A LETTER FROM BISHOP TAYLOR.

I AM preaching six days per week, and give much time for instruction and prayer on behalf of hundreds of unconverted seekers of pardon, and converted seekers of purity. Although it is more than a year since I sailed from New York on the steamship "Wilcannia" it seems to me only a month or two.

I had a very interesting ten days at Lovedale, resting some and working nightly in meetings. We had a good work in the schools, where about five hundred scholars of different grades are assembled. It is an old and successful institution of the Free Church of Scotland, for more than thirty years under the Rev. Dr. Stewart. One of the students who in apparent good health heard me preach on Sunday, and attended the meeting on Tuesday night, died on Thursday night. He was a good boy about fifteen years of age, and gave a good testimony when dying. The funeral services were postponed for the arrival of his father from Port Elizabeth. The father walked through the entire last night of the journey. The church was crowded at 10 A.M., and Dr. Stewart gave a most interesting address, at the close of which he introduced me to the bereaved father, who laughed for joy, exclaiming: "Oh, this is my father! I was brought to God under your preaching here over thirty years ago." It was a matter of surprise to see the old man in such glee at the funeral of his son; but the bright sunshine broke through the dark clouds, and it was all right.

One of my appointments was at Seymour, where I was kindly entertained by a good sister, a widow with sixteen children and twenty-seven grandchildren, all teetotalers and Methodists.

My general health is good, but my hoarseness is on the whole no better. My pen hand is not as "effect-
ANNUAL ANNOUNCEMENT TO OUR FRIENDS AND PATRONS.

We will keep step with World-Wide Missionary Advancement.

YOURS TO BE BRIGHTEST AND BEST.

It appears in a new type dress with this issue, with better press-work and superior paper—approaching mechanical perfection.

Your Editorial Staff are Busy at the Front.

Bishop Taylor: In Evangelistic Campaign in South Africa,
Henry M. Stanley: On a Tour Through Rhodesia and Zambesia,
Dr. Emil Holub: Stirring Europe on Various Explorations,
AND WILL GIVE US PERSONALLY ILLUSTRATED INTERESTING ARTICLES FROM DIFFERENT LANDS.

OUR WORLD-WIDE CORRESPONDENCE,
Bringing Fresh from the Front all the News of Missionary Enterprise,
ILLUSTRATED FROM LIFE,
Is an Ever-Increasing Stream of Just What You Want to Know, Attractively Presented.

AFRICA will be well represented by Bishop Hartzeil;
INDIA and its Modern Missionary Movements, by C. B. Ward;
SOUTH AMERICA'S awakening Repubics, b37 I. H. La Fetra;
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November, 1897.

**The Grandest Self-Supporting Enterprise.**

The Christian Colony in South India Assured—Pathetic Scenes Witnessed by Our Superintendent while Gathering In the Five Hundred Orphan Children.

ARELY, if ever, has there occurred an opportunity for quickly placing a vast missionary enterprise upon a permanent basis for immediate and ever-increasing success such as is now presented to our friends and patrons. When the entire province of India was given over to us for Christian work the possibilities before us seemed immeasurable; but the faith of any of us may already have grasped the marvelous march of events that has followed. The grants of land, as much as we shall need for many years, by the Government, was a providential token of the favor of God to the enterprise and an intimation of its magnitude. Then while our friends in England and America commenced the rally to the call of the Bishop for funds to establish independency in this Christian colony, again the India forces report an advance that challenges the admiration of the Christian world and makes us ashamed of our slowness to rise to this magnificent opportunity. The "seed corn" for the Colony, the native element that would be wholly ours to mould and fashion as we will, by the might of the Holy Spirit, for the glory of God in earth and Heaven, was the orphan children. Ten thousand of them are already transferred to our Christian influence. We proposed half a thousand—about one to every fifty of our readers! But that meant thirty thousand dollars for their immediate needs and proper care and training for seven or eight years. They must be housed and fed, and have Christian care and instruction. And while we have only commenced the task again comes glorious news from India.

Two-thirds of the financial necessity is met! The money for the entire support of the five hundred orphans for seven or eight years is guaranteed, estimated at twenty thousand dollars. This unparalleled offer has only one condition attached: That we secure the orphans, house and shepherd them. Our Superintendent is rapidly fulfilling his part. Daily amid the dead and dying he has been gathering in these orphan children—some of them orphans by virtue of the fact that their parents who voluntarily bring them to the missionaries are dying.

Before you read this the entire number will have been selected and temporarily sheltered and cared for, over twenty years, supplemented, when they were neediest, by volunteers who came in direct answer to prayer, with possibly a lady physician from the money needed to float the entire enterprise paid or promised. Have we not occasion, like St. Paul, to "thank God and take courage"? If we needed any further encouragement to hasten forward the balance of this fund, it would be given by the following letter from Superintendent Ward to Treasurer Grant:

"I have but time to let you know briefly what I am doing. I have one hundred and forty-three children in camp, and an order to take something over one hundred from the Poor House here, where there are over five hundred and fifty of all castes and ages up to twelve. They are poorly fed, badly cared for, and in a condition that beggars description. Thus I shall have half of our five hundred orphans within twenty-four hours. The condition of things is terrible. Two mothers yesterday brought their children. With tears they said: 'We must die. Take and save our children.' Every day I find cases where the parents, no longer able to support their children, desert them that they may not see them die. I saw a man this morning try to club his two bony skeletons struggling together the other day for a morsel of food, both fell in the mud, from which for some time they could not rise. 'It is a most pitiful sight to see all this suffering. But the sin of India has gone up to the very foot of the Throne, and God speaks in awful power in famine, plague, earthquake and war. When will India heed the call of the Bishop for funds to erect permanent houses as rapidly as we have the funds to do so. I have written you how that we can almost float the whole enterprise of the five hundred orphan colony here, barring the cost of the land and buildings at Jugdulpur. The assurances of orphan support here equal $80,000 in six years. To come short, with this magnificent chance before us here, will be almost criminal."

"We need $10,000 for all other purposes. We must have a godly lady doctor. Can you send one whose work will be among these five hundred orphans first, then among the people? I will not ask for other American help. I am getting help here; but the lady physician I cannot get here, I fear."

"I am pressing forward, assuming the largest responsibilities of my life. Somehow I feel that I have been raised up outside of the missionary nest for this very purpose. As I see it now $10,000 is enough for Jugdulpur to make the grandest self-supporting enterprise yet. I shall not haste to take any other step till this Colony is well on its feet. But this $10,000 we ought to have by the close of this year. I am persuaded that the Lord will see us through with it if we let His people know of it, and give them a chance to help us."

"I have just secured two good native workers. For one of these I have prayed for five years. Now he comes, an invaluable assistant at this time. May God help you to pray much for me and this work, not only may I not fail, but may succeed gloriously in soul-saving."

"I hope my family will be soon on the way to me."

"Yours in Christ, C. B. Ward."

**The Fund to Date.**

Additional to grant of lands:

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- Swedish M. E. Church, $3.00
- Epworth League of Switzerland, $2.00
- The Rev. Newton Wrey, $1.00
- J. C. Waterloo, $1.00
- T. J. H. Hamers, $1.00
- J. C. Waterlow, $1.00
- Mary A. Brown .... $1.00
- Mary A. Brown .... $1.00
- David Parson ....... $25.00
- A. S. M. Lottimer ... $50.00
- C. B. Ward ......... $50.00
- F. N. A. Thorns .... $25.00
- Sallie Roe ......... $40.00
- Nancy Housenham ... $25.00
- C. B. Ward ......... $50.00
- C. B. Ward ......... $50.00
- Swedish M. E. Church, $1.00
- B. M. Lottimer ....... $1.00
- L. C. Irwin ......... $1.00
- R. Rawlings ....... $4.00
- Warden, Mass. ..... $1.00
Victor E. Waugh
"A Friend"
-Florida
Rebecca Campbell
The Rev. G. W. Ferris
Hattie Burner
Mary Kitchell
Mrs. Stevens (for 3 children)
Misses Brooks and Parke
James Bain
Misses Brooks and Parke
Mary Kitchell
The Rev. G. W. Ferris
John Bunnaworth
Hattie Burner
Annie Leonard
Mrs. Stevens (for 3 children)
The Rev. G. H. Huff
man for 1 orphan to be named Marcus
H. L. Towse

Remittances may be sent direct to Richard Grant, Treasurer, 185 Hudson Street, New York, or to this office, and all will be duly acknowledged in these columns. Those who can make their offerings as much as thirty dollars may send name for child to be adopted and trained for them, and will receive direct communications from the missionaries having them in charge. This gives you a "living link" with India, with no financial outlay beyond your first contribution. Will you take part in this blessed work of rescue now?

