BISHOP TAYLOR SAILS FOR AFRICA.

Off for an Evangelistic Campaign among the Kaffirs—The Only Passenger on an Ocean Steamship Bound for Cape Town.

Once more on the deck of an outward bound steamship are discerned a well-known form and face. He has made more than a hundred voyages in the service of the great King, several of his unnumbered multitudes of apostate mankind. And whether in the gambling den or Kaffir kraal he has ever had a respectful hearing for his divinely given message, and it has proved "the power of God unto salvation" unto very many thousands who have believed. Preaching in the streets of San Francisco or the bazaars of Bombay, rough miner and keen East Indian have alike been conquered by the power of divine love in a fellow-man. When he went to India old missionaries inquired, "Have you studied the many religions of the East? Are you versed in their holy books?" "No, but I know the man himself, and my message is to him." So without debate or controversy he has, under the enlightening and leading of the Holy Spirit, led to Christ men and women of every shade of belief and color. On the four great continents and the islands of the sea he has gathered a harvest of souls for the heavenly garner, many of whom have preceded him to the eternal shores. And now, in his seventy-sixth year, William Taylor goes forth on what will possibly be the greatest evangelistic campaign of his life with a courage and zeal that knows no abatement. He has heard the command, and without a moment's hesitation or a day's unnecessary delay he follows the Captain who has never made a mistake or lost a battle. Here is what he says of his divine appointments to world-wide service: "As to my future I can only say that I am in the hands of my divine Father, and am entirely sub-
July, 1896.

Illustrated Christian World.

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CAPE PALMAS SEMINARY.

Present Prosperous Condition of the School—Training of Young Missionaries.

I AM pleased to say that we have had a good account of the work of the school department of the mission. The seminary labor is under the charge of Mr. and Mrs. Garwood, and is going on as usual. They have four boys and two little girls, a daily attendance, and we have a good number of the students. The seminary is doing well, and the students are happy in the work here for our Lord. They are doing well, and we are pleased to say that we have had a good account of the work of the seminary department. We have had a good account of the work of the seminary department, and we are happy in the work here for our Lord. They are doing well, and we are pleased to say that we have had a good account of the work of the seminary department.

NEW MISSION OPENED.

AM, in the best of health and full of hope, and encouragement in the work, and we are making good progress in the mission. We have opened at Pilbo what will be known as Station. We have selected a site for the building of a new mission house, and we have commenced to work upon it. The work is progressing well, and we are happy in the work here for our Lord. We are making good progress in the mission.

The land at Banana Beach. (Photo by W. O. White.)

Beaboo mission recruits.

After our arrival at Cape Palmas it took us some time to get settled, but we are now in our new house, and we have a good number of the students. The seminary is doing well, and we are happy in the work here for our Lord. We are making good progress in the mission. We have had a good account of the work of the seminary department, and we are happy in the work here for our Lord. They are doing well, and we are pleased to say that we have had a good account of the work of the seminary department.

Beaboo mission recruits.

Isangila Station.

I may interest you in hearing something from Isangila, as it has been some time since last I wrote. I am happy in the work here for our Lord. We are making good progress in the mission. We have opened at Pilbo what will be known as Station. We have selected a site for the building of a new mission house, and we have commenced to work upon it. The work is progressing well, and we are happy in the work here for our Lord. We are making good progress in the mission.

Methodist class at Vivi.

Time passes so swiftly where there is much to do that we have little spare, but I feel that I must tell you about the work that is going on. We are all well at present, and thank God for his protection. We have been here for some time, and have had much work to do. We have been here for some time, and have had much work to do. We have been here for some time, and have had much work to do.

Tadagasa mission burned.

Correspondent telegraphs to Paris from Tadagasa mission burned. M. Alles, who was traveling in the Southwest, 1,000 Stockallos attacked and burnt the village of Anama, where the missionaries are stationed, included a hospital and lepers' asylum. These missionaries' faith protected by a party of militia, had to stand a terrible fight. M. Alles hastily returned with the Nova governar, and the Stockalos were put to flight with a loss of two hundred men.
ILLUSTRATED CHRISTIAN WORLD.

July, 1896.

SALVATION IN HEATHENDOM.

