BISHOP TAYLOR IN NATAL.

His sermons showed that although his voice has lost its thunder, his mind was that of one upon whom old age had made no impression; and his sharp, witty sentences were smiled at even when, in our hearts, the truth contained therein found us out and we laughed uneasily.

Yet not so much the sermons as the man himself was the great lesson to many minds.

BISHOP TAYLOR IN NATAL.

We listened, it is true; but as we heard with our ears, there was a never-to-be-forgotten sermon before our eyes.

The tall figure, the broad shoulders, the venerable aspect all impressed us; but that was not all we saw.

Before us stood one who, for fifty-five years, had traversed continents, in his travels more than once encircling the globe, carrying the message of God and His love to men of all nations and kindreds and tongues—one who had not grown weary in well-doing, and who has had the glory of beholding the triumph of the Cross among the rugged miners of California and the wild tribes of Africa, as well as among the educated classes of the cities of the world.

Men talk lightly of the claims of God, and reckon that there is nothing in Christianity to satisfy our hearts, and not sufficient room for our ambition. In Bishop Taylor you will hear and see a living contradiction of such a slander.—J. THORP LEGG, in Methodist Churchman, Cape Town, South Africa.
WORLD.

January, 1898.

The country is about to 'shrink,' who wants to look at the, and I am still determined to search for 

The weather has been for the most part beautiful, but all day and cold all night; and here, where everything was new to me, we settled down for some days. I had nothing to do but to take it all in and enjoy it and record those first impressions, which, though perhaps less accurate, are more vivid than later ones. Soon I learned to know the chief members of the Colony." There is John Gasa, the interpreter, who came from Lovedale some thirteen or fourteen years ago, and whose clever and appreciative work, hard for the essentially idle spirit.

My first impression of 'kraalng' was to walk with four of the party down the hillside of rough grass to a group of huts not more than a mile distant, where we heard an ox had been killed and there was to be an "eating of meat." This is not as bad in its effect as a 'beer-drink,' but is nearly as disgusting to look at. What a sight is that of the habits, the pleasures and aims of real unmutilated heathenism! I can hardly describe the depressing effect such a scene can have; but certainly the bright and picturesque effect of savage life soon begins to be destroyed. There were fires lighted some time past, and strips of the useful man for the horses, steady, and good and promising. There is Jeremiah, the evangelist, also, who has a crimson turban on her head and a ready smile for everyone, however much her kitchen is invaded and overspread, and there are Pauline and Mabel, who do the housework and look after the two babies, and they have young faces with a modest expression, and walk about with elephantine and earth-shaking tread. And, finally, there is Stephen, a lad about the station, who is promising in the fidelity of his service, and Jim, a woman, and dear, good old Bella, the cook, who always makes the morn.

WOMEN POUNDING CORN.

POND-HERDMAN, COVERED WITH KAROS.

knees and elbows, as they sit down. But they look very staid and heavy, and I wondered our friends in the courage to go on.

Year by year the conviction grows upon me that the slow progress of missions in what is called the heathen world, is unnecessary. In the first place, not many expect to succeed, and it goes without saying that the average man who expects a low measure of success, will not be in advance of his expectations. In the next place, no provision was made for success, and when it appears, it is apt to become an embarrassment. Our first success in Singapore was greeted by a determined effort to discard the attention on the ground that it would become extended and entail too heavy responsibility on the missionary society. —Bishop Thorburn.

I would say, in connection with this work, that from all that I have seen now in seven years and a half of Asiatic traveling, I think that if the nations of the East are to be evangelized, it must be by the means of native agents. Hence the training of native agents for native work is one of the first and most important duties of the missionary. And should the work of training be blessed, and the supply of candidates for that training be increased, possibly the day may come when the chief work of the European missionary will be the training and superintending of native agents, who can carry the Gospel of Jesus Christ in a very different way to their own people from the over-girt best foreign missionary, —Mrs. Bishop.

A YOUNG man from Persia who is in attendance at Victoria College in Toronto, often addresses meetings. He speaks of the benefits that came to us through the Gospel compared with the Mohammedan religion of his country, and believes that the average man who expects a low measure of success, will not be in advance of his expectations. In the next place, no provision was made for success, and when it appears, it is apt to become an embarrassment. Our first success in Singapore was greeted by a determined effort to discard the attention on the ground that it would become extended and entail too heavy responsibility on the missionary society. —Bishop Thorburn.
HEROISM IN AFRICA.

Occasion for the Opening of an Emergency Fund, and Some Illustrations of Its Application.

An extended interest and widening scope brings to the Illustrated Christian World opportunities of supplying pressing needs, promoting the principle of self-support and encouraging industrial missions. This is the principle it represents and is pressing upon the missions of the world in answer to the widespread demand of the donors of funds for the introduction of practical methods in mission work at home and abroad. This has suggested to a number of our patrons the advisability of a special fund for such purposes; and their letters on the subject, accompanied by remittances which will be duly acknowledged, are emphasized just at this time by a number of pressing needs, will commend themselves to all who are interested in the world-wide cause of missions. Others will follow in succeeding issues in which all amounts received will be credited, but the present call to all our friends will be confined to two cases of immediate urgency.

Rev. Samuel J. Mead and Ardella Mead, his wife, were of the pioneer missionary party to Angola, Africa, and the history of their successful work could not be related if we devoted all the space of this issue to it exclusively. For years they have had charge of the most inland of Methodist missions in Africa, Malanje, four hundred and ninety miles from the coast. Here they organized the first Methodist church in Angola, the "Church in the Wilderness," buried in heathen surroundings, a single light in dense darkness.

The history of this church would read like the records of the first Christian century. The character of its membership, made up of all grades of heathenism, the descriptions of the surroundings whence they came, the manner of their coming to the mission, and the story of their conversion, Christian life, persecutions, trials and triumphs in the service of Christ, supply the material for a thrilling recital.

To this fruitful service this beloved brother and sister have not only devoted the best period of their lives, thirteen years of incessant toil, when all mission boards agree that five years should be the limit at one time, but they have also invested all the money they had in the world. They furnished their own tents when they went out, and used what money they took with them purely for mission purposes. Then when, a few years ago, Mrs. Mead received a small legacy from New England, she freely gave it all to purchase a mission property held by the Methodist Church.

And now, broken down in health, and greatly in need of rest and change and refitting for their life work (brother Mead has lost his natural teeth, and has been nourished by "soft foods," for several years, awaiting opportunity to avail himself of the services of a dentist), they earnestly desire to return to their native land for a year. Bishop Hartlaub has consented to their return, provided their friends will contribute all the funds required for that purpose. And we now appeal to their friends, the thousands who are interested in the blessed work they have accomplished and hope to continue, for five hundred dollars to bring them home for a rest. Their personal friends here will tenderly care for them during their stay.