OUR CANADIAN CORRESPONDENT.

The Methodist Church.

The Methodist General Board of Missions is holding its annual meeting in Halifax, N. S. Happily the income for the past year is $3,000 in advance of any former year.

Dr. Sutherland, Missionary Secretary, has lately visited the Indian Institutes in the Northwest and in British Columbia, and was well pleased with the general improvement which he found everywhere. He was especially pleased with the progress which the Indian youth was making in education.

SOME OF OUR NATIVE PREACHERS, YELLOMGU, INDIA.

The Rev. D. Norman, B. A., took leave of his aged father, who never expects to see him again, and other friends, and went to Japan, under the auspices of the Young People's Forward Missionary Movement. Three young ladies, also, Misses Williams, Sifton and Robertson, went to the same mission field under the care of the W. M. M. S.

The ladies state that a hospital is greatly needed at Edmonton, N. W. T., for the Medical Mission, and another on the Upper Sheena, and also a new home is greatly needed at Bella Bella, B. C. The latter mission is supported by the Epworth League Societies of Toronto, and they are greatly interested.

The Rev. Messrs. Croasley and Hunter, who have sometimes been designated the Moody and Sankey of Canada, have been conducting a successful revival campaign in Nova Scotia. At one place more than 500 persons signified their intention to begin a new course of life henceforth.

A unique service was held in the Metropolitan Church, Toronto, October 2d, which was most interesting, from the fact that six communions were received into the Church. Their names were An Chong Wing, Toog Ho, Le Kaniu, Le Chong, Loo Kee and Chong Tse. The first four were received by baptism and the last two by certificate. Seventeen other members were also received by profession of faith or certificate.

Presbyterian Church.

The missionaries in India who are in the service of this Church, gratefully acknowledge the cash sent there to assist the needy in the time of famine. Their chief concern was on behalf of starving orphan children. They were greatly hindered in their benevolent work by persons known as "holy men," who spread the most alarming stories abroad. These persons, "holy men," told the children "that as it was a special time in the British Empire, the missionaries were gathering the children to have them offered as sacrifices to the Queen." They also said that the Rev. Mr. Wilkes, the missionary, "collected the children to bury them in the foundation of a new bridge about to be constructed!"

The Rev. Murdock Mackenzie and Dr. Percy have been sent to Honan, China, to strengthen the hands of the missionaries who are laboring there. Dr. Leslie, who is sent out at the expense of Erskine Church, Montreal, has gone to the same field. A hospital and orphanage has been opened in connection with the Mission in India; the cornerstone was laid by His Highness the Maharajah, during the Jubilee of Her Majesty, and bears the appropriate name of "Queen's Jubilee Hospital."

The Rev. John Robertson, of Glasgow, Scotland, has been holding evangelistic services in one of the churches in Toronto and also in London. He is an earnest laborer, and speaks with great energy; but his services were not so successful as might have been expected; doubtless one reason was that some time ago he was immersed, as he believed immersion to be the more scriptural mode of baptism. He differs from the fact that six communions were received into the Church.

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Dr. Robertson is a shrewd man, and has been instrumental of accomplishing an incalculable amount of good in the new settlements of the North-West.

Largely, we believe, through his earnest endeavors, one or two missionaries have been sent to the Yukon region, British Columbia, where people have rushed by thousands in their eagerness for gold.

Baptist Church.

A new Baptist church was dedicated in the city of Hamilton on Sunday last, 3d inst. The denomination is making great efforts at Church Extension. They employ certain brethren to labor first in point of members among the Protestants and Presbyterians second. That is so. And the Episcopalians come third and the Baptists fourth. We as Presbyterians should have been to-day in a much better position than we really are. We neglected our people in early days. So the Roman Catholics. Go to Roman Catholic churches in Quebec and other towns, and you will see men with yellow hair and blue eyes. They talk French, but they do not look like Frenchmen. Their names are Murray, Grant, Fraser, Cameron, Campbell, Ross and McDougall. You ask who are they? They are descendants of men who fought under Wolfe on the Plains of Abraham. They married Frenchwomen. They got ground from Government. Their own Church neglected them. The women were anxious to get baptism for their children. The Roman Catholic Church seated the opportunity, and the result is that to-day the men of position in their churches are in many cases descendants of Presbyterians.

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EXPLORATIONS IN BORNEO.

A Great Opportunity for Missionary Operations—Religious Beliefs of the Dayaks—Cruel Customs

Checked—From Letters and Manuscript of Count Friedrich de Berchtold.

By Dr. Emil Boldt.

This expedition started in the month of July, 1896, and, like the similar enterprise of 1892, was arranged and dispatched by the "Commission te be-wonderen van het natuurkundig onderzoek der Nederlansche Kolonien," a society for promoting the scientific exploration of the Dutch colonies. The expenses attendant upon such an undertaking, beyond the contributions of some rich Dutch settlers and well-known savants, were defrayed by this society and the Colonial Government of the Dutch East Indies.

The expedition in 1892 undertook the task of the discovery of the then unknown sources of the Rapocas River, while the recent one, in which my friend, Count Friedrich de Berchtold, took part, undertook the exploitation of the hitherto unknown central portion of the giant island, the start to be made from the west coast.

The leader of the expedition, Dr. A. W. Nien-wenhein, an eminent savant of world-wide reputation, took upon himself the ethnological and geological studies; the topographical work was intrusted to Mr. Dempo, the zoological explorations to Count Berchtold, and the botanical examinations to the employees of the Government Botanical Gardens at Bintenzorg, near Batavia.

With a retinue of forty-eight Kayan-Dayaks as boatmen and carriers, and ten canoes, the party started from Putu-Liban, the most western point of the Dutch settlements in Borneo, on the third day of July of last year. The journey to this point and up the Rapocas River had been made by Mr. Troup, the Dutch Resident, highest Government official of western Borneo, who may be considered the leading authority on the affairs of Borneo, and to whom was due the achievement in 1892.

Putu-Liban, the point most remote from the coast, occupied by a Government officer, is a village of great extension, situated on both sides of the Liban River. Its inhabitants are principally Malays and Dayaks, who live in houses and huts built upon palisades and poles; but here we also find the Chinese merchants, on the right bank, whose residence is a floating house in the river, or is built upon poles even higher than those of the natives. A few of the Malays and real East Indian Mohammedans who come up the river to Putu several times a year extend their trading trips to the larger Dayak villages of the interior. As these traders make their own yard-sticks and weights, deceiving and defrauding the foolish Dayaks with whom they make their own prices, the trade is a very profitable one. Their usual method is to sell what the natives require on "credit," and keep the poor Dayaks busy in the forests collecting rattan and other valuable products of the country, to liquidate their indebtedness—another striking illustration of the borrower being servant to the lender. In times of rice the plentiful the traders pay for it with "constant (money)."

The main building of Putu-Liban is the Block House, in which the "Kontrolver," a Government officer, resides, and before which an old cannon is placed and the Dutch banner floats from a flagstaff. With a number of "produk" (native policemen) to execute his orders, this is one of three towns commanded by the "Kontrolver."

Count de Berchtold in his accounts makes special reference to the religious ideas of the Dayaks, as of the real population of the interior of Borneo. Although not possessed of real religion, they nevertheless, in common with other pagan tribes, adhere to ancient customs and perform religious services of their own. Their central belief is summed up in the creed of "good" and "evil" spirits. These supernatural beings possess human characteristics and their peculiarities, but their senses and abilities are far more powerful than those of mankind, giving them a complete supremacy. Disaster and misfortunes call for sacrifices to propitiate the secret author of them. The male and female priests first call upon the good spirits for assistance, for, according to their belief, upon the results of this recent scientific expedition, which will extend their jurisdiction as far to the interior from the eastern as from the western shores.