New Testament scenes among the Children and Adult Natives at Garraway.

By Aiden Callister.

N the evening when salvation came we said, "It was not any work that we could help, but wait on God and look up to God for especial blessing. The children fasted and prayed as was customary for Saturday, and two of the larger boys were sent for palm nuts, returning about twelve o'clock. God closed my eyes and looked up to God I could see the Spirit hovering over us, ready to descend in blessing on His children. The meeting was held in the home of the first to receive Jesus into her heart— she is five years old; next was Solomon, and then Will, my two little boys of six years. I have never heard children utter the praises of God as those three children did. I saw that we were on the right way in the mission the men in Zion felt the Spirit descend. Bestman went into his own house; Bestman went into his own home, in Zion, but soon felt that he must come to the meeting and take his words near by; he heard the shouts of the children, and felt that he must come to prayer. He dropped his book and ran out of the field which he was cut­ing on the run, ran to Zion for his Bible, and started back to the house. When he got to the house he felt that he must go in there, so he went in and knelt down to pray for himself — he has been praying alone at home, felt he must come to the mission. Not knowing at all what was going on, or that there were any there beforehand, he, too, felt that he must go into the house. He went in, and not knowing Daniel was already praying, he knelt at the other end of the table from Daniel, and wrestled with God for liberty and freedom from that hard pain that he had in his heart and darkness and distress.

We had our knees on the mission house. Soon Charlie went to the door, and came back and said, "Teacher, Bestman is saved." I said, "How do you know?" He said, "I heard his voice in the schoolhouse." I went to the door and heard him praising God. The other children who had just come to God on their feeling for God, and I left and went to Bestman in the schoolhouse. In a few minutes followed Bestman and Daniel on their knees just entering the kingdom, and with the same joy and freedom as they got their O, the shouts of victory from those two strong men! They threw their arms around each other, and laughed and raved and the rest of us, not being able to give expression to the joy we felt, ran around and around the yard. When the devil was cast out he rose to his feet; but walking, leaping, and praising God were not enough for them. It was not enough that he be felt in his heart. After a testimony meeting we went home for dinner.

In the evening we all went out and marched fast the children all sat down for prayers. I was tired, I fell away to my room. But I opened my eyes and looked up to God I could see the Spirit hovering over us, ready to descend in blessing on His children. The meeting was held in the home of the first to receive Jesus into her heart—she is five years old; next was Solomon, and then Will, my two little boys of six years. I have never heard children utter the praises of God as those three children did. I saw that we were on the right way in the mission the men in Zion felt the Spirit descend.

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In the evening we all went out and marched around three towns, then to "Ballie" (the king's town). We went inside Sampson's farm, and had such a meeting as we had never had in Garraway before. We praised God and testified and sang the songs of Zion. God's Spirit was with us to convince the people of sin and his power to save.

Captain was saved; the people in town could not but believe in the power of God, and many of them were saved.

I could not sleep that night; in fact, did not sleep or eat much for a week. At the break of day on Monday I called all the children and went to Tyes town—one of the towns quite near. We did not go alone, for God, our great leader, was with us, and the people knew we had not come of ourselves.

The people were afraid—for we commenced among them they had no resident mis­sionary, having politely but firmly refused to have one. Miss Bliss, however, managed to win their confidence and affection, and her subsequent suc­cess in her evident attachment to her have very satisfactorily dis­missed any allusion to the appointment of her native friends. She is known in Ambohimalaza by every term of respect. She holds the rank of the Governor in all over the district " Ramatoa's" word has weight and influence, which, perhaps, surprises no one but one forgetful and ungrateful. The opportunities open to the wise guidance and spiritual teaching she received during that time.

The people of Ambohimalaza are nobles, very proud and conservative. They are in every way conservative and rigid in their habits, but the majority of those who have passed under Miss Bliss's care do, to her great joy, live pure and earnest Christian lives, while their advanced state of civilization and the care they bestow upon their children is worthily re­embellished and approved of by the world. Miss Bliss's care do, to her great joy, live pure and earnest Christian lives, while their advanced state of civilization and the care they bestow upon their children is worthily re­embellished and approved of by the world.

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ILLUSTRATED CHRISTIAN WORLD.