The second interesting opportunity of the present series, if space so near the hour of going to press permitted its proper presentation, would bring to our friends tears of sadness and of gladness, and speedily bring in all the money required for the loving service. Thirteen years ago this month there sailed from this port a father and mother who had given themselves and their six children to God for Africa. The kind physician said, "The baby will not live to reach Angola." The brave mother said, "God has clearly called us to go, and it might die in America." That spirit of heroic self-sacrifice has been increasingly manifested through all these years of hardship untold and unfeigned. The babe lived and grew to be a mission property held by the Methodist Church.

The devout and sweetest spirit of heroic self-sacrifice has been increasingly manifested through all these years of hardship untold and unfeigned. The babe lived and grew to be a mission property held by the Methodist Church.

Mr. and Mrs. Mead, with part of their family, at Malange.

Bishop Hartlaub has said he would arrange to send her home. When he met her in Angola, and heard her personal plea for her return, in the hope that, by the blessing of God, her health might be improved, and her children (two were born in Africa) sent to school, he at first adhered to his purpose to provide the funds; but after considering the advance of the work and the heavy debt involving the Missionary Society, he bid her wait two years, and he would see what could be done.

Beloved friends of Africa! these are your missionaries, sent to the field by your money, in the increasing army of heroic spirits who freely give their years of service without salary, and now only ask to be brought to this their native land for recuperation and return to Africa to labor for Christ till He calls them to Himself. They are not untried recruits, but every one of them successful missionaries.

You may meet them here; and if not "some sweet day" you will meet them where there is nevermore pain or sorrow, and shine in the stars you have helped them to win for the crown of rejoicing. Remittances in any sum may be sent to the Illustrated Christian World, designated "Emergency Fund."

Rev. J. G. Garrett, of the Singhalese Itinerancy, Ceylon, gives the following instance of an opponent yielding to the influence of prayer: "One day, while a fellow-worker was going in to a service, he met a village head-man, who had been from the first our most determined opponent. My friend asked him to come to the service, and he came. Service over, the evangelist felt it lay upon him to pray for this head-man. He knelt beside him at a form as he sat, and prayed in silence. Presently, with no previous agreement, the same thought came upon my schoolmaster; he knelt too and prayed in silence. Presently he broke out, 'I cannot do it, I dare not do it; they would kill me.' Without getting off of his knees the evangelist said, 'Show him Matt. v. 11.' The head-man yielded, knelt and prayed.
we found him. We adopted the rule of baptizing all who gave up their idol worship, avowed their faith in God, and professed to accept Christ as a Savior. We explained baptism as a sign of the baptism of the Holy Spirit, and taught the converts to look forward to this baptism which Jesus Christ had promised to give to those who would believe and obey Him. In some cases, of course, the converts had professed a change of heart before baptism, but much more commonly it was otherwise. We tried to follow the precedent of the New Testament by baptizing on the spot all who professed to believe.

As to the result of this policy, I wish, first of all, to say in all frankness that in not a few instances we have met with humiliating failure. In some cases a hundred or more have been known to deny their baptism within a week of receiving it. In other cases weak or unworthy native preachers have baptized to exist at the close of this nineteenth century?

While I frankly admit our many failures, I wish to say, on the other hand, that the best work I have seen during thirty-eight years of missionary service has been in connection with these "hasty baptisms." We hold many revival meetings among these converts, and at these meetings the uppermost question always is, "Have you received the Holy Spirit since you were baptized?" We have seen in scores and hundreds on their knees praying earnestly for the witness of the Spirit; and I can recall one day in which about a hundred and fifty persons professed to have received the Spirit given. But, as many hundreds have denied the faith which they so imperfectly professed, it ought to be said, on the other hand, that very many hundreds more have gone forward from the day of their baptism seeking a personal knowledge of Christ, and finding the Spirit whom they had been taught to seek.

In addition to this I need hardly say that we have learned by our failures and mistakes, and have no idea that in the future these will be repeated on the same scale as in the past. So far as I have been able to ascertain, in not a single instance in which proper instruction was given after baptism have these converts disappointed us. The failures and defections have invariably been in the case of those who were baptized, and then left without the instruction which our Savior directed should always be given. Christian baptism without subsequent teaching is unscriptural.

The dark shadow of famine is now passing away, and many are inquiring what the outlook of Christianity after the famine is likely to be. My own impression is that a great movement in the direction of Christianity is close at hand. In our own missions I have noticed encouraging signs in many directions. At one point two brethren report five hundred applicants for baptism, all now receiving instruction. At another point, a thousand miles away, over a thousand have been baptized during the past year. This was in a district where there was no famine. A missionary, not a Methodist and not an American, writes from another distant point that he believes that if a vigorous effort were made in his district, 400,000 converts could be gathered in during the next ten years.

For my own part, I wish to say deliberately that if in our mission we had the means to provide proper teaching for those baptized, a million converts could be won before the close of the first decade of the next century. In other words, I wish to say that such possibilities as God is setting before his people in India at the present day have never before been witnessed in Christian history; but the work cannot be done by merely baptizing those who come to us. Our world can never be converted without patient, faithful and almost universal labor on the part of Christians. The conversion and nurture of immortal souls in any land, and under any circumstances, means work in the best sense of the word, and this fact cannot be ignored.—The Christian.

The following figures, taken from the carefully drawn-up "Bird's-eye View of the Foreign Mission Field," published by the Student Volunteer Missionary Union, serve to show how little is being done at present to evangelize the world:

- 6,000,000 people
- Persia
- India
- North Africa (pens, Provinces)
- India (Bengal)
- India (Punjab, Sind, Kashmir)
- Japan
- Korea

These figures are taken from the carefully drawn-up "Bird's-eye View of the Foreign Mission Field," published by the Student Volunteer Missionary Union, serve to show how little is being done at present to evangelize the world:

Arabia
Persia
India
North Africa
India (Bengal)
India (Punjab, Sind, Kashmir)
Japan
Korea

This view shows how little is being done at present to evangelize the world.
THE MOHAMMEDAN MOHURRUM.
A Great Festival and Procession of the Followers of the Prophet.

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

As far as the general public is concerned, the Mohurrum is regarded in India much the same as the Lord Mayor's show is in England. But in London the turbulent element is among the spectators, while in India it is the reverse—the processionists themselves are the source of anxiety.