In abolishing the custom of offering human sacrifices to evil spirits the foundation-stone of the Dayak creed is undermined, and a splendid opportunity is thus afforded for Christian labor. Alas! I can see from Count de Berchtold's tidings this opportunity has been seized by another element, by the Mohammedan faith, through the Malays and East Indians who live along the river and visit the Dayak tribes.

In those portions of the interior not reached by the power of the Kontrolver of Putu-Liban the Dayaks do not trouble themselves about their greatest enemies, the evil spirits, while they have peace and plenty. But their peaceful, happy life changes at once to extreme excitement when they meet with misfortunes or reverses. Are the cries for the intervention of the good spirits so avail? Then they form at once a "head-cutting" expedition. The return of a successful "hunt" is followed by great festivities, when in dance and song and narrative they celebrate the heroic onslaught of the "hunters" upon distant and defenseless villages who were at work in their gardens quite unaware of the evil fate that awaited them. A faultless sword is a Dayak's greatest pride. Under the direct Dutch rule these "great and glorious days" have become a thing of the past, involving a complete change in the character of the Dayak.

With the chief idolatrous worship in the dust we may say "gloria dei for ever."

It is to be deplored that this change so rapidly taking place has not been made more widely known before this, that it might have been made use of by the missionaries and those who aid them.

Count Berchtold noted the fact that in the mountainous regions of central Borneo the natives do not use intoxicants of any kind, but, unfortunately, are very immoral.

By permission of the Government, a Roman Catholic mission has been established among the Kantukdajals, of which the Count testifies: "I am happy to say that every day it gains a firmer hold among the families of this tribe of the Dayaks."

The expedition endured many hardships, but, with the exception of one man, all arrived in health at Samarinda, on the Kutaj River, Borneo's eastern coast. At the sources of the Kapuas River, the Count himself was very ill with malarial fever; but a vigorous quinine treatment put him on his feet again. Although they carried large supplies of rice, they suffered from hunger in the most interesting central portion of the island, where the crops had failed, and the natives were depending upon their blow-guns to obtain food.

(To be concluded.)

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 professing Christian. In this way the humblest as well as the most distinguished man and woman can alike do valiant service for our divine Master and His cause on earth.

—Religious Telescope
TRAVELING WITH BISHOP HARTZELL IN ANGOLA.

By the Rev. Herbert Withey.

A HEAVY LOAD FOR THIPOIA CARRIERS—LANDSCAPE AND CULTURE OF ANGOLA—DAILY LIFE AMONG THE NATIVES.

The Congo Mission Conference held at Quiongoa closed on June 30th. Bishop Hartzell having come to conference by steamer to Dondo, and making later connection at Quiongoa, it was thought it worth our while to get a start even if we were unable to reach the present terminus of the new railroad, from which they, Wm. P. Dobson and C. H. Gordon, the writer of these lines, daily trains run 180 miles to Loanda.

It was necessary to start just as the sun was setting. We, however, extorted a big price for the job. After a whole day at the river we finally came to an agreement and were prepared to start just as the sun was setting. We, however, thought it worth our while to get a start even if we only made a few miles that night.

Our canvas numbered between fifty and sixty persons and presented an interesting sight as it wound through the valley below the mission, past the first native village, and took the path to the north. Brother Gordon and I went on foot. The thiopias, the men making great "palava" about the bishop's weight and the difficulties of the road, the better to extort a big price for the job. After a whole day at it we finally came to an agreement and were prepared to start just as the sun was setting. We, however, thought it would be wise to get a start even if we only made a few miles that night.

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The Congo Mission Conference held at Quiongoa closed on June 30th. Bishop Hartzell having come to conference by steamer to Dondo, and from there in "thiopia" (hammock), desired to return to Dondo by steamer to reach Lungue in order to have a good place in which to spend the next day, which was the Sabbath; but before reaching there we had to cross several steep mountains and deep valleys. Those in thiopias had to get out and walk, and the ascent was not only steep but slippery, by reason of the dry straw fallen in the path, so that one had to be careful not to lose his feet. The bishop, in his ringing voice, struck up in an old hymn: "I'm climbing up Zion's hill."

The tramp was a long one and the sun was now setting, and some of the men with loads who had fallen behind, called out across the valley that they could go no further, but were going to camp out in the grass. As this was out of the question, the bishop suggested my turning back to bring them up. I did so, and after getting them all in front of me but two or three who were left far in the rear, we pushed on, though it had become quite dark. Coming at length to a village I found the tired, grumbling men had all thrown down their loads, declaring they could go no further that night; but by exercising patience and persuasion and assuring them that it was only a short distance to "Velho" (old man's) house, I succeeded in getting them all on their feet again. Coming at length to a village I found the tired, grumbling men had all thrown down their loads, declaring they could go no further that night; but by exercising patience and persuasion and assuring them that it was only a short distance to "Velho" (old man's) house, I succeeded in getting them all on their feet again.

The path was very tortuous and narrow, while the tall, bending grass on either side hindered the progress of the thiopias. Brother Dobson's men, who were novices at thiopia carrying, found it especially hard to get along, and brought upon themselves a flood of sarcastic taunts from the other men who were professionals and from another tribe.

We passed through several villages, with little patches of cotton and tobacco growing around the huts, and their owners sitting before their doors. At some places the women and children, startled at the sudden appearance of a large caravan with several white men, took to their heels in fright. Coming into a cleared road we got along faster, and by noon stopped for dinner at the village of Katombi.

For the last mile or two before arriving at this place a little short fellow got hold of the heavy end of the bishop's thiopia and, ambitious to exhibit his ability as a carrier, he sang and shouted, trotted and danced along in such a way as to give the bishop a thorough shaking up and a dull headache. The head man (who was by the name of "Captain Butrock's"), was requested not to allow that fellow to get near the bishop's thiopia again.

At Katombi we were received into a good native house, furnished with a table and chairs, where we rested and cooked our dinner. The bishop was so pleased with them. Bishop Hartzell's carriers also holds quite a number of his fellow blacks in bondage. This man, in 1893, treated me very hospitably when I stayed with him over-night, and I gave him and his brother each a Testament. We now, however, passed by his place on another path, and I did not see him. We wanted to reach Lungue, in order to have a good place in which to spend the next day, which was the Sabbath; but before reaching there we had to cross several steep mountains and deep valleys. Those in thiopias had to get out and walk, and the ascent was not only steep but slippery, by reason of the dry straw fallen in the path, so that one had to be careful not to lose his feet. The bishop, in his ringing voice, struck up an old hymn: "I'm climbing up Zion's hill."

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came around to hear our words and to propound some questions as to why the white man is superior to the black, etc. "Captain Butock's" also took advantage of the opportunity to impress us with the fact that they were looking for a good "dash" at the end of the trip (which it is against our principles to give), and that they ought to have extra rations for accommodating us by resting over the Sabbath.

The bishop desired to have a preaching service in Kimberu, but some other matters came up and the golden opportunity slipped by us. In the evening after supper I went out under the trees, and gathering the missionary boys, sang a Kimberu hymn, read a portion of the Gospel and spoke a few words to those who gathered round, to which they gave good attention.

We had some thoughts of making a sub-station at Langue, and Bishop Hartrell with some of the brethren talked with the old gentleman before we left in the morning with a view to buying his property. He was anxious to sell, but had rather high ideas as to the price. He said it was a fine, healthful place of great possibilities of improvement and only lacked "administrations."

We were up and off early Monday morning. I being the last to leave in order to bring up the rear and keep the laggards from falling behind. The path we were to go by being one not much used and new to all of us, Castro Rodrigues gave us a native soldier for a guide. The captain and one of the British boys brought each a Portuguese Testament before I left.

Our file of carriers wound in and out, up and down over a rough, rocky road in a northwesterly direction, with hills and mountains on either side. Our guide, who kept at our head, and was very particular to have us all keep together, and our plan of march prevented such straggling as we had on Saturday. We passed several villages, at one of which a company of women and girls were waiting and lamenting over one "Papar Vwa" (Father John), who we thought at first had just died in one of the houses. One of the girls, however, was heard to say: "Haven't we cried enough? I'm tired." We came to the Lutete River, a swift, clear stream of water two miles wide. We were up and off early in the morning, and we were soon relieved from the trouble obtaining firewood, all the country being an endless stretch of grass. We moved it he would expect the child to die. The next morning we started out in the mist leaving behind the "pilotos," they being unable to find the steersman. They said that as they had to get across the river there was nothing to do but to accept the situation and submit to the exigency. We were all tired over before night.