SOUTH AMERICA.
The Neglected Continent—Our Duty to its Unsaved Millions—Methodism has a Great Work to do The Jersey Crusaders.

OR nearly a score of years the attention of the world has been directed chiefly to the Dark Continent. Explorers have penetrated its thickly-settled plains and jungles, faced the savage hordes of barbarous tribes, discovered the multitudes of ferocious beasts and poisonous reptiles, and marched through trackless wastes where there was laden with miseries and death. The political powers of Europe, in their greed for territorial enlargements and in their zeal for foreign colonization, have contended with one another and measured for the native races of that continent.

Why all this effort for foothold and enthusiasm for political territory in Africa while her twin sister of the southern zone, lying to the westward, has scarcely been heard of in the news accounts of the world? Although South America is not so large as Africa it has a habitable area nearly as great as that of the United States. Except a small strip of rainless region along the west coast there is scarcely a section in all the continent that is not well adapted in vegetation and in agricultural possibilities, and that has not a climate that will bear a race and a soil capable of supporting a population as dense as that of Europe. The mineral wealth laid up in store in the lofty cordilleras, beneath the cliffs of the southmost cape it sounded along the coats until the heroic sons of the long-oppressed and murdered races of their own country, had suppressed all the wild impulses and prejudices in the suppression of personal liberty in Austria, had baffled the will of the people in the suppression of the Austrian Confederation, nullified and dismembered France, and laid its flatting hand on Italy, now proposed to join with the powers of Europe, in the prayers of the suppliants for the unsaved millions, one of the nations that have felt the burden for the salvation of all the world said,—"I cannot remember ever having heard anyone in these modern days appeal to the South America." And yet the whole interior of that vast continent is peopled with millions of poverty-stricken, benighted people who know nothing of the blessed Gospel of Christ and the new life in the Son of God.

The continent of South America is twice as large as the United States, the whole extent of it, as large as both of them together. It is as large as all China, or the whole of North America exclusive of its islands. Its wooded areas are three times as great as those of the northern continent, and its river navigation fully as extensive. While Europe, which is only half as large as South America, is divided up into twenty different sovereignties, the latter has ten independent republics and the three little European dependencies of Guiana. The form of government in all these South American nations is identical, and their certain destiny is to grow up in friendly rivalry in the arts of peace and progress, without the centuries of bloody warfare which fill the annals of European history.

Why, we ask again, has the attention of the nations of Europe, which succeeds the twin sister of the southern zone, lying to the westward, been so little directed toward the salvation of its inhabitants? Surely we have often enough heard of the "borders of the unknown" as the friendly refuge of the "hers'" against "theirs." Why are we spending almost countless thousands in Eastern lands where already the nations of Europe, which have there political interests as well, are pouring their princely offerings, while we forget that a vast continent of millions with a huge population lies at our very door, needing the help which we alone are privileged to extend it to?

After attending a missionary meeting in the other day, where China and Japan, India, Africa, and the islands of the sea were frequently on the lips of the speakers, and in the prayers of the suppliants for the unsaved millions, one of the religious papers has thus said: "These are a tremendous moral responsibility which we cannot escape. We may neglect it, as we have so largely done in the past, but God will hold us to strict account for our negligence.

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SELF-SUPPORTING MISSIONS IN CHILI.

Founded by Bishop Taylor—Growth and Methods—Present Needs.

After four years of labor among the Eskimos in South India, Rev. William Taylor was providentially led in 1880 to take a journey to the west coast of South America. The immediate result of this tour, in 1881, was the founding of our first Methodist church and school at Antofagasta, which was the beginning of the next six months of twenty more young men and women being gathered together and teachers to open evangelistic and educational work in some eight or ten different stations along the coast of these republics.

On account of war all the work of the mission in the two northern republics was broken up, and much of the territory passed into the hands of Chili. A year later we sent out another, and now have four large boarding schools, two for young men and two for young ladies, besides several day schools.

We have in recent years contributed large amounts to the support of the pastors and direct evangelistic work. We maintained English preaching in the communities where the number of foreign residents was too small to support such a work, and during the past year a large and comfortable two-story mission home at Unalaska in the Aleutian Islands was completed and equipped for the reception of forty-two of these foreign workers—forty-two of them with two years service from this country.
A SCIENTIST IN AFRICA.