It did not begin thus. First of all, the procession was a mourning cortège, and possibly a very solemn and pathetic sight. At the time of the death of the founder of Islam, there were left two opposite parties, each of whom claimed the right to the Khilafat, or seat of the Prophet. They were the grandsons of Mohammed, by Fatima, on one hand, and a cousin, on the other, Moawiyah of Damascus—at one time a fierce persecutor of the Prophet's family, but afterward a convert to Islam. Yezid, the latter pre­ponderates over the former, and the latter is known as the Sunnis. The former are more numerous in Persia, where they mourn the death of the two brothers; the latter pre­ponderate in India, Turkey and Arabia, where the Mohurrum is more of a carnival.

For thirteen days or so the streets of Indian cities are kept in a continual ferment by bands of men, black fellows, who carry, in their swinging arms, as they keep up a horribly weird cry of "taboot," carrying flourishing knives, swords or bludgeons as they keep up a horribly weird cry of "Khuda! Khuda! (God! God!)

As most these men are intoxicated with wine, and when they frenzied would quickly commit murder, the onlookers are very careful to keep out of reach of their swinging arms. There are also bulbocarts, carrying gymnastic poles, up which swarthy, hard­limbed wrestlers climb, and then hang, head downward, or turn somersaults as the car moves slowly on. The one great anxiety of the police on this day, is lest the rival factions should meet, as bloodshed would be the inevitable result of a collision. Of late years, though, the police generally have managed to keep serious riots well in check.

RESPONDING TO INDIA'S CALL.
Substantial Aid and Increasing Sympathy for the Permanent Relief Fund—Receipts to Date.

NOTHING daunted by the stupendous undertaking of floating a Christian colony and adopting a family of seven hundred and fifty orphans, our friends are rallying nobly to the call. Ten thousand dollars seemed a large sum to contribute in the short space of time within which it was required in order to avail ourselves of the unprecedented offer of twenty thousand dollars for the maintenance of the orphans for seven years. But now that half of that sum has been received and forwarded to India, those interested will not let the glorious enterprise fail for lack of the balance needed to launch it.

It has already been launched, fairly under sail, on the faith of our Superintendent in God, who has so markedly manifested his providential favor, and in whose hands are and will respond to the call. The President and Treasurer of the Transit and Building Fund Society have shared in the confidence of the Superintendent, and have kept the flow of funds India­ward quite in excess of the cash receipts here.
The accompanying picture will give our friends a slight idea of what our girls look like. This group contains none of those sent out last year, nor a number of other nice girls who have come to us since this was taken. So it will be seen that our family is growing—we now number thirty-eight in all.

In this group are a number of lovely girls; let me tell you something about them, that you may become more interested in them.

The first, standing to my right at the back, is Shoobodinee, meaning "full of wisdom." She came to us from the south villages; is a bright, affectionate girl, very quick to learn, and far advanced for her age, which is ten years. Next to her, standing just behind me, Mrestolenee, a nice, big girl of fifteen years; she is one of the girls who was converted this year, and will make a good teacher. She goes up for her first Government examination now soon; her parents are very poor, and with a large family live in the midst of the heathen. Our school is a great boon to her. Just to my left, with her hand to her face, is Seepora; she, too, has been converted and is living a true Christian life. She left a school where they had tried to compel the girls to marry at thirteen years. She came to us saying that she wished to become a missionary. The last in the line is our Nolenee. She has her sarree up over her head, as they wear it to church. I found her taking care of six brothers and sisters younger than herself, and one a babe of two weeks old, while her mother worked to earn enough to keep them from starving. When she came to us she had to borrow a sarree (a cloth they wear for a dress) of a teacher, in which to come. A greater change could never come to a girl than has to her

The second to my right, standing in the second row to my right, is Shooboge, meaning "verdure." She came to us from the rice country, a rude, naughty child; but she has wonderfully improved, and I have great hopes of her. Next to her, with a book in her lap, is Nerodah, which means "beautiful." She also came from the village a wild, saucy child, but so changed is she that she was a wonder to all her village friends, where she went a few weeks ago to spend her vacation.

The first to my right, sitting in front on the ground, is little Belashee, six years of age, the youngest of our family. She and her sister, sitting at the other end of the row, were brought to us, saved from the cholera scourge which swept away so many of their friends, including her mother. I refused to take them as I had no arrangements for so small children; but little Belashee's pleading face and her sorrow for her mother was more than I could withstand. She is now as happy as any child could be.

The other four are nice children, some of whom were taken to keep them from starving. The sec-

Illustrated Christian World.

January, 1898.

Homes Whence They Came, and Progress They are Making in the Christian Life.

Dr. John H. Barrow, after a personal observation of the people of Asia, says: "The notion that Asia does not need the Gospel of Christ because of the refined and lofty moral sentiments in the sacred books of the East, or because Oriental speakers, trained in Christian schools and shaped by Christian environments are able to make an agreeable impression enveloping their faith on Christian platforms, is born of ignorance."
COURTSHIP AND MARRIAGE IN CHINA.

Choosing a Bride—Preparations for and Festivities attending the Wedding Day—Girl Widows.

BY REV. G. S. MINER, FOCHOW, CHINA.

I am quite sure that all of the young men, and not a few of the young women in the United States, would most seriously object to their present custom of courtship and marriage being substituted for that prevailing in China. The fact is that here, generally, the persons most interested have nothing whatever to say in the matter. They are usually betrothed at a very early age, sometimes when mere babes. Frequently a gentleman having a friend in a similar position in life will propose, when the years of childhood are passed, to give his daughter in marriage to his friend's son. A "match-maker" or "go-between" will be employed, the children's horoscopes cast, and for several days the matter is under consideration by both families. If during this time of waiting any accident happens in either family, such as a bereavement among the heads of the two families or the loss of some trifling article, it is looked upon as anomen of evil and the match is not concluded. But if all goes on quietly, the parents decide that the betrothal is a suitable one. A number of presents are then exchanged by the parents of the girl generally receiving by far the greater share. Among the gifts are two cards, one ornamented with a gilt dragon, which has written upon it a number of the characters, and the match is concluded.

But if all goes on quietly, the betrothal is a suitable one. A number of presents are then exchanged by the parents of the girl generally receiving by far the greater share. Among the gifts are two cards, one ornamented with a gilt dragon, which has written upon it a number of the characters, and the match is concluded.