A Portuguese lives here who collects the ferriage. His son, who came down to count the loads and passengers (at two cents each), could read, and I presented him with a Portuguese Testament. We put up beds in a shed on the river-bank, and the carriers camped at a little distance. We had some trouble obtaining firewood, all the country being an expanse of grass with hardly a tree in sight, except the baobabs.

Bishop Hartrell entertained us in the evening with reminiscences, and it was a rare treat to listen to him. He had a good night's rest, and turning out in the early mornig we soon had a good breakfast ready and took the road without delay. A walk of about six miles, now toward the west, brought us to Pamba, a small town, and the seat of the Portuguese Government of the district of Ambaca. We passed on the way a deserted site once the residence of "Kinjango," the notorious black chief who attempted to govern these regions some years ago. The people were oppressed and plundered under his ruthless administration (as they had been also under some of his predecessors) that there was a general exodus into the regions beyond, so that now it is hard to believe that Ambaca ever had much of a population. Kinjango's place is all in ruins now, except a shanty which appeared to be used for a distillery.

Near the spot grows a gigantic specimen of those wonders of the vegetable kingdom, the baobabs. I was here informed for the first time that the natives of the Kisma area, where the water supply is scanty, sometimes hollow out a baobab from a man-hole high up from the ground and use the tree for a cistern to store rain-water in. The dry pods are appreciated as fuel in such a treeless country as this. We met two men on the road who could read, to whom I gave Kimberu Gospels.

We called upon the chief at Pamba and took tea. This place is now the objective point to which the railroad is being pushed, and we found men at work from here onward, grading the roadbed; but at present rate of progress it will be a year or two yet before the trains will reach here.

Returning our march the Bishop, Brother Gordon and Brother Dodson started ahead, walking. Some of our chipilas men had obtained some rum, and two of them were so warmed up that they fell to quarreling, and after getting into the road they finally came to blows. Quite a fracas ensued, inquieting which Father received a slight bruise over the temple.

Stopping for dinner under a sycamore-tree eight or nine miles further on, we in the evening came to Ka-dinga, where the town of Ndala Tandu was in sight; but we could not reach it that night.

The smooth-tongued commandante here, a native of S. Thomé, received us very kindly, and did all he could to make us comfortable. On my return I found this man to be quite religious in his way and very humbly for forgiveness; so I supplied him and one of his soldiers with several Portuguese and Kimberu books.

He told me that the people of S. Thomé were very "religious," that he had brought with him to Angola a "relic" blessed by the priest, and that it had been a great preservative for him. He "believed in God," he said, because He had delivered him from accidents and out of scrapes that he had gotten into, several of which he mentioned, which were not at all creditable to his character or his idea of God.

He could rattle off creeds and prayers at a great rate, and most of what I said to him seemed to roll off like water from a duck's back. This place is situated down in a hollow, and we found the atmosphere here damp and cold. There are one or two distilleries here also.

The next morning we started out in the mist leaving the commandante, who said he would be around at the "first hour," fast asleep, and came to Ndala Tandu just as the sun (the "poor man's mantle," as the natives poetically style it) came out of the clouds.

(To be continued.)

It isn't the thing you do, dear,
It's the thing you leave undone.
Which gives you a lot of bang for
At the setting of the sun...

The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

MARGARET E. SANGER.
THE CHILDREN OF CHINA.

BY THE REV. G. S. MINER, FUOCHOW, CHINA.

ANY friends, who have been sending picture-cards and money to help me in the day-school work, have asked for a letter telling all about the children of China. Time prevents me from writing to each one individually, or very fully to any, so I will give to the Illustrated Christian World a short account which I trust will be interesting.

Let us first speak of the boys. At least one-fourth of the children of the world are born to Chinese parents. The Goddess "Mother" is most diligently worshipped so that they all may be boys; however, she sees fit to send many girls. When the news of a child's birth is announced the sex is of the greatest importance. If it is a boy, there is great rejoicing, and all the friends call upon the family with presents and congratulations. But if the baby is a girl, the parents are considered to be more in the need of sympathy than congratulations. The kindest remark is "Well, a girl is worth something." Not infrequently when a baby girl is born it is drowned, put upon a misfated grandmother is the principal guest of the day, the women of the poorer class do much of their work carrying their babies in this manner. I have seen little girls almost stagger under the weight of a fat baby brother. The day that the baby is three days old special thanks and congratulations on having successfully deceived the old devils. Some parents will give their sons to be adopted by persons of a lower class, as the devils care less for the low class than for the high. A few presents are exchanged between the boy and his adopted parents, but he still lives with his true mother and father.

When the child goes out-of-doors he is frequently tied upon the back of his attendant; and if wealthy her presents are numerous and costly. The Great event is the shaving of the baby's head, which is done before the ancestral tablets or the shrine of "Mother." The maternal grandmother is the principal guest of the day, and if wealthy her presents are numerous and costly. The most important one is a gay little cap, ornamented with embroidery, and eighteen figures of the disciples of Buddha, which are believed to attract all the good influences toward the little wearer. On this day baby receives his "Milk" or "baby name," which serves until he goes to school when the teacher selects another for him. Later on in life, when he is married, he is generally given another name; and if he succeeds in getting a degree an official one is given. The "Milk" name is often Little, Stupid, Vagabond, Pheas, Beggar, Dirt, Fierce, Dog, Cat, Sister, and the like—so when the spirits hear them called by such uncomplimentary names, they will think the parents care very little for their children and will not molest them. The parents of an only son often dress their child and shave his head similar to a Buddhist priest until he is eight or nine years old, and thereby make the spirits believe they care so little for their son that they are willing to make him a priest. If strong and robust at this age they dress him as other boys and congratulate themselves on having successfully deceived the old devils.

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THE CHINESE PENTECOST CONFERENCE.


BY J. H. WORLEY, PH.D.

THE Chinese new-year holidays of nearly a month, notwithstanding the disagreeable weather, is found to be most advantageous for meetings to deepen spiritual life among Christian workers. At three such meetings were held during the recent new-year season, viz., in Mongchiant, Hokchiang and Foochow. At the first there were in attendance nearly two hundred, about seventy of whom were workers, and the remainder members of the local church. At the second there were about seventy present, nearly all of whom were workers and office-bearers; and at the last the attendance, especially at night, was about three hundred, among whom were a good many students.

The conferences lasted from three to five days. There were three public meetings daily, and during the intervals little groups met for prayer, testimony and Bible study. I never saw people so utterly abandon themselves to heart examination and seeking the in-filling of the Holy Spirit. Sometimes the meetings would last four hours, notwithstanding the disagreeable weather, and the leader tried several times to close. At such times a half-dozen or more would rise at once and desire to speak or request prayer for some friend. After a season of prayer the speaking would be resumed with increased animation. The testimonies were always to the point, telling of urgent need or deep joy.

For a long time we have felt that conviction for sin was not deep enough among the Chinese; and that many who have given up their idols have not a real experience of salvation; and that many of the workers have not received the anointing from above. But at all these conferences deep sorrow for sin, joy in the experience of forgiveness and anointing for service were marked characteristics. Some testified that for many years they had been cold and indifferent, but now they had been reclaimed, and henceforth would live and work for Jesus. A local preacher, Lan Ding Gi, who had been appointed last conference, was so discouraged because the Catholics had led away nearly all the members, that he wanted to give up his appointment and secure a place as teacher of Chinese in the Theological School. But the Lord led him into such a rich experience, he gladly went back to his work, and with a triumphant faith for a glorious year. And he was only one among many discouraged workers who had a divine expectation of victory won through in that very work. For two or three years we have observed with joy the growth of the Gospel on the Chinese, and ought to be sufficient to make optimists out of many pessimists and enthusiastic missionary workers out of many who care little for the ascending Lord's command to disciple all nations.

One night, between the verses of the closing hymn, after a meeting of great rejoicing, some one shouted, "Let us make three tabernacles, one for thee, and one for Moses, and one for Elia." At the close of the next verse the leader said, "No, we are not permitted to remain on the mountain, but must go down and help the struggling millions below." This indicated the subject for the next morning's service, which was based on the incident of the child possessed with the deaf and dumb spirit, and the feeding of the multitude with a few loaves and fishes. The sad and hopeless condition of men without Christ was portrayed; and the Christian's duty toward them, and the need of full consecration and fasting and prayer, were enforced.