EARLY PREPARATIONS FOR A LIFEWORK—ARRIVAL IN PORT ELIZABETH AND EXPERIENCES IN THE DIAMOND FIELDS.

DURING my studies at the Gymnasium at Saaz, western Bohemia, and later on as a student at the University of Prague, I was a great admirer of natural history, geology, and archaeology. On my holiday rambles I collected much material, concerning the flora and fauna of Bohemia (especially lowland) and its fauna (especially birds), and the monuments of ancient workmanship, formed by the hands of the earliest inhabitants of Bohemia. I dug out of mounds and graves in the Eger valley river sand, which contained many pieces of iron, such as swords, spearheads, and other objects, and also in the Rhine valley, in the district of the ancient city of Trier, which I explored while on my way to a small monastery in Trier, where I also became acquainted with the city architecture. The city of Du Toits Pan, which was a part of the diamond city of Du Toits Pan, was, unfortunately, separated from the street by a rain drain, so that every patient came generally after the first day's practice in the diamond fields. Here again I was soon able to make myself acquainted with the necessary medical nomenclature in Dutch and English. I was so fortunate as to cure the patient of the diamond city of Du Toits Pan, but it was not possible to make him understand what my patients were saying, their language was so force that the lofty edifice quivered for some time after the arrival of the patients. I was so fortunate as to cure the patient of the diamond city of Du Toits Pan, but it was not possible to make him understand what my patients were saying, their language was so force that the lofty edifice quivered for some time after the arrival of the patients.

SOUTH AFRICAN FAN PALM.

Sir: I think you're all right there (and he tapped with his finger the seat of his mental abilities), "but your tent has gone!" Waving his hand over the street he said, "Don't you see that heap up yonder? That is your lodgment." My former patient, the proprietor of the tent, two years after I sent me a note requesting payment of one hundred and twenty dollars for his tent, to which I replied that I had handed over his note to the next windstorm, an ancestor of which had broken down the rotten structure, but not its occupant.

Many were the pleasures of my life in this field. A few days before my departure a Kaiffr splint my tent with his hands, but I prevented him from doing so. This benevolent black tried to enter by the fragile front door, the night following, but I was waiting for him, and standing on a long knife and the weight of his great body, with a blow between his eyes he sent him flying into the street. This occurred on the 23rd of August, and a week later an early autumn rain set in, carried away my bridge, undermined the floor of my office reception room, and deepened the trench in front of my door. A few days later I returned from a visit to a patient, and, notwithstanding my knowledge of the local geography, I was unable to fix my place. The small corrugated iron houses, wooden shanties, and tents that constituted the city architecture were so much alike that I traveled parallel streets three times, and on the fourth journey came to my former store where one could for eighty cents purchase a tiny bundle of oats, and the ever-smiling trader greeted me with a friendly grin. "Suppose looking for some tea supply master? "Yes, sir. Can you oblige me by telling where it is, or if I have gone mad?" "No, described would fill a large volume without wearying the reader. As a short addition to the narrative of my first day's practice I will only say that the morning after I borrowed from my next neighbor on the left (on three sides my tent stood free) a small axe. I used this in the formation of the bridge which I carried away by my bridge, undermined the floor of my office reception room, and deepened the trench in front of my door. A few days later I returned from a visit to a patient, and, notwithstanding my knowledge of the local geography, I was unable to fix my place. The small corrugated iron houses, wooden shanties, and tents that constituted the city architecture were so much alike that I traveled parallel streets three times, and on the fourth journey came to my former store where one could for eighty cents purchase a tiny bundle of oats, and the ever-smiling trader greeted me with a friendly grin. "Suppose looking for some tea supply master? "Yes, sir. Can you oblige me by telling where it is, or if I have gone mad?" 

Before we commenced our north Zambezi journey the son of Luwanksi, a cousin of the late King Wana-Wene, came down to Panda-ma-Tanks with a company of courtiers and attendants to pay a visit to trader Westeb. My party occupied native huts near the trading station, and we sate in a very pleasant climate. One day a loud noise proceeded from the direction of their temporary habitations. Amid the shouts of laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laughter of men I could distinctly hear the laugh...
SUCCESS ASSURED.