The bridegroom is taken at once to the home of the boy's parents, where the bride is waiting for him. The bride's head is covered with a veil of scarlet silk, and she is passed through the door before the guests, who have come forward and invite the bride to accompany them to the bridegroom's chamber, where he is sitting on the bed, attired in official cap, gown and boots. The bride is attired in garments of various colors, with a large robe of scarlet thrown over all the rest. Her head is covered with a veil of scarlet silk or cloth which quite conceals her features and crown. Assisted by the attendants, she is seated on the carpet, which is put down for the occasion, as her little feet must touch nothing else, and takes her seat at the right of the bridegroom. He now removes her veil and crown, the curtain is drawn, and the happy couple are supposed to sit and think, not even speak or exchange glances, until preparations for the service are completed. Everything being ready, the groom recovers his bride and they walk to the reception-room. The whole end of a Chinese reception-room is open. In this room, facing the open end, looking into the open court, the couple worship heaven and earth by bowing their faces to the ground four times. Then they face in the opposite direction and worship the bridegroom's ancestors in like manner. They then worship each other and then retire again to the chamber, where the bride's crown and veil are removed for the last time, her hair dressed, and the groom holds his bride in her beauty for the first time. The wedding breakfast is now served, of which the bride and groom alone partake, or rather the groom partakes while the bride sits motionless, eating nothing. During the meal the mistress of ceremonies chants a song, supposed to be composed for the occasion, in which she predicts that every nuptial blessing shall be the portion of the young pair. They now return to the reception-room and worship, in the same manner as before, all of the groom's senior relatives, and are worshiped by all of his junior relatives. A grand marriage feast is the climax of the day's festivities, after which the guests, both men and women, are permitted to inspect the bride and make all kinds of personal remarks concerning her dress and appearance. This is an ordered through which every Chinese bride passes, and the old-time serenade is nothing in comparison to what is sometimes visited upon the newly married couple. Throughout this trying experience the bride is supposed to appear alike unconscious of blame or praise, of rude criticism or friendly words of sympathy. The following day, if possible, the wedded couple pay a visit to the bride's parents, and if she chance to have a number of "big brothers."
Illustrated Christian World

DIRECTLY after his retirement account of the age limit, he sailed away on the steamship "Lucania" for what proved to be one of the most successful evangelistic campaigns of his fifty-five years of active service, and on the seventeenth of December the steamship "Lucania" returned to this port. More than two thousand saved heathens will celebrate the trip in Heaven, and its influence on Christian missions will continue while time endures.

This may be his home coming. "Home!" It has been over the dearest spot on earth to him, and yet few and rare have been his visits there during all these years. An old pioneer of the West used to say that his circuit was so large that his own dogs did not know him when he got around home; but William Taylor's own children knew him only on the testimony of their mother.

RETURN OF BISHOP TAYLOR.

and as far as possible, is demanded by the liberal contributors to mission work the world over, and the mission board that persistently declines to give it a fair trial need not expect to augment its financial resources by taking such a position. Stewards of the manifold grace of God will not withhold the Gospel from the portions of the earth where it must be sent prepay, but do not propose to maintain a charity to the end of time, when it can be made self-sustaining and self-propagating.

ONES OF HIS EXPRESSIONS: "DON'T LOOK LIKE DYING YET."

and the Church was unaltering. Second; his native humility has remained undisturbed by the widest popularity that has been enjoyed by any servant of Christ of the century. Just before his departure for this latest evangelistic trip, after the completion of the "Story of My Life" (of which twenty-thousand and more have already been sold, on which he receives a royalty of only eighteen cents a copy), as he crossed the ferry he said: "I have always been overestimated. I am only as humble Methodist preacher as I try to do my duty."

He is returning to his Church; the Church he served in the mountainous circuits of Virginia and Maryland on horseback; the Church that made him as its first missionary to San Francisco in the early gold days when he demonstrated "self-support" with forty at forty dollars a barrel; the Church to which he gave the Conferences of Southern India, the prosperous missions of South America, the "grinding and track-laying" in heathen Africa—his life of fifty-five years of difficult service in distant lands!

His friends will be gratified to learn that he returns in good general health, although the bronchitis he has suffered from over the years has weakened his voice, and his right hand is affected by its arduous toils. They may address him at the editorial rooms of the ILLUSTRATED CHRISTIAN WORLD, 155 Fifth Avenue, New York, where he is dictating a series of articles for its columns on his recent experiences in South Africa.

WE HAVE NO DEBTS.

ING no spirit of controversy or criticism enter into this brief recital of facts, will be known assuredly by all who know us, and for the benefit of any who do not, whose attention be called thereto, they are prefixed with a reminder. The ILLUSTRATED CHRISTIAN WORLD did not cease to exer its money-raising ability for Africa. It has received and disbursed $105,556.13 for Methodist missions during the five years when on account of the newly introduced age limit, a successor was appointed for that field. Direct appeals, in which he joined, supplemented the continued presentation of interesting matter concerning the work, and the cash that accompanied Superintendent Richards on his recent return to extend the Zambesia missions was contributed by its friends and patrons.

When the General Conference of 1896 retired its Bishop Bishop, after twelve years of arduous pioneer service, and its Book Committee granted him "two-thirds pay" (and "full pay" to the other retiring Bishops) there was no hesitation in "taking over" all the property in Africa, which was largely the contribution of his personal friends, and to this there is no objection. But as it was proclaimed that these missions were "taken over" with "a burden of debt of upward of $4,000," the fact should now be coextensively made known that at the same time legacies then due because of the "deparure" of the legates, who made the bequests solely for unalarmed, self-supporting indigenous missions under Bishop Taylor, were transferred that have already made cash returns to the Missionary Society of more than four times that amount, and more is ready for payment.

Hence we declare we have no debts, but no beyond current accounts, and the advertised at the time of the transfer were then of recent date, and occasioned by heavy unauthorized drafts from some points in the African field.
ILLUSTRATED CHRISTIAN WORLD.

January, 1898.

NEW AFRICAN RAILROADS.

Opening of the Bechuanaland Railway to the Late Capital of the Rebellious Ma-Atabele Tribes.

BY DR. EMIL HOLUB.

ARDLY a year has passed since the days of the reign of terror, when European residents of Go-Bulawayo, the capital of Rhodesia, did not dare to leave the township on account of exposing themselves to the attacks of the Ma-Atabele rebels. In spite of these conditions, aggravated by the rebellion of the ungrateful Ma-Shona and the hostile attitude of the Boers, occasioned by Dr. Jamison's unfortunate invasion, Rhodesia has gone ahead with rapid, powerful strides, leaving far behind in real advancement the great many colonies of greater age. This rapid advance is chiefly due to Sir Cecil Rhodes's undaunted energy, to the great sacrifices he and his associate directors have made, and to the invaluable aid of the powerful military force under command of Gen. Sir Fred Currying, sent by the Home Government to rescue Rhodesia.