At the close a student in the theological seminary, weeping so that it was difficult to understand him, arose and said the Lord had laid a great burden upon his soul for the perishing thousands of his native country. With piteous cries he and others earnestly prayed for the outpouring of the Holy Ghost upon the workers in that country. Without rising, one after another requested prayer for parents, wife, brothers and sisters who were unsaved. A missionary who has several near relatives unconverted, requested prayer for them. The whole congregation remained on their knees weeping and praying for more than an hour, and most of the time many were praying audibly at once; such a burden of prayer as was laid upon that company, I had never witnessed.

The result of these meetings encourages us more than everything else. For, in proportion as people are concerned for the salvation of others, they are in a condition to be used in that very work. For two or three years we have observed with joy the growth of this spirit, but never before has it been manifested on such a scale. And now that the meetings have been closed several weeks, we are glad to note that it has assumed a practical form in regular missionary work by many who had formerly been indifferent. Many villages where no religious work has ever been done, are pleading for a Christian school and preaching services. With $25, I can keep a preacher or pastor-teacher in the field a year. $10 a year will educate a boy in one of our mission boarding-schools. Any one sending me $10 or more shall have a photo of a boy or preacher and a letter from him written in Chinese and a translation of the same. To any one sending me one dollar or more, I will send an interesting curio.

Send money to the Rev. A. Palmer, D.D., 150 Fifth Avenue, New York City; or by draft or post-office order to the Rev. J. H. Worley, Foochow, China. If you send to Dr. Palmer, write him whom the money is for, and it will be forwarded to me.

BOUGHT A GEISHA.

THE Methodist mission executives are much-encouraged by reports of the work of the Canadian missionaries in Japan. The Rev. Dr. Scott reports that twenty-five persons have been baptized in Tokyo during the past few months; the new church at Komsoge was expected to be dedicated in May; twelve persons have been baptized at Komagome. The meetings at Tokyo, conducted by the Rev. Mr. and Mrs. Coates, are attended by large congregations. At one of the meetings at the tabernacle a young man rose and said he was a student at Tokyo when the news of the tidal wave reached him. He hastened to his home, only to find that all his relatives and home had been swept away. Brought up as a Buddhist, he sought comfort by turning to the temples and the priests, but, to his dismay found that the priests had appropriated his property and money subscribed for relief. He also saw an image of Buddha floating in the water. The sermon he had heard at the tabernacle the previous night had convinced him that the Gospel was the comfort he needed.

Mrs. Coates is president of a woman's society, one of the attendants at which was the wife of a prominent railroad official. He divorced his wife and purchased a geisha (taining girl), for whom he had to pay a considerable sum of money to her father. She wanted to lead a gay life, and made his life unendurable. He sent the geisha home to her father. Through the efforts of the missionary the man and his wife have been reunited, and attend the Methodist church services.

Rev. Edward Barras.

MEDICAL MISSIONARIES.

Dr. McCLURE, of Hsuan, China, has written to the Presbyterian offices, stating he has been fairly beset with patients among the natives. On the day of writing he had treated 240 patients, and during the six days previous had 1,300 consultations.

Dr. McCLURE is very greatly in need of assistance, and is suffering from overwork. It is regretted by the officials here that the condition of the funds makes it impossible to send him help this year. It has been suggested that if some congregation or individual were to undertake the support of another medical missionary, the committee would gladly make the appointment. Commissioner Boothe-Tucker, who was born in India, and has spent most of his life there, says famine and pestilence are among the normal conditions there. There are districts, and those some of the fairest, where hunger is never absent, where cholera averages 500,000 deaths in an ordinary year. Starvation claims at least 1,000,000. The greatest living authority on Indian statistics calculates that from 30,000,000 to 40,000,000 people scarcely ever lose the sensation of hunger; if fasted, they feel the hunger of a full stomach, except in the mango season.
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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 appeal to prayerful interest and cooperation in every Christian land.


GREETING TO OUR SUBSCRIBERS.

LARGELY because of your prayers of faith and kindly co-operation, we are beginning to realize the object of our ambition, that of presenting to the cause of Christ the best missionary enterprise in the world. God gave His only begotten Son, sending forth His best to redeem a lost world, and it is ours to give our best to carry the glad tidings of salvation to the ends of the earth. Yet we have commenced the work we desire to accomplish, having only bordered upon the vantage-ground of opportunity which we are to possess. To make our periodical what it should be in editorial excellence, fill it with fresh facts brightly illustrated, and advance it to the front rank in influence for good, requires money—and the way to secure that most helpfully is in circulation. Double our circulation and we will increase our present needs. They will see what they may accomplish, and at the same time the mission workers themselves, even those who are not engaged in are the rapid unfolding of a providential development of a missionary enterprise so recently commenced. They should be sent by mail, as the town is part of its friends in America as prompt action now proved to be the Percy Islands, without houses or persons who have stood by the principle of self-support, and who is sick, sent word that she would adopt one of our Sabbath-schools in the small village communities of India. In twenty-six pages the matter is admirably presented, with distinctness and force.

From an Australian letter, published in The India Sunday-School Journal, it is learned that a small society held a Golden Rule Sunday, each member selecting from an old Golden Rule some article of quotation appropriate to the topic of the day. This service was a marked success. Why is it not suitable for societies on this side of the water?

There are nine grog-shops and no church at Silver City, Ida., a small mining camp where the local Christian Endeavor Society of twenty-nine members has just rented a building to use as a reading-room. Books or papers that have been read would be gladly welcomed. They should be sent by mail, as the town is fifty miles from the railroad. A branch society has been organized at the Black Jack mine, three miles from the town, and other societies will be organized wherever the Silver City workers can reach them by carriage or horseback.

When the Christian-citizenship banner was to have been presented to the Indianapolis Union at the San Francisco Convention, it could not be found. It was in the bottom of somebody’s trunk, somewhere no one knew where. At the echo meeting of the Indianapolis Union, August 23d, it was to have been given to the Union, but again it is at the bottom of somebody’s trunk, somewhere, nobody knows where.

This was no merely ordinary loss of a trunk, but its loss was an incident in the thrilling experience of Mr. C. J. Buchanan, who asked to bring the banner to Indianapolis. Mr. Buchanan, with his wife and two sons, were on board the steamer ‘City of Mexico,’ sunk off Devil’s Rock, Alaska, August 5th.

After a tremendous hole had been made in the vessel’s side, the captain ordered the boats lowered. Life-boats carried no baggage. After many hours afloat in the cold log, the news arrived that the land proved to be the Percy Islands, without houses or shelter of any kind.

After a brief rest the tired men took the oars again, and at last, about midnight, the village of Napachita was reached. Here they received a warm welcome at the house of Dr. Duncan, the local missionary. After three days the shipwrecked excursionists were taken off by a passing steamer; but Mr. Buchanan’s trunk, with the banner intended for Indianapolis, is somewhere in the Northern Pacific.
ILLUSTRATED CHRISTIAN WORLD.

OUR CANADIAN CORRESPONDENT.

(Continued from page 4.)

Methodist Churches respectively, has been holding services in several of our Canadian cities, commencing at Brantford in the West and closing at Halifax in the East. There were three services daily for three days at each place, including the Sabbath. On Sabbath they preached once each in six churches, and on the following days the services were held in some large building. The afternoon service consisted of Bible readings, and in the evenings oral addresses were delivered. There were crowded houses at every place, and much interest was created. The object contemplated was the "Deepening of the Spiritual Life," which was never lost sight of. Probably the greatest interest was created in Montreal, where nine congregations were addressed on the Sabbath by the Bishop of the Diocese and the Rev. Mr. Webster preached.

