memory of their own laborer, Eliza, who was a devoted Sunday-school worker in the locality, was dedicated on Sunday, September 12.

Rev. H. S. and Mrs. Phillips, of the Church Missionary Society, on their return from China, has been on furlough, but are now returning to China. They endured all the horrors of the massacre which occurred a few years ago, when, among others who were put to death, was their comption and faithful fellow laborer, Rev. Robert Stewart, who was well known in Canada. Their visit has awakened great interest. They have held several crowded meetings, and will return to their mission among the "Celestials" greatly encouraged.

The African Methodist Episcopal Zion Conference was recently held at Chatham and locality, which contains a large number of the colored population. There was a large attendance, and from several of the stations encouraging reports were received respecting the state of the church.

The Congregational Church, though not numerically strong in Canada, holds a respectable position in some places. Recently the Rev. R. G. Watt was inducted into the Pastorate at Fitch Bay, Quebec. He will be a valuable accession to the denominations.

Rev. Dr. George, late of St. Louis, has accepted the Chair of President in the College at Montreal, which is affiliated with McGill University. He is welcomed on his return to Canada after a few years' absence.

The Canadian Baptist Missionary Society has labored earnestly to maintain its agents in India who have struggled nobly in the famine districts in that country. A few days ago letters were received which contained the gratifying intelligence that the monsoon rains had at last fallen, and it was hoped that the worst was past. Still, they state that many will need assistance, as their strength is greatly reduced by reason of the limited quantity of food which they have had. Not a few, they fear, will not be able to work much, as their strength is greatly reduced.

One day recently 572 people were fed at one mission house, and about 100 more were turned away without relief. One of the medical missionaries states that at the time of writing there were five cases of smallpox; one patient was cured, three resulted fatally and another was still under treatment.

The citizens of Toronto, some time ago, were notified on the question of street-cars being allowed to run on Sundays. It is stated that the railway company, though they gained the victory, have not received the returns they anticipated.

Preparation is being made for a convention, which will be held on September 10, the object of which is to see what can be done to secure a better observance of the Sabbath as a "Day of Rest." It is a very gratifying fact that the Dominion Government has given orders for the Well and Canal to be entirely closed in future on the Lord's Day. Three ministers, Episcopal, Presbyterian and Methodist, connected with the "Keswick" movement, so-called, are expected to commence a series of meetings in a few days in Toronto, and afterwards in other places. The object of these meetings is the promotion of the spiritual life in the churches. We hope and pray that the most sanguine expectations may be realized in making this movement a great ally to the consecrated forces now earnestly at work for the spiritual uplifting of the thousands under Christian influences.

Edward Barrett.
OUR MEDICAL MISSIONARY.
A Practical Study of Tropical Fevers.
BY C. J. LAMPH, M.D., F.R.G.S.
(Continued.)
I F, in spite of the preventative measures, or because they have not been observed, the fever appears, you must do what you can to combat it. First send for a physician, if any can be had. "It is only a slight fever"; yes, but there is no means (except by use of the microscope) of determining in the beginning whether it is a simple intermittent or one of the dangerous forms. In the latter case delay often means death. If you observe your companion closely you will notice some day about 12 to 2 P.M. that he is unusually cheerful and talkative, he is restless, wants to be walking about, he will repeatedly tell you he has not felt so well for some time. That means slight cerebral congestion. If you take his temperature about 3 P.M. you will find it 99.5 degrees to 100.5 degrees F., the first day of fever. If he now follows his inclination and does an unusual amount of work or exposes himself he will almost certainly have fever next day. Instead of allowing him to go out, send him to his room to lie down. Give him ten grains each of calomel and jalap (unless he has diarrhoea, in which case it would be necessary). Then make up three capsules containing quinine-sulphate (or hydrochlorate), gr. 1; capsicum, gr. 1; morphine sulphate, gr. ½. Give him one of these at night, and one every morning for three days. The bedtime must be frequently changed and everything done to make the patient comfortable physically and mentally. A striking illustration of the importance of the latter is shown in the following extract from my case book: "---* Temperature has been rising steadily for three and a half days. ---* I have employed the most strenuous efforts to check it. ---* Patient is in a precarious condition. ---* There evidently something weighing on mind. ---* I told --- that unless there was a change in the patient's condition --- could not live more than thirty-six hours, and urged --- to tell me what it was. ---* Patient relieved --- mind. ---* Two hours later the temperature began to fall, and --- went, without interruption, to complete recovery."

(The To Be Continued.)

Do Your Own Printing!

Small Presses, simply arranged, by which Typesetting perfectly easy by full detailed instructions sent free.