The victories gained in such rapid succession by the Royal Chartered Company's forces misled the conquerors. In my lectures in Europe and America, as well as in my published works, I have accorded high praise to Sir Cecil Rhodes for bringing about the cessation of the warlike raids of the Ma-Atabele. Since 1857 the killing of their neighbors was freely indulged in, according to my calculations made on the spot more than one hundred and fifty thousand natives having fallen victims. Perhaps no one was more gratified than myself, on account of my personal contact with the existing conditions, on the victories of Sir Cecil Rhodes; but I was surprised at the lenient, not to say gallant treatment of the conquered Zulus. That they were of an independent spirit was shown by their open defiance of their King, Lo-Bengula, who was more friendly minded toward the British than any man in his tribe. And yet Sir Cecil was accused of cruel treatment of natives by a Home party who have never done anything to ameliorate the condition of the many thousands of natives who were being destroyed by cruel Ma-Atabeles. Such accusation I considered an insult, as those who dared to make them did not have the slightest idea of the territory involved or of the real character of the Ma-Atabele Zulus. He was praised for the success that attended his vast colonizing schemes, and justly accorded political power, but censured for the steps necessary to protect thousands of Ma-Shonas, Ma-Tokas, Bechuanas, and other natives from the slaughter of Zulu robbers.

The mistaken leniency was occasioned by a misconception of the savage character of the Ma-Atabele and the pressure brought to bear by the Home party. But when circumstances conspired against his popularity, chiefly the action of Dr. Jamison, the colonists of Rhodesia, in his favor, to a man, and quickly turned the scale in his favor. Their true friendship and loyalty did not abate during the Ma-Atabele rebellion, in which so many of them lost their lives. During the native uprising, and since its suppression, Sir Cecil Rhodes accomplished so much for the advancement of Rhodesia, he has won back all his former just renown. Of these the greatest achievement for this one of the youngest of British colonies is the completion of the Bechuanaland Railway, connecting Cape Town with Go-Bulawayo, the opening of which took place with great public festivities on the fourth of November.

This line of railway passes through the northern portion of Cape Colony, the eastern territories of the Bechuanaland Protectorate, and its present terminus is in the heart of Rhodesia. So many were the obstacles and difficulties that were of necessity encountered in the construction of the road, that I am sure it has been undertaken by the Railway Department of the Cape Government, it would still be far short of the boundary-line of Rhodesia.

The Bechuanaland Railway is of the greatest importance to the whole of northern South Africa, in the opening up of trade and obviating the vast difficulties of transport resulting from the rinderpest havoc. A recent issue of this periodical reported the consent of Sir Cecil Rhodes to the request of King Khama to carry for six months to the Kimberley market the firewood supplied by the poor Ba-Mangatu, impoverished by the destruction of a quarter of a million head of cattle, and dependent upon the sale of November 4th will be celebrated at Go-Bulawayo the opening of the Beira Railroad. Starting at the Portuguese port of Beira, it will traverse the Pumane River Valley through the districts of Kitewe Loringoa and Ma-Nikaland, and enter the Umtali district at the watershed of the Pungwe and Basi Rivers, flowing eastward, and the Ms-Nyani, a tributary of the Zambesi, flowing northwesterly. The Beira Railroad has been finished up to the village of Umtali, and the contractors, Pauling & Co., are to complete it as far as Fort Salisbury, the future capital of Ma-Shonasland, before the close of next year. This second Rhodesian railroad is of vast importance to that country and to Portuguese Southeast Africa.

In the beauty of its natural scenery it surpasses the Bechuanaland Railway; but it has gained a sad notoriety by the great loss of life in the course of its construction. During the five years that the builders have contended with almost insuperable difficulties more than seven hundred workmen have died from the effects of the malaria. Some of these were Europeans, most of them imported natives. Out of five hundred Afghans brought from India three hundred and fifty died in a short time. Happily the most unhealthy districts have been passed, and in crossing the watershed the greatest engineering obstacles were overcome.

The difficulties of the colonization of northern South Africa were matters of personal observation with me; and on my visit to England, on my return from my first exploring trip, at the earnest request of Sir Bartle-Frere, then High Commissioner for South Africa, I laid them before Sir Michael Hicks-Benett, at that time British Colonial Secretary, with recommendations for their removal, some of which have since been utilized in ameliorating these conditions.

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

January, 1898.

GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD-WILL TOWARD MEN.

BY C. W. DICKINSON.

HE fourteenth verse of the second chapter of St. Luke's Gospel, is mutilum in marce, very much in a little space. There are some things which are worth many times their weight in gold, because they contain the essence of the bulk in a concentrated form. A few drops of distilled perfumes may contain all the sweetness of a field of roses—perfume which originally instilled by sunlight, rain and dew, into a hundred thousand rose leaves gave to each individual rose its characteristic fragrance.

In this short verse of Scripture we have an inscription of praise to the Author of peace, and good-will, a declaration of His love as manifested in these terms, a manifestation of Heaven's joy in man's redemption, and a prophecy of universal peace; all summed up in one brief, glowing paragraph. Nothing can yield so much cause for joy to man, or give so much of glory to God, as the wonderful expression of His love revealed in the words, "Good-will toward men."

In meditating upon this passage of Scripture, we instinctively turn our thoughts to the advent of the Savior, and contemplate the glorious scenes of Bethlehem's plains, witnessed so many years ago.

When the coming of an heir to an earthly throne is expected, great preparations are made to receive the new-born; and his birth is announced by the booming of cannon and the strains of martial music, while banners wave from palace dome and castle turret of cannon and the strains of martial music, while

And so it was with the little Babe of Bethlehem. The news was received at its birthplace by a heavenly host, accompanied by a glory that concealed the sun. Angels were sent to those who were to believe this good news, and the消息 of His birth was announced to the world. The angels' song was a jubilant farewell to sin and its consequences, and a joyful praise to the Author of peace and good-will, who has bestowed upon us so much that is desirable.

But notwithstanding the coldness of the reception accorded Him by man, He was not despised, for He was the only Begotten Son of the Father, the Prince of Peace, and we are reminded that man at his creation was at peace with God and enjoyed sweet communion with Him. As long as man retained His integrity there was "peace on earth"; but Adam fell, and not only lost His peace, but transmitted to his posterity a depraved nature—a carnal heart, which is at enmity with God, thus destroying the world's peace, and robbing His offspring of this necessary element of happiness.

But man, though he talk much of peace, but aside from the peace that Jesus gives there is no real peace. There is a condition of affairs which misnamed us, we call peace, such as the quietness of the battlefield after the last gun has been fired and the last victim of the strife has been claimed by the eyes in the creative phase of such peace, there has been on exhibition a prize painting representing peace. It was a pastoral scene. On an open field, amid the luxuriant grass, was here and there a brooks gushing, the bleached bones of men and horses. Scattered throughout the field were cattle peacefully grazing or lying down in the shade of an old oak-tree, while in the foreground was a lamb licking the mouth of a dismounted rusty cannon.

This picture is a sad commentary on the peace this world offers. It is the only peace that can be expected where those who rule others are governed by unholy ambitions and speculative passions. How true it is that "Man's inhumanity to man, Makes countless millions mourn."