All the brethren are evidently of deep piety. Their expositions of Scripture were very clear and, as far as their correspondent could judge, were sound and orthodox, to which no member of any Evangelical Church could reasonably object. The Higher Life, or Entire Sanctification, was held forth as the privilege of all believers in the Holy Spirit's agency. The efficacy of the Atonement was prominent in every address. All the speakers looked for present results. The closing appeals at the close of every evening service, particularly the last, were of the most thrilling description. The influence at most of the services was most gracious, reminding some of us of what we have seen at some of our more spiritual camp-meetings. If the brethren could have remained one or two weeks at each place, we think that they would have accomplished more good. Some objected because the speedy coming of Christ was often alluded to, as though the Keswick brethren were believers in the Pre-Millennial Reign of Christ. We regret to add that at one place, Hamilton, a little mishap occurred which produced a bad effect. It had been arranged for the Rev. Mr. Webster to preach in a Methodist church, but he refused to do so, assigning as his reason that it would prejudice Church of England people against coming to the meetings of the week.

We feel certain that the brethren could have been usefully employed for months to come, if they could have tarried longer. Several places were open for them, but their respective duties called them in the latter part of October. Thousands will pray that they may come again and that speedily. Our churches greatly need such services as they conducted.

CREMATION OF RINDERPEST CATTLE.

The suggestion which comes from the Dominion agency and the stand-point of a medical man has my hearty approval. However, the scheme involved in the cremation of cattle is a difficulty and that a very grave one. A large proportion of the country is comprised of the great plains extending from the Mo-Lapo River to the mountains, and the heart of the colony is mostly treeless, the fuel used in general being the dried excrements of sheep and cattle. If the only fuel to be obtained for the purpose of cremation is "native coal," the difficulty is apparent. It is very pleasing to note in this connection that the coal-mining interests of Cape Colony are of late making praiseworthy advances, while the Orange Free State and Transvaal coal-mines, a few years back never dreamed of, are making a large annual increase in their output. But when we consider the expense of transportation coupled with the fact that the deaths from rinderpest have gone up far into the thousands, cattle cremation would be a tremendous undertaking.

KINGS UNITED IN PEACE.

Two South-African kings whose interests have been supposed to be inimical have joined forces for the development of the best interest of that country. These are the financial king, Cecil Rhodes, and the old Bechuanas hero of Christianity and prohibition, King Khama. For years I have not received information that has so rejoiced my heart. Every friend of South Africa must honor Sir Cecil Rhodes for the part he took in this matter. Mr. Price, the chief officer of the Department of the Colonial Railway, is to be credited with the information we have here give. On his return from Bulawayo, the go-ahead capital of Rhodesia, he gave his opinion of the country he visits.

He was asked if he could give any information regarding Khamaland, in relation to the railway. He said yes, and related a fact which will be read with interest. He said that Khama's station, which he understood was the largest native station in South Africa, was about fourteen miles from Palapye and Khama's people had made between the points a roadway which, when the tree-stumps were all removed, would be excellent. Mr. Price met Khama, not for the first time, and learned with regret that the tribe was suffering very severely, indeed, by reason of rinderpest, while their troubles had been added to by locusts having destroyed their crops last season. Famine was, in fact, staring a large portion of the tribe in the face—a circumstance that was giving the Chief great concern. Mr. Price discussed the situation with Khama and Mr. Willoughby (who fully confirmed the suggestion which comes from the Dominion agency and the stand-point of a medical man) has my hearty approval. However, the scheme involved in the cremation of cattle is a difficulty and that a very grave one. A large proportion of the country is comprised of the great plains extending from the Mo-Lapo River to the mountains, and the heart of the colony is mostly treeless, the fuel used in general being the dried excrements of sheep and cattle. If the only fuel to be obtained for the purpose of cremation is "native coal," the difficulty is apparent. It is very pleasing to note in this connection that the coal-mining interests of Cape Colony are of late making praiseworthy advances, while the Orange Free State and Transvaal coal-mines, a few years back never dreamed of, are making a large annual increase in their output. But when we consider the expense of transportation coupled with the fact that the deaths from rinderpest have gone up far into the thousands, cattle cremation would be a tremendous undertaking.

KING KHAMA.

All that the Chief had said concerning the outlook. Mr. Willoughby had been to Cape Town to see the High Commissioner on the subject, and had been most kindly received; but the reverend gentleman was anxious that the people should not be

HON. CECIL RHODES.

with regard to the cheapest possible carriage of the timber, and also with regard to the sale of the wood at Kimberley, if it were desired that the De Beers Company should be the purchaser. Mr. Willoughby having undertaken to make formal application, he (Mr. Price) mentioned the matter to Mr. Rhodes at Bulawayo, when the latter at once said he was willing to do what he could to help, and sent off the following telegram to Mr. Willoughby: "Price has told me your conversation about Khama's troubles, of continued distress among his people. Shall I be quite ready to assist proposal you made of sending firewood to Kimberley for six months to buy food, and shall consider what can be done when your letter to Price comes?"

It has only to be added that, thanks to the cordial co-operation of De Beers Company and Mr. Jas. Lawrence, M.L.A., this excellent suggestion has already taken practical shape.

"MIDLAND NEWS" AND OTHER AFRICAN NOTES.

WITH COMMENTS

BY DR. EMIL HOLUB.

From the Witwatersrand Gold-fields comes the news of the new strike in the deep level of the West Roodepoort Mine maintaining its richness and width.

The total output of the Rand for July was 242,479 ounces of gold. The product of the Sha Beba Mine in the Eastern Transvaal during that month was 8,042 ounces.

A rich gold quartz has been found on a farm fifteen miles from Nelsonson, the first assay yielding fifteen ounces to the ton, with an estimated average of two ounces.

Native labor has become more plentiful of late, the arrivals exceeding the departures by 60 per cent. Scarcity of native labor caused great depression of trade in the Witwatersrand Gold-fields, and consequent distress among Europeans in some localities. The Relief Committee have been very successful in directing thousands who were out of employment to the needy fields. Last month five hundred skilled underground mining natives left Natal for Rhodesia, under engagement to Mr. Rhodes.
By the recent unanimous action of the second Volksraad, the South African Republic agrees to the formation of a mission in the Transkei country, and the Government is determined to protect the Bible readers from further molestation.

The movement spread rapidly, and a conspiracy was set on foot to change the Bible students with sacrilege and to expose them to public denunciation. On the eve of a great procession, which was arranged in honor of “the Virgin of the Elm,” the chapel was entered, the image was thrown from the altar, and as he read new thoughts filled his mind, making long-established beliefs more and more uncertain in the light of the simple story of the “Beloved Physician.”

As soon as possible he procured a Bible, and with his sisters carefully studied its contents, which he thought must be unknown to the Cawa, or he would not preach so poor a substitute for the truth. Accordingly he asked the priest to explain the contrast, and when he was unable to do this Melquiades started an active propaganda among his friends. Groups of villagers met together to study the Scriptures, and the divine Carpenter of Nazareth was faithfully consecrated to His people by the carpenter of Vilalacaussa.

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Religion is one. There are degrees in grace, but no separate blessings, no abstract states.

When the believer puts on the garment of righteousness he puts on a seamless garment. It may be unfinished and not as white as snow, but it is not and cannot be made up of detached pieces; the parts of salvation form a connected whole. They ramify into distinct branches; but, as in vegetable growth, they have a common root and common life.

Entire holiness rightly expounded does not cast the slightest shadow upon any preceding or concurrent work of grace; much less does it understate or supersede any such work or works. Indeed, so far is it from depressing foregoing attainments, it really honors them by becoming a consummation which involves and enhances the whole process of salvation which led up to that point.

There is therefore no such thing as a separate sanctification; that is, a sanctification existing independently of and without concomitants. Holiness is not a beginning, together with all intermediate stages. It is a consummation which involves and enhances the whole process of salvation which led up to that point.

There are no conflicting interests in the kingdom of grace and of course purposes in the Divine methods. Conform reigns in the plan, and melody breathes through the experience of religion. In short, holiness chimes with all truth.

The unity of religion in its diversity is beautifully set forth by the Apostle in its connection with Christ: "From whom the whole body fitly joined together and compacted by that which every joint supplyeth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love"—till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Eph. iv).

But we must not push the idea of unity so far as to obliterate distinction between justification and its concomitants, and entire sanctification. There is such a thing as one in many. It would be just as true to say "Salvation a Diversity" as to say "Salvation a Unity." The world teems with illustrations of diversity in unity. God is a unit, and yet He exists under the personal distinctions of Father, Son and Holy Ghost. Man is a unit, but he is a compound of body, spirit and soul. So religion is a unit, but it proceeds in its ownness many different parts and degrees; justification and adoption are relations, regeneration and entire sanctification are states. Justification and adoption are works done for us, regeneration and sanctification are works wrought in us. Justification is initial, holiness is perfective. Not the perfection of stop and stunt, but the perfection of power to go ahead. Entire holiness is a consummate preparatio. It is not to be built up, but to be occupied. Like a locomotive not finished to stand in the roundhouse and rust, but to be put on the track.