Press Size 8.
Private/Correspondence.
6 by 9 inches, with 4 type sizes, folio, quarto, etc., \$6.00.

Press Size 9.
6 by 9 inches, with 4 type sizes, 12 point, 4 sizes, \$8.00.

For sale by all dealers. Address the manufacturers.
K. KELSEY & CO., Meriden, Connecticut.

A HORSE'S FAITH (?)

We print the following letter of Dr. W. T. Dodson, of Atlanta, Georgia, to his friend, Mr. J. W. Godfrey, of New York, in answer to a query as to what success he had met with in his extensive use of the Electropoise, and also the advice he gave him:

"I have used one in my own family with very gratifying results. My youngest son had what the newspapers call 'a bad cold.' My treatment was first applied he would say it has done all that I had hoped. By one of the best known venereal specialists in New York, my son had three attacks of that disease, as one had given him. I only used the Electropoise in the last case, but one thing left to do—namely, to say or not to say. That meant to lay her up for four or six weeks. With great faith in the Electropoise, however, I left the instrument to do its work. Three days' usage showed the little change; however, in six days I was able to get her back to the stable. I have since used the instrument on the same horse, and though the dosages were the same, the same lesions came out, but the horse was not affected.

I have paid one to my own family with very gratifying results. My youngest son had what the newspapers call 'a bad cold.' My treatment was first applied he would say it has done all that I had hoped. By one of the best known venereal specialists in New York, my son had three attacks of that disease, as one had given him. I only used the Electropoise in the last case, but one thing left to do—namely, to say or not to say. That meant to lay her up for four or six weeks. With great faith in the Electropoise, however, I left the instrument to do its work. Three days' usage showed the little change; however, in six days I was able to get her back to the stable. I have since used the instrument on the same horse, and though the dosages were the same, the same lesions came out, but the horse was not affected.

A HORSE'S FAITH (?)

We print the following letter of Dr. W. T. Dodson, of Atlanta, Georgia, to his friend, Mr. J. W. Godfrey, of New York, in answer to a query as to what success he had met with in his extensive use of the Electropoise, and also the advice he gave him:

"I have used one in my own family with very gratifying results. My youngest son had what the newspapers call 'a bad cold.' My treatment was first applied he would say it has done all that I had hoped. By one of the best known venereal specialists in New York, my son had three attacks of that disease, as one had given him. I only used the Electropoise in the last case, but one thing left to do—namely, to say or not to say. That meant to lay her up for four or six weeks. With great faith in the Electropoise, however, I left the instrument to do its work. Three days' usage showed the little change; however, in six days I was able to get her back to the stable. I have since used the instrument on the same horse, and though the dosages were the same, the same lesions came out, but the horse was not affected.

I have paid one to my own family with very gratifying results. My youngest son had what the newspapers call 'a bad cold.' My treatment was first applied he would say it has done all that I had hoped. By one of the best known venereal specialists in New York, my son had three attacks of that disease, as one had given him. I only used the Electropoise in the last case, but one thing left to do—namely, to say or not to say. That meant to lay her up for four or six weeks. With great faith in the Electropoise, however, I left the instrument to do its work. Three days' usage showed the little change; however, in six days I was able to get her back to the stable. I have since used the instrument on the same horse, and though the dosages were the same, the same lesions came out, but the horse was not affected.

BISHOP TAYLOR'S CERTIFICATE.

New York, July 8, 1895.

I have used the Electropoise with quite small factory results and know of its use by others who have also used it. I have always considered it a therapeutic agent (undoubtedly used) as a painkiller.

WILLIAM TAYLOR, Bishop of Africa.

Rev. Ross Taylor, Etc.

ILLUSTRATED CHRISTIAN WORLD.

Mr. Ross Tate—Without inquiring further as to the beneficial results of the use of the Electropoise as reported to me by several of our church visitors. Rev. William E. Williams, for some time past on the Cape, makes it known that until the summer solstice he has been without any benefit. E. Dodson, who has seen small feverish attacks in Africa, has had very beneficial results with the instrument.

Price by Express, $10.00. Price by Mail, $10.25. Reduced from $15.00.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.

DELIVERY FREE OF DUTY.
October, 1897.

THE HING-HUA CONFERENCE.

The Minutes of the first session of the Hing-Hua Conference have just been issued in English and Chinese, and they form a very interesting document. The Conference is named, is about seventy-five miles south of Foochow, and is located near the sea coast. It is the centre of a population of some three or four million people who speak a dialect quite distinct from that of Foochow. On this account the Hing-hua work has from the beginning been somewhat isolated. Its condition ten years ago will be evident from the brief comparison which we have made between the reports submitted to the Conference in 1886 and those published in the minutes now before us.