And this spirit of inhumanity has caroused the world through all the centuries from Cain until now. The first lone grave of the world was conveyed to its last resting place by a scythe's hand; and the history of nations seems to have been written with the sword-point for a pen, dipped in the blood of the slaughtered millions. There is little in the attitude of the nations even now, nor system of the hearts, if we look beyond the formalism for universal peace. The expressions amnesty and good-will, on the part of the representatives of some
of the great nations remind us of the words of John to Amasa: "Art thou in health, my brother?" while the sword was seeking a vulnerable part of "the brother's body" to take his life.

The lady "glorified herself in beauty, but little consolation in themselves alone; there can never be real peace in this world until 'the earth shall be full of the knowledge of the Lord,' and the hearts of its inhabitants are pervaded with the spirit of 'good-will toward men.' It is, then, to the last division of this verse that we must look for the secret of its wonderful sweetness and power. We must seek for it in the light of God's love, as settlers in a distant, uninviting land, then all is explained—the joy of the angels, the glorification of the giver of peace, and the deep significance of the words 'good-will toward men.'

It is because the coming of Christ—the Babe of Bethlehem, the Child we adore, the manifestation of God's good-will toward men, that Christmas is so dear to us. In Him who is our peace we have that peace which passeth all understanding. This is the reason why we are singing, at this Christmas, not only sing, but labor on, believing, that 'through us all nations shall learn war no more.'

To bring this glorious era in let us not only sing, but labor on, believing, while we pray.

"Hasten, Lord, the glorious time."

CHRISTIANITY ON MADEIRA.

BISHOP HARTZELL's party of missionaries for East Africa, the Rev. E. H. Richards, D.D., and party, called a few hours at the Island of Madeira, on their way to Cape Town. Dr. Richards writes us the following:

"Several years since, we were not told what year, the Rev. Mr. Kalley an English minister, visited Madeira, for his own health's sake. While there he was the agent and chief worker in a tremendous revival for that time and place. There were from one thousand to fifteen hundred converts. Mr. Kalley went his way, and one Mr. Smart, also a minister, remained and took charge of these new converts as best he could. We think we were told this revival occurred about ten years ago. Mr. Smart recently died, and his son, who met us, the Rev. William G. Smart, is now carrying on the work. In the past he has had the assistance of one Mrs. Stewart, an English lady of some means, who herself also was a visitor at the Island, and who inaugurated the 'Sailors' Mission.' For some time she provided funds for this work, and this missional library for sailors, and literature of several varieties is supplied to all vessels calling at the port in whatever language they may chance to demand it. At the present time funds for this work are very meager, and Mr. Smart is sadly in need.

"In the beginning Mr. Smart carried on a mission school for a number of converts, and their children, in a pleasant home in the Town of Funchal, which is the Port of the Island; but upon application from several converts who resided at a distance of some twenty miles, he rented a house and began a flourishing school of some fifty pupils. In a brief space he was visited by the priest of the Island and several official gentlemen, and ordered to close the school. As his home was only a rented one, the priest had the Portuguese law on his side, and Mr. Smart was obliged to close up that particular home for the children.

"He then moved a short distance, where he purchased a bit of land and erected his own home at his own expense. This occurred about the middle of last year. The children again flocked to his teaching in goodly numbers, and again the priest and officers visited him and ordered the house closed up. This time Mr. Smart had the law on his own side, but it mattered little. The priest ordered all children to abide at home and threatened to 'excommunicate' and consign to lowest Hades all parties, parents or children, who should in any wise abet or sanction Mr. Smart's school.

"However, the school still continued, though many children, whose parents were in mortal terror of the almightyness of the Father, were now withdrawn. Formal orders and threats being of no sort of account with him, he employed still the same old 'certain office, hospital, jail, church, etc., etc.'

One thing I must not fail to write, that in connection with all these institutions native Africans are holding prominent positions and managing their departments with great credit to themselves. The Episcopal and Wesleyan churches, attended by officials and prominent business men of the colony, are wholly in charge of native clergymen. Contrasting Bonthe of to-day, with its many fine buildings and facilities, with Bonthe of the time of the writer's childhood days, and looking at the strides in civilization and attainments by those who were boys with him at Bonthe, we can see that the Gospel is indeed the mighty "power of God." The transformation and building up nations.

CHRIST PAYS THE DEBT.

A RUSSIAN officer could not make his accounts come right; there was a heavy balance against him. In the rigid despotism of the empire he feared the consequences and the severe penalty if he could not make it good. Poring over the figures at his table one day, in his worry and despair he began scribbling. He wrote on the paper before him, "Who will make up this deficit?" He fell asleep. The Czar passed; he saw the officer, and, curiously, read the scrap of paper. He opened it and wrote underneath, 'I, even I, Alexander.' Who can pay the debt of human sin? 'I, even I,' said Christ on the cross.—A. J. GORDON.
A KOREAN CONGREGATION.

A Native Church that Continues to Add to Its Numbers Daily Such as are Being Saved.

BY M. F. SCRANTON, SEOUL, KOREA.

O UR years ago, when Bishop Foster and Dr. Leonard visited the Korean Mission, they deemed it advisable to take steps for the formation of a new church in Sang Dong, near the south gate of the city of Seoul. Their plan was carried into operation in the fall of the same year, and the church organized with ten members (seven men and three women), transfers from other parts of the city.

One of our members said a while ago: "We must have a church for a thousand people, and we must begin to set aside one-tenth of all we have for God's work. To the home people this may not seem at all like liberality, but in Korea it means more and cuts deeper than either ordinarily do. There are very few among us who earn more than six or eight yen, or three or four dollars gold, per month, and large numbers have less than this. A "tenth" taken from this sum, would surely mean that the rice bowl could be but scantily filled, and fewer comforts find their way into the home. Thus far the Sang Dong Church has been entirely self-supporting: that is, they pay for their fuel, they take care of their poor, and have also in a few instances raised money to send out of their number for a few days at a time, to do evangelistic work in places where the missionary could not go.

Closely related to the work of this church is a country membership of over two hundred and fifty. They, too, are poor. Many of them rarely ever see money, being paid for their services in rice or beans and similar products, or perhaps in wood, and these in such limited quantities as barely to afford a living for themselves and families. Our Sang Dong people have helped their brethren in three of these country districts to build little straw-thatched houses in which to worship God. Their hearts were also deeply touched by the sufferings in India (more easily touched, perhaps, because there was not an unfamiliar sight in their own land), and they gave, out of their penury, twelve dollars for the people whom they thought at this time more destitute than themselves.

These facts will, I hope, be conclusive proof that our people are not waiting to be taken care of. They have done for themselves, and will continue to do all that is within their power. They have begun to collect little sums for their much-needed church, and are depositing them in the bank for safe keeping; but how many years will it be before we can even lay the foundation, if we depend alone upon what Koreans can give?