Illustrated Christian World.

Salvation a Unit.

By the Rev. A. Lowrey, D.D.

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A SLAVE CHILD'S SALVATION.

SOME time since I made a visit to a place called Bote, and in the village I found a little sick boy about four years old, suffering from a very severe attack of dropsy, his whole body being filled with water. I called to a man standing by and asked where the father of the poor child was. He responded, "He belongs to me." Asking him if he were the boy's father, he replied that he was not. He then told me the history of the child.

He was a little slave from an interior tribe who had been bought by him from a caravan from the interior for cloth. He had suffered greatly from hunger and exposure on the way, having no clothing and sleeping on the bare ground. This man, who owned him, had not bettered his condition and was now lamenting his bad luck and poor bargain. He said in a day or two he would need two yards more of calico to wrap him in, and then throw his body into a hole.

Hearing this, I said to him: "You had better let me have the boy and I will take him with me to the mission and treat him and see if he will get well. If so, I will keep him, and I will give you the value of what you paid out for him; but if he dies, you can have nothing."

He agreed, so I had him carried to the mission, where he continually grew worse, until one day we thought he was going to die. I began looking around for some boards to make him a little coffin, when it came to my mind to try the Electropoite. It took effect in a short time, and by the blessing of God was the means of Robert Jewell's cure—for so we have named him. Now he is one of our mission children and is being trained in God's ways, saved out of that which Livingstone called "the open sore of Africa."

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—RUSKIN.

MISS COLLINS AND MISSION CHILDREN.

GARRAWAY KINGS COMING.

THERE is no play in saying we are busy—we always say that. We have indeed been busy, but sister and I have just been having a little rest at the seaside. I have been in Trenbro for about five months, and sister and Mr. Harrow have been here. We were both weary, and sister not very well. Most of the children are in Trenbro, where the larger boys are sawing planks, while Mr. Harrow is building the house. Our work is very encouraging, and we are getting along nicely at both stations, notwithstanding the war and other disturbances that we have. We have built a native house in Trenbro, and are now enlarging it to make rooms for those who are to come out of the town as soon as they have finished cutting their rice. One of the kings and his wife, his three sons and their wives, were coming to the mission; but the people rose up against them. One of his sons has now come, and I expect the other two soon. The king and his wife spend much of their time at the mission.

I praise our God for all His love and goodness to us here. How wonderful to be sweetness kept amid the constant turmoil of heathenism! And our people are so very heathenish sometimes. Only last week they pursued and killed four bullocks most cruelly. We hope for peace and prosperity in our mission, and know that our only safety is in keeping close to Jesus.

Yours, in Jesus,

AGNES M'ALLISTER.

To know that He is always coming to us, to know that there is nothing happening to us which is not His coming—to know all that is to find the most trivial life made solemn, the most cruel life made kind, the most sad and gloomy life made rich and beautiful.—PHILLIPS BROOKS.

I have never seen such horrible destruction of God's image in the face of man as I saw in the Government opium dens of Lucknow.—W. S. CAINE, M.P.
OUR ORPHANS AT CAMP BARODA.

Our friends that took part in the blessed work of rescue under the Rev. A. W. Prautch will rejoice in the success that has crowned their effort. When the appeal was made for funds to take care of an ILLUSTRATED CHRISTIAN WORLD family of girls it was so quickly responded to that a second call was unnecessary, and the donors will rejoice to read the report of Mr. Prautch, and see the photograph of himself and the last twenty girls of our family. Pray for them, and for those who tenderly minister to their comfort, temporal and spiritual, and write in answer to the personal letter you will receive. Here is what the faithful dispenser of your bounty says in his latest letter:

"DEAR EDITOR:—On the recommendation of Bishop Thoburn I gave over all the money I had collected for famine girls and the girls to Miss K. A. Spears, of the W. F. M. S., at Baroda; this included the two sums, one for $225.25 and $81.30 sent by you from readers of the ILLUSTRATED CHRISTIAN WORLD.

"Miss Spears now has seventy-nine girls in her school, and as soon as the last lot of twenty famine girls are assimilated she will take in more up to one hundred and twenty-five girls.

"The work of caring for famine girls—some with sore heads, others with sore mouths, all with stomach and bowel trouble, some with fever and none in good health, is a labor of love and in line with the greater works of Christ.

"The illustration is a photograph of the Rev. A. W. Prautch and the last lot of twenty girls who arrived a week ago. This lot have been provided for a whole year by the $306.55 generously given by some of your readers. Each giver will receive a personal letter.

"Further help for clothing, bedding, enlargement of sleeping quarters and other expenses, or the support of more girls at $15 each for a year may be sent to the editor ILLUSTRATED CHRISTIAN WORLD, 150 Fifth Ave., New York, or direct by money-order or draft on London, England, to Miss K. A. Spears, Camp Baroda, India.

"The famine is not yet over.

"Respectfully,

"CAMP BARODA, INDIA.

"A. W. PRAUTCH.

MISSIONS TO INDIANS.

BRITISH COLUMBIA is receiving special attention at the hands of the Methodist Mission Board, the Rev. Dr. Sutherland states that the Methodist missionaries there are greatly exercised to meet the spiritual needs of the Indians. The Rev. C. M. Tate will spend the next two months ministering to the Indians engaged in the Fraser River fisheries, who are now on, where some seven thousand Indians and about the same number of white men are engaged on the river. Word has been received that the Rev. C. Watson is slowly recovering from his illness.

Mrs. C. B. Ward, with her six children and an Indian attendant, sailed for India on October 16th. She is to join her husband at Yellandu and assist in the vast missionary work that is so rapidly extending to Christian colonization.

DEDICATED TO AN EVIL GODDESS.

HERE is the story of the children of the lowest caste, or out-caste, of India. This girl was a wild-looking creature a year ago when I baptized her father. I remember having seen her with a snake by the tail chasing the other children in every direction. I got her and her little brother into my wife's school; but I noticed that her hair was never combed. She had been left to grow like a wild weed.

Upon inquiry I learned that when she was very small she became very sick, and her parents made a vow that if her life was spared she should be given to the goddess of lust. When I found this out I immediately set to work to break this vow. With my native helpers we talked with them, using every argument we could think of. Then we tried shaming them, and appealed to their paternal love. Then we commanded them that they should not fulfill the vow.

It was a difficult thing to accomplish; but we had about concluded that we were successful when my presiding elder came along and told me that he knew of a similar case where the missionary thought he occurred to me that perhaps some reader of the ILLUSTRATED CHRISTIAN WORLD would gladly undertake to support them according to the amount above stated. To whomsoever he is, who will give this help, we will send letters and photos, now and then, showing how the children are improving.

Yours for Christ,

A. E. COOK.

BIDAR, VIA HOMINARAD, DECCAN, INDIA.

THE MISSION OF A TRACT.

A FRIEND of missions, who resides in Brooklyn, N. Y., has on several occasions sent a contribution for the distribution of tracts in North Africa, a form of personal endeavor for the salvation of souls. The Rev. Frederick Brown writes of the potency of this means of reaching the masses in North China. He tells, among others, of "an old man of seventy-six, an inkeeper, who was recently baptized. His acquaintance with Christianity dates back over twenty years, when he read the 'Two Friends.' Through reading this tract he became so convinced of the truth of the Gospel that he destroyed his idols, set up the worship of the true God, and sought to keep the 'Golden Rule.'"

He heard no more of the truth until two years ago, when he was quite ready to receive the fuller message and join the church.

How true is it that while the few words of the preacher may be almost forgotten by the "wayside" hearers, the "birds of the air" do not find it so easy a matter to carry off a book. Infinitely superior to every other book as the Bible is, it is incontestably true that the first book for a heathen is not properly the Bible, or any separate book of the Bible, but that which will prepare him for an understanding of the Bible and arouse in him that desire to possess that Book of Books, namely, a carefully prepared Tract on the fundamental doctrines of the Bible, written by a spiritually minded man.