Certain it is that the growth of a district into a conference in ten years is an achievement which may well cause all the friends of missions to rejoice. It is interesting to note that not only has the Hing-hua District become a conference, but each of the circuits returned in 1896 has now become Presiding Elder’s Districts. The growth during the ten years may be briefly summarized as a tenfold increase along nearly all lines. During most of the ten years the Hing-hua work has been under the charge of Rev. W. N. Brewster, and it is largely to his wise planning and great enthusiasm that the results thus noticed are due.

The Presbyterian Women’s Missionary Society is a very strong organization, and has lately held its annual meeting for Western Canada. More than 400 ladies were present. The Society supports missions in various parts of India, Formosa, Japan, in China, Trinidad and New Hebrides. Schools are established, and the teachers’ salaries are provided by the women. As far as possible the pupils are taught the importance of self-reliance. More than $43,314.40 had been raised last year, all of which was distributed among the mission fields above mentioned. A training school has been established at Foochow where young men for missionary work reside for some time, that it may be ascertained how far they are qualified for the mission work on which they are about to enter.

The minutes show that during the ten years the work has been growing in all the usual ways. The Body cannot support the bright, active mind, and yet supply its own sustenance. The Conference supports missionaries as distinct from self support agents. The result has been a ten-fold increase in the condition of the work in 1886 compared to the condition in 1896.

The Society supports missionaries as distinct from self support agents. The result has been a ten-fold increase in the condition of the work in 1886 compared to the condition in 1896.

The following is a table showing the condition of the work in 1886 and 1896:

<table>
<thead>
<tr>
<th>Year</th>
<th>Circuits</th>
<th>Conference Preachers</th>
<th>Local Preachers</th>
<th>Conference Preachers</th>
<th>Self Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886</td>
<td>26</td>
<td>25</td>
<td>238</td>
<td>72</td>
<td>363</td>
</tr>
<tr>
<td>1896</td>
<td>256</td>
<td>25</td>
<td>167</td>
<td>12</td>
<td>4,770</td>
</tr>
</tbody>
</table>

The following table shows the condition of the work in 1886 and 1896:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Circuits</th>
<th>Conference Preachers</th>
<th>Local Preachers</th>
<th>Conference Preachers</th>
<th>Self Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886</td>
<td>26</td>
<td>25</td>
<td>238</td>
<td>72</td>
<td>363</td>
</tr>
<tr>
<td>1896</td>
<td>256</td>
<td>25</td>
<td>167</td>
<td>12</td>
<td>4,770</td>
</tr>
</tbody>
</table>

The following is a table showing the condition of the work in 1886 and 1896:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Circuits</th>
<th>Conference Preachers</th>
<th>Local Preachers</th>
<th>Conference Preachers</th>
<th>Self Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886</td>
<td>26</td>
<td>25</td>
<td>238</td>
<td>72</td>
<td>363</td>
</tr>
<tr>
<td>1896</td>
<td>256</td>
<td>25</td>
<td>167</td>
<td>12</td>
<td>4,770</td>
</tr>
</tbody>
</table>

The following table shows the condition of the work in 1886 and 1896:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Circuits</th>
<th>Conference Preachers</th>
<th>Local Preachers</th>
<th>Conference Preachers</th>
<th>Self Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886</td>
<td>26</td>
<td>25</td>
<td>238</td>
<td>72</td>
<td>363</td>
</tr>
<tr>
<td>1896</td>
<td>256</td>
<td>25</td>
<td>167</td>
<td>12</td>
<td>4,770</td>
</tr>
</tbody>
</table>

The following table shows the condition of the work in 1886 and 1896:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Circuits</th>
<th>Conference Preachers</th>
<th>Local Preachers</th>
<th>Conference Preachers</th>
<th>Self Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886</td>
<td>26</td>
<td>25</td>
<td>238</td>
<td>72</td>
<td>363</td>
</tr>
<tr>
<td>1896</td>
<td>256</td>
<td>25</td>
<td>167</td>
<td>12</td>
<td>4,770</td>
</tr>
</tbody>
</table>

The following table shows the condition of the work in 1886 and 1896:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Circuits</th>
<th>Conference Preachers</th>
<th>Local Preachers</th>
<th>Conference Preachers</th>
<th>Self Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886</td>
<td>26</td>
<td>25</td>
<td>238</td>
<td>72</td>
<td>363</td>
</tr>
<tr>
<td>1896</td>
<td>256</td>
<td>25</td>
<td>167</td>
<td>12</td>
<td>4,770</td>
</tr>
</tbody>
</table>