We need for this enterprise at least $4,000. Who in America, "The land with every blessing bless," will help their Korean neighbor?

If you have a "mind to help," please send your contributions, large or small, to Rev. J. T. Benton, Niantic, Conn., who will gladly forward them to the field.

The opportunity for helpfulness in our own work, as set forth on page 3 of this issue, will be welcome by the supporters of industrial missions.

KOREAN CUSTOMS.

The Daily Difficulties that Meet the Missionary.

IHE main difficulty is, of course, the same everywhere. "Do men gather grapes of thorns or figs of thistles?" "A corrupt tree cannot bring forth good fruit." We shall speak of the fruit of this "corrupt tree," which, being congenial to it, makes it difficult to change into a "good tree."

We do not, as in China, find intense hatred of foreigners blossoming conspicuously on the lowest branches. The word they generally use of us is "tai-kan" — "great man." The foreigners, and conspicuous.

A VILLAGE OF THE PYRAMIDS.

A SHIP OF THE DESERT.
We were in the fair city of Constantinople in a time of riot, when blood, the blood of martyrs, ran in her streets, and when cries from oppressed hearts ascended to Heaven.

The recital of such scenes did not inspire a feeling of security, for our steamer was anchored close to a Turkish gunboat; and it was a relief to the soul when we found ourselves plowing the waters of the Golden Horn.

The day was clear, and bright sunshine glorified a smiling but outraged land. Landing on the Asia Minor side at Scutari we were soon within a small chapel.

It was a weird little building with dingy walls and daubs of green paint here and there. Above us to the right ran a narrow gallery from which timidly gazed a few sad-faced women.

Before us toward the left stood a group of men, partially clothed, in line. They were of several nationalities.

In unison they bowed toward the right, the left then in front, each grunting or howling the words: “Allah—hoo—Mev. Jood.” “God is present—God is present.”

Slowly they began, then their movements up and down, back and forth became more and more violent, their faces became purple except in the case of a giant Nubian whose heavy complexion changed not.

The veins in their necks swelled like cords, their eyes glared as they rose and fell in their wild service; they seemed possessed with the spirit of the Evil One.

Their movements become more rapid, their articulation more guttural; and in the dim light of the chapel as the shadows of evening fell one could easily conjure before the mind just such a scene in pandemonium—and all in the name of a god!

This continued till some fell exhausted, others walked over the prostrate forms, and the service closed.

During all this little children stood by and imitated their movements. They were being prepared to walk in the faith of their fathers. Venerable men whose years of dexterity have passed stood near and encouraged these mercurial worshipers with fervent exclamations. It was a scene that would linger in memory, for many years of dexterity have passed near and encouraged these mercurial worshipers with fervent exclamations.

The aspirations of the soul are gathered up in a most solemn act of consecration. Such a work is attended with a sanctified soul to send forth as a last testimony. There is a real luxury in spreading holiness. And it is a most lovely sight to see the flames of the Holy Ghost, if God does live and walk in the reality of holiness will be the measure and type of our Heaven.

January, 1898.
by common consent a man's profession of full salvation is impeached if it is not so. A thief who grubs and appropriates to himself all the stolen goods is called a sordid saint, if, indeed, he is one at all. To spread purity is to partake the pleasure of all generous natures. It is a delight to an honorable man who may have even been accessory to wrong-doing to repair the damage. It is especially so with a holy man. He finds his race and himself involved in a common ruin. He discovers that his own sordid state and example have contributed to so deplorable a state of things. Now being restored himself, what a festivity it is to help restore his fellows; to lift up the fallen is divine. To become poor that others may be rich what Jesus did. Readers do not thus in a hurry to heaven; invest in holiness here. Keep out of glory as long as you can weave crowns to put on the brow of suffering humanity.

WEST INDIANS FOR AFRICA.

Plan for a School for Practical Training for Missionary Service.

Rev. Hubert A. Parris was born in the parish of St. George on the Island of Barbados in August, 1874. His grandfathers were William Parris and Thomas Drayton, men representing respectively Africa and Europe. They were both much respected men. The former, however, was the more influential of the two, being the proprietor of a slave-dealing plantation and negro factory, and by furnishing employment to a large number of the villagers became a sort of 'squire among them. He also filled for years some of the most honorable positions in connection with the business of the parish. The old gentleman was noted for his sound judgment, and his verdict was frequently decisive in private as well as in public affairs. He was looked up to as an author­ity on local matters, and on the whole he stood forward as a fine specimen of the hardihood, perseverance and independence of which the negro is capable. These characteristics he transmitted in a more or less degree to his offspring; and his large family of children and grandchildren were taught to be proud of his name and to make it stand for a person who was "bound to succeed." Thus at an early age the young man under consideration began to show that he was a chip of the old block; by the determination which he manifested in pursuing his studies at school. He stood nearly all the time at the head of his class. At the age of eleven he was sent to Harrison's College to attend an examination as candi­date for the office of "pupil teacher"; but being too young, he was not accepted. Two years later he was graduated from the school that he attended, and schools of that order stood for a fair English education. He was then apprenticed to a smith, with whom he made very rapid progress in the working of iron, especially as it relates to the fitting up of plants for the manufacture of sugar. Of course, being a smith never checked his studies. He was often seen at six o'clock in the morning with a small bag of tools over one shoulder and his books on the other. At least three-fourths of the "laying off" hour was used in systematic study. He not only learned his trade in the shop, but studied all he could get hold of relating to metals, machinery and applied mechanics in general. Thus he got a fair knowledge of this branch of industry. The death of his master, however, caused a temporary closing up of his business; and during the interval he was encouraged to return to the school as a teacher. He accepted the position and filled it with satisfaction till 1890, when he became a "heretic" by being converted. He was converted in No­vember, 1890, and on New Year's evening of that year he was led to Christ by a fellow-man who gathered in a "dancing hall" to hear him. Thus was thus this "dancing hall" turned into a "preaching hall," and it never returned to its old occupation. Many came, no doubt, out of curiosity to hear the youth who had become a "heretic" or to see the disgrace to his family. Many were, how­ever, converted, and in a short time there were very few persons in the village who were not converted. He, by the grace of God, literally took that district for Christ. He taught all day, prepared his studies for teachers' examination, and yet preached every evening except Saturday; the services usually lasted from 7 to 11 P.M. The good rector was, however, looking on these things with an anxious eye; this young heretic had turned all the people into heretics, and an example must be made of him; he therefore had him dismissed from the school. A season of very severe trial followed; but rather than stopping him, it only helped him to labor so that others might be able to join him more and more heartily in singing "Jesus, the very thought of Thee With sweetness fills the breast; But sweeter far Thy face to see, And in Thy presence rest."