From many friends of missions all over the world there has come already hearty approval of the widening of the sphere of our publication and assurance of cooperation in making it worthy of the great cause it represents. Although this willingly pledged helpfulness from those who represent every phase of mission work at home and abroad is necessarily prospective, because of their being scattered over the face of the earth, and many of them far away by distance of time as well as space, the wide range covered by their locations and labors will increase the interest as we advance in forthcoming numbers. So these men and women, prominent in the administration of mission affairs, will be regular contributors, and the line of foreign communication will be extended until our able corps of correspondents will sound the notes of Gospel triumph in all lands and picture the peoples of every clime. Our editor in chief is now embarking upon the greatest evangelistic enterprise of his life, with South Africa as a basis for his operations and hundreds of native evangelists under his direction. The greatest of all explorers of Africa, Henry M. Stanley, and the most eminent scientist who has penetrated its depths, Dr. Emil Holub, will be joined in the associate editorship by two men most prominent in missionary work in two great continents. This grand reinforcement of "a world among editorial staff" will present itself to us in our next number. Enlarged and improved by the introduction of many new features in the near future, including direct reproductions of photographs in colors, the measure of the success assured to your missionary publication and its influence for good will be greatly increased by your prayers on its behalf.

FAREWELL.

To my dear family, to my kindred, to my missionary partners, patrons, and well-wishers.

I will be the only passenger on a large steamship, and yet I shall be cared for as well as was a thousand men. This grand reinforcement of "a single soul" will increase by your help the break that separates us, and strengthen the bonds of loyalty, faith, and love by which I am united with the God-man, and stand ready for any work he may assign to me.

What would I do with the fellow sent to look after me? I would have to look after him; stop all business to stir him up, fatten him, and do what I never did in my life—fail to come to time with my preaching appointments.

I have three farewell requests to leave with my friends in all the countries in which I have labored as an evangelist:

1. Pray for my successor, Bishop Hartzell, that he may, by the might of God, build wisely on the foundation God has, through my agency, laid in Africa within the last twelve years.

2. Pray to the God of missions for this special work in Africa till he shall give you clear intimations of how much per week he would enable you and obligate you to give to this cause, and forward it to Rev. Ross Taylor till further notice.

He will turn over this entire work to Bishop Hartzell just as soon as I have written to you to receive it, of which prompt notice will be given.

3. Rally around my son Ross and help him to make the best mission periodical on the earth—Illustrated Christian World. I have been editor in chief for eight years and will continue, but Ross carries the burden of the work. Help him please.

Bishop Ross Taylor.

Illustrated Christian World.

SIXTEEN PAGES MONTHLY.

Copyright by Ross Taylor, Publisher.

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

FIFTH AVENUE, NEW YORK, JULY, 1896.

Annual Subscription, One dollar in advance.

MISSIONARIES in all parts of the world are invited to contribute articles of interest and importance for the pages of our Magazine.

BISHOP WILLIAM TAYLOR and REV. ROSS TAYLOR.

Associate Editors: HENRY M. STANLEY, DR. EMIL HOLUB.

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SLAVE-TRADE INCIDENTS.

I shall (D. V.) in the near future give you an account of some features of our work, which there is no time to do now before the close of the mail. May the Lord bless and prosper you in your increased labors for him! Yours in Jesus,

H. L. E. LUERING.

Singapore, May 7, 1896.

FORTY-EIGHT CHRISTIANS ATTACKED.

WING to false reports of the Christians being in league with the Japanese in an uprising has occurred in Formosa, and a number of aboriginal villages have been plundered and burned by bands of Chinese. Women, old, and young, were baptized and received into the Church, was brought to the hospital in a terrible condition. She had been tied up and beaten almost to death by her inhuman mistress, and so tightly was she bound that she lost the use of her eyes for a week. The mission at Telengi has been widely opened for missionary labor.

THE NILE.

WITH THE EXPEDITION ON THE NILE.

round forehead, broad nose, large mouth, hands, and feet.

The Presbyterian Church of England opened missions in Formosa in 1861, and it is their native churches that are suffering in the present disturbances.