The following table shows the condition of the work in 1886 and 1896:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Circuits</th>
<th>Conference Preachers</th>
<th>Local Preachers</th>
<th>Conference Preachers</th>
<th>Self Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886</td>
<td>26</td>
<td>25</td>
<td>238</td>
<td>72</td>
<td>363</td>
</tr>
<tr>
<td>1896</td>
<td>256</td>
<td>25</td>
<td>167</td>
<td>12</td>
<td>4,770</td>
</tr>
</tbody>
</table>

The following table shows the condition of the work in 1886 and 1896:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Circuits</th>
<th>Conference Preachers</th>
<th>Local Preachers</th>
<th>Conference Preachers</th>
<th>Self Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886</td>
<td>26</td>
<td>25</td>
<td>238</td>
<td>72</td>
<td>363</td>
</tr>
<tr>
<td>1896</td>
<td>256</td>
<td>25</td>
<td>167</td>
<td>12</td>
<td>4,770</td>
</tr>
</tbody>
</table>

The following table shows the condition of the work in 1886 and 1896:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Circuits</th>
<th>Conference Preachers</th>
<th>Local Preachers</th>
<th>Conference Preachers</th>
<th>Self Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886</td>
<td>26</td>
<td>25</td>
<td>238</td>
<td>72</td>
<td>363</td>
</tr>
<tr>
<td>1896</td>
<td>256</td>
<td>25</td>
<td>167</td>
<td>12</td>
<td>4,770</td>
</tr>
</tbody>
</table>
SAVE THE PIECES.

"Can it be possible that you find a use for all those fragments?" I asked Mrs. Ames as I watched her carefully gathering and sorting the bits of cloth left from an afternoon's sewing.

"Yes, all but the very smallest pieces," she replied. "They help me wash dishes."

"How is that?" I asked.

"I have a little basket hanging near the range, and every piece of white cloth and lining, or anything that is not too highly colored, and is half as large as my hand, I put into it. When I clear the table, I take one of these rags to wipe out the butter dishes, the vegetable left from an afternoon's sewing. That needs it. Then I can throw it into the fire, and that is the end of it."

"Rather a saving of china," I remarked, thinking of a certain vogue into the fire, and that is the end of it.

"I give the stove dishes the same treatment," she added, "and you have no idea how much easier it makes the dishwashing."

Mrs. Ames being one of the most exquisitely neat and thoroughly practical housekeepers of my acquaintance, I valued her suggestion, and now pass it on. —The Advocate.

BISHOP McCARE says, "I never allow myself to be without Dr. JAMES' Headache Powders. They relieve instantly. No evil effect. 2c. stamp for sample. Full size 10c.

JAMES CO., East Brady, Pa.

WANTED—TRUSTWORTHY AND ACTIVE CONNECTIVE OR LADIES TO TRAVEL FOR RESPONSIBLE, MONTHLY ITS ARE EARNED. Apply at once to The Dominion Company, Dept. 2, Chicago.

We anticipated this, and now have, we believe, the largest and best collection of Designs, New Weaves, greet you at every turn.

THE NEW FALL DRESS GOODS

Our BIG DRESS GOODS SECTION is one of the most interesting places a woman can visit these Autumn days. The shelves and counters are heaped high with the best products of the great manufacturers of Europe and America. New Colors, New Designs, New Weaves, greet you at every turn.

Fashion has stamped PLAIDS as one of the leading styles for Autumn and Winter. We anticipated this, and now have, the largest and best collection of PLAID DRESS STUFFS in New York—over Three Hundred Styles to choose from.

A HINT AS TO PRICES.

<table>
<thead>
<tr>
<th>Style</th>
<th>Price Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Serge Plaids</td>
<td>$50.00 to $95.00</td>
</tr>
<tr>
<td>Silk and Wool Poplin Plaids</td>
<td>$75.00 to $1.49</td>
</tr>
<tr>
<td>Camel's Hair Plaids</td>
<td>$90.00 to $2.49</td>
</tr>
<tr>
<td>Vicuna Plaids</td>
<td>$75.00 to $1.39</td>
</tr>
<tr>
<td>Scotch Plaids</td>
<td>$65.00 to $1.65</td>
</tr>
<tr>
<td>All Wool Meltonette Plaids</td>
<td>$75.00 to $1.39</td>
</tr>
</tbody>
</table>

NOVELTIES IN PLAIN BLACK GOLF CLOAKINGS AT EXCEPTIONALLY MODERATE PRICES.

H. O'NEILL & CO., 6th Ave., 20th to 21st St., N. Y.