The work grew, and he, feeling that it had become too large for him to manage, handed it over to a special preparation there must be special facilities. Hence arises the necessity of having a good theo­logical and industrial institution in this position. Even the West Indies themselves need trained men to carry on the work begun and carried on hitherto by noble white men; this is also the case with Brit­ish Guiana, so that from any point of view this insti­tution is a necessity, not that there are no schools in the West Indies, but rather because the schools of the kind referred to are insufficient. Here there is an opportunity for God's stewards to do something toward helping to build up such an institution. Mr. Parris lays special emphasis on the industrial aspect of the school. He appreciates highly the opportunity that he had of "plying the hammer and tongs"; he points to the scars on his hands with pleasure, as they recall to mind the red-hot rivet or the "blue ham­mer." He often remarks, "I have learned to swing a sledge, I can't forget it;" and altho' his arm was less than two years, yet he feels thankful that he got even that. He has a small fund started for the pur­pose in view, and a promise of support for one student through his course. Let the Christian people rally around him and bear him up in their prayers and see if God will not use him to set on foot an effec­tual movement toward advancing the cause of Christianity and civilization in the regions where His needy peo­ple dwell. Congregations will gain every time they listen to him either preaching the Gospel, or speaking about the work among his people and his outlook on missions. The following testimonial will give a good idea of his character and his ability as a speaker:

TESTIMONIALS.

WASHINGTON AVENUE BAPTIST CHURCH, May 26th, 1897.

To whom it may Concern: Greeting: I take pleasure from my personal knowledge of the Rev. Hubert A. Parris, in connecting him to the con­fidence and regard of Christians among whom his lot may be cast as in all reports worthy of their sympathy and encouragement. He is a man of real worth and com­mendable ability; gifted, modest, and earnestly devoted to the interests of his people.

FRANK E. ELLIS.

UNION MISSIONARY TRAINING INSTITUTE, 157 Waverley Avenue, Brooklyn.

During the period of his residence in our home as a student Mr. Parris has proven himself a de­voted Christian and a true gentleman, interested in the welfare of those about him, persevering and thorough in what he undertakes, and possessed of wisdom in Christian work. He is also pleasing as a public speaker. Most heartily do I com­mend this brother to the sympathy and cooperation of all Christian people.

L. D. OSBORN, Principal.

HARTFORD, CONN., August 16th.

This is to certify that Mr. Hubert A. Parris was in our home over two months and has endeavored to do all in our family. During my absence he has filled the charge for the church and its excellent satisfac­tion. Respectfully submitted,

W. J. MOSIER.
Pastor Grace Baptist Church, Brooklyn.

You will find him a noble and valuable man; he speaks with great acceptance wherever he goes. . . .

. . . . He is an impressive speaker . . . I ad­vise other churches to hear him.

Rev. THOS. WHITTAKER.

Rev. Hubert A. Parris can be addressed in care of Rev. W. J. Mosier, 90 Covent Street, Brooklyn, N. Y.
We Sell Goods Cheaper than any Other House

WOMEN'S FURS.

JACKETS and CAPES.

THE LARGEST ASSORTMENT,
THE BEST STYLES,
and the LOWEST PRICES IN NEW YORK.

Collarettes of Electric Seal,
Mink, Persian Lamb,
Sable and Marten.

ALASKA SEAL JACKETS
AT VERY LOW PRICES.

AN IMMENSE VARIETY OF
WOMEN'S JACKETS in
CHEVIOT, KERSEY and FRENCH BEAVER.

Velour, Plush and Cloth Capes
AT EXCEPTIONALLY MODERATE PRICES.

H. O'NEILL & CO., Sixth Ave., 20th to 21st St., New York.

Laughable incidents, which can scarcely be brought into the category of blunders, are not unusual. Contretemps, Sydney Smith would say. A singular contretemps happened to him. He could not bear to be imprisoned in a high pulpit, with his head just peeping above the desk. He liked to have his arms free to thump the pulpit. To effect this he once ordered his clerk to break it up into little globules; that is, we have digested the oil in Scott's Emulsion of Cod-liver Oil with Hypophosphites; that is, we have broken it up into little globules, or droplets.

We use machinery to do the work of the digestive organs, and you obtain the good effects of the digested oil at once. That is why you can take Scott's Emulsion.

Cures Without Medicine

Electropoise

PRICE 75c. Write to us for booklet. Address, telling what you desire to know, about the Electropoise and the Electroplating Co., 1222 White, New York.

Eastman's No. 2 Eureka Camera is a simple instrument for use with glass plates. Makes pictures 3 1/2 x 3 1/2 inches, and has room in back for three double plate holders. Safety shutter. Fine achromatic lens.

FREEWATCH

For lady or gent, with a silver case and chain, $4.00. With a gold case, $5.00. With a silver case and chain, $6.00. Long and short coat. Free with any purchase of $5.00 or more at H. O'Neill & Co., 6th Ave. 20th to 21st St., New York.

CANDY CATHARTIC

Cure Constipation

Regulate the Liver

10c
25c 50c
ALL DRUGGISTS

ILLUSTRATED CHRISTIAN WORLD.
THE TRIUMPH OF SCIENCE

AT LAST!
A Cure for Consumption, Catarrh and Lung Troubles that Cures.

Remarkable Discovery of an American Medico-Chemist—Its Great Value to Humanity.

How Every Reader of this Paper May Obtain the New and Free Scientific System of Medicine.

Workers in the wide, unexplored field of physical ailments naturally tend the generation of consumption. The Doctor has proved the dreaded disease to be curable beyond any present or future climatic condition, and has on file in his American and European laboratories thousands of letters and testimonials from those benefited or cured in all parts of the world.

No one having, or threatened with, any disease, should hesitate a day, but should write at once. Facts prove that the Doctor has discovered a reliable and absolute cure for Consumption (Tuberculosis) and all bronchial, throat, lung and chest troubles, stubborn coughs, winter catarrhal affections, general decline and weakness, loss of flesh and all wasting conditions; and to better demonstrate its wonderful merits, he will send three free bottles (all different), of his New Discoveries, with full instructions, to any reader of the Illustrated Christian World.

Simply write to T. A. Slocum, M. C., 98 Pine Street, New York, giving full address. There is no charge for medicine or correspondence, advice—strictly professional and confidential.

Knowing, as we do, of the undeniable efficacy of The Slocum System of Medicine, we urge every sufferer to take advantage of this most liberal proposition.

A system of medical treatment that will cure catarrh, lung troubles and consumption is certainly good for—and will cure—any wasting disease that humanity is heir to.

Please tell the Doctor, when writing, that you read his generous offer in the Illustrated Christian World.