REV. A. W. PRAUTCH, AND THE LAST TWENTY GIRLS RESCUED.

Dedicated to an evil goddess.

Had succeeded, but when the girl was of a proper age he found his efforts had been fruitless.

This little boy and girl are about the smartest ones in school. They can now both read. They know the Lord's Prayer, six or seven Commandments and the Bible and arouse in him the desire to possess that Book of Books, namely, a carefully prepared Tract on the fundamental doctrines of the Bible, written by a spiritually minded man.

REV. A. W. PRAUTCH.
MISSION AT CASABLANCA.

Illustrated Christian World.

Writing to the Missionary Herald from Turkey, Mr. Browne says:

"This morning's meeting was the largest and best hitherto. I rise at 4 a.m. and start the meeting, if not going already, at 4:45. We have half an hour of prayer, fifteen minutes of singing, and give the rest of the time to Scripture exposition more than to talk. Usually the subject in the morning is from the Old Testament, and in the evening from the New Testament. The evening meeting from five to six has not so much prayer and perhaps more talk, though not so much as they wish. But I keep myself within flexible but comparatively brief limits. Every day the interest and spirit deepen. They begin to come for personal conversation and confession without the least encouragement or invitation from me. I am not speaking at all to the unconverted, but they are moved all the same. I fear we must extend our stay or intensely disappoint the whole community.

Gregorians attend every service, though the meeting-place is on the roof, partly covered by rugs and bits of exarps. Many take off their outer garments and sit on them in the sun and on the hard roof! Surely only real spiritual hunger would lead them to attend at such a time and place. I have seldom enjoyed meetings more. Everything is so informal, simple, heart-felt singing, deeply felt confession and prayer, then the plainest, simplest exposition of the Word, and the one, two, or three minutes of prayer after dismissal, then the slow, reverent, thoughtful departure down the rickety ladder—well, it all affects me deeply. Many say, 'Surely the Lord is in this place,' and my heart says, 'Yes, verily.'"

The missionaries have seen the need for religious instruction in the towns and surrounding villages. They have observed that the people are interested in religious matters and are eager to learn more about the Bible. The missionaries have been able to divide the people into smaller groups for more personalized teaching.

Revival on the Roof.

In the town of Casablanca, the missionaries have been able to hold meetings on the roof of the church, which has been a popular venue for religious gatherings. The meetings are held in the morning and evening, and are attended by a large number of people.

The meetings are informal and simple, with singing, confession, and prayer. The missionaries take the time to engage in personal conversation and confession with the people, which has been well-received. The meetings have been described as life-changing for many of the attendees.

The missionaries are also able to distribute a large number of Gospel tracts and other religious literature. They have observed that the people are interested in receiving these materials and are eager to learn more about the Bible.

The missionaries have been able to use the magic-lantern service to reach a larger audience. The service is held every two weeks and is well-attended.

The missionaries have been able to hold meetings at various locations throughout the region, including the town of Casablanca and the nearby villages.

The missionaries have observed that the people are interested in religious matters and are eager to learn more about the Bible. They have been able to provide religious instruction and distribution of religious literature to a large number of people.
A KAFFIR CHURCH DEDICATION.

Early on Wednesday morning, July 14th, our horses were saddled and we rode 4 miles over a rough and rocky path to the opening of a native church, situated about 3 miles from Lady Frere, among the densest heathen in the Mount Arthur Circuit. As we approached the newly erected church we found a number of school and heathen natives had already gathered, and were making preparation for the feast which, unfortunately, seems to be the only attraction to some, more particularly the "reds." Inclosed in a sod wall I noticed 17 large three-legged pots—well filled with mealies and beef, receiving every attention from the women. Within an hour of our arrival the opening service commenced, while many were still coming from all directions. The church, situated about 3 miles from Lady Frere, was full, and many were unable to get in. The service was conducted by the Rev. D. B. Davies, who based his remarks on, "So we built the wall, for the people had a mind to work." Judging from the attention paid the congregation must have had a "good time." At its close a statement of the cost of building and furniture, amounting to only £50 (as a great deal of the work had been done by the people), was read, and an appeal made for contributions of money, stock and grain, in order to raise the required amount. It was very interesting to watch the enthusiasm of the people. As once the money began to pour in—sums from 1d. to £1, and from a dozen eggs to an ox. As one after another rose with his offering he was received with much rejoicing, expressed by very hearty clapping. Much merriment and excitement were caused by short speeches made by those who contributed. One man gave 3d. "to close another's mouth," which was "opened by another amount being offered." A woman gave 12s. 6d. to be allowed to make a speech—"and a very good one I understood it was. The evening threatened to be cold and windy, so we came away as the first refreshments were being handed round, leaving Mr. Henry Zabe, a good and zealous man, to continue the meeting. About 11 o'clock that night the required amount was reached. On the following Monday a day-school was opened at this place and about 50 children are attending. On July 23d there was to be a wedding at Zwart Water, a distance of 35 miles. We started at 1 o'clock on the day previous to the above date and traveled on a fairly good road as far as the Qopotola Hotel, where we spent the night. Early next morning in the biting cold we covered the remaining 18 miles. From Vaal Bank the road was "no road," scarcely a path, and my feet were soon in a dancing motion. Having good horses we arrived at 9:30 A.M., and the marriage ceremony was performed at once. The groom, bride, best man and bridesmaid were attired in English "style"—a very happy wedding it seemed. After the newly married couple had gone, and we had dined at the Society Steward's, we wound our way homeward through indengas, over rocky mountains, and baboon paths, taking a shorter but a far more difficult and awkward way home. However steep the mountains were our horses carried us out; but when descending we had to dismount and lead them down for fear they might stumble with us. The descent of the Agnes Mountain was especially trying. We reached home at dusk, completing a distance of 53 miles since morning. Our horses appeared none the worse for the journey, but we certainly had all we wanted of the saddle for that day. A. M. D., in Methodist Churchman.

SPANISH EVANGELIZATION SOCIETY.

Mrs. Moore, late of Puerto Sta. Maria, sends the following details of mission work in the South of Spain:

Our preaching halls are not much to look at—plain, whitewashed buildings, with large texts printed on the walls to catch the eye. The children in our schools, however poor, pay from one "peseta" a month to half that sum. Often it has happened that whole families have been brought to the truth through the agency of the children. "He is always talking of Jesus," the grandmother of a sick child said; "the child's faith is wonderful!" Not very long ago a young man died trusting in Christ. His first knowledge of the truth was derived from his little brothers who attended the Evangelical schools, and who used to read their verses over in his presence. This led to his seeking the truth as it is in Jesus. His last words were: "My whole trust is in God and his Son Christ!"

In the recent Cuban war, two young men lying wounded on the battle-field were spoken to by a native Scripture-reader, who found that both had been instructed in Gospel truth in our Evangelical schools. — The Christian.

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TENT MEETING ON THE PLATA.

Gospel Service in the Open Air in Buenos Ayres.

WRITING to the South American Messenger, Missionary Torre gives an account of the first Gospel meetings that have been held in a tent in Argentina. The tent had been sent out to Missionary Payne, and together they pitched it at Quilmes, a suburb of Buenos Ayres. He says:

"Thirteen times we have found the ground to be hard ground, but the tent seems to have been the means the God has put in our hands for thoroughly arousing the interest of the people and bringing them to hear the Gospel. To our surprise and delight the tent has been well filled every night, and on several occasions to overflowing. Of course it has seemed very strange to these people who have hitherto only associated a tent with a circus; and as a result several amusing incidents have occurred. For instance, a lad, who evidently could only think of what he had been accustomed to witness in tents before, on seeing me walk up to the platform, was heard to exclaim to his companion: "Ah! veenen el payaso!" ('Here comes the clown'). One Sunday afternoon a gentleman came and wanted to know, seriously, when the 'roundabout' would be fixed up, etc., etc.

"We are so thankful for the remarkable way in which God has heard our prayer for fine weather and for the splendid hearing of the people. We were especially impressed the night we had fair sales.

"Thus we have had a wonderful fortnight with the tent, and God has blessed us much more than our feeble faith expected, and He has given us good evidence that tent work may be the means of opening up many places in this needy land; for there are hundreds of towns, etc., here where nothing is done and the people are perishing."

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When Medicine Fails

Bishop Taylor Writes:

New York; July 26, 1895.

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