RINDERPEST, OR MILZBRAND.

In view of the great loss of cattle through the ravages of rinderpest, or Zambesi cattle fever, the Cape Government has made special study of the disease. In his report, published in the Government Gazette, the colonial veterinary surgeon admits that the only possible preventive is the isolation and destruction of stock affected. The contagion extends to a distance of twenty-seven yards. When this disease appeared in England, in 1865, various methods for its suppression were tried, but luckily stopped by the extermination of herds affected. It is the carrying out of this, which is believed to be the only safe policy, that has caused so much dissatisfaction among the natives of Mashonaland and Ma-Tabeleland. In Chinde was amazed on my way through Nyassaland at the remaining difficulty in the way of the abolition of slavery on Lake Nyassa. It was the fact that the Portuguese protectorate, being only such in name, removed a distance of over three hundred miles from any Portuguese official, and never visited by them, afforded a safe harbor for slave traders.

NYASSALAND PROTECTORATE.

ON his recent return to England from the University Mission at Monga, Dr. Hine stated to a representative of Reuter's Agency that the remaining difficulty in the way of the abolition of the slave trade on Lake Nyassa was the fact that the Portuguese protectorate, being only such in name, removed a distance of over three hundred miles from any Portuguese official, and never visited by them, afforded a safe harbor for slave traders.

The advancement of civilization he said: "I was amazed on my way through Nyassaland at the rapid progress made by the railway and Chiroro. In 1890 Chiroro was only a native village, a year later it was a town of twenty thousand inhabitants, and the native element having entirely vanished; now it is a large and growing British settlement, with well-made roads, planted with avenues of trees, and lined with fine brick houses standing in their own gardens. Three miles away lies Chinde, which was merely a row of miserable shanties; it is a fine town, with roads and gardens and imposing buildings. It is the largest and most important shipping center. The same progress is discernible in all the centers in the protectorate, more especially in the northern and western districts.

A FARMER killed a very large buffalo (aaja haje) near Port Elizabeth and afterward returned to skin the snake, but on arrival at the spot he found a herd of cattle dancing about the carcase of the cow, while the buffalo had been battered into a shapeless mass. It is a common thing for wild bulls to kill snakes in this fashion.
PIONEERING HU-PEH PROVINCE.

A Typical Section of China—Advance of the Outposts of Christian Missions.

In connection with the very recent opening of the line to Hu-nan by Dr. Griffith John, and his relations to the suppression of the atrocious crimes committed by fanatics fired by the false accusations of one who has now avowed himself a seeker of Christian light, account of the previous work of Dr. Griffith John will be well furnished by the number of China's Millions last received. In it appears a description of the great province of Hu-peh and the Christian missions established there. This province occupies an impo­nent corner of China, because its location makes it the focus to which converges line of traffic between the extremes of the empire. This is particularly true on account of its waterways, intersected by the mighty Yang-tse and its chief tributaries, the Chian draining Hu-nan and Hwein-ch'ung, the Ha draining South Han-suh and Shen-si, with large portions of Si­nien, Ho-nan, and He-nan; and many smaller streams. With its dense population, more than twenty millions, variety of climate, products, and inhabitants, this province might be taken as an epitome of China.

Among the chief pioneers of Christian effort in Hu-peh were Dr. Griffith John and the late Rev. David Hill, who, with their colleagues of the London and Wesleyan Missions, have faithfully and fruitfully labored in and around the great center of Han-kow. With Wu-ch'ing and Ivanhoe, Han-kow forms a great whole, containing a population of between one and two millions; and among this seething mass of hu­manity several large Christian congregations have been built up, each with hundreds of members; or, as in Dr. John's church, over a thousand. Daily proceedings of the Commission for the distribution, mission hospitals, all help to emphasize the effect which such bodies of Christians must inevitably have, locally and remotely; and much fruit has been seen also in surrounding districts.

In reaching out toward the unevangelized interior the Chinese Inland Mission Han-kow was selected as a suitable base of operations, other centers being Sha-shi and I-ch'ang. The picture presented hereafter represents the town of Liao-ho-k'eo, four hundred and sixty miles from Han-kow, four hundred and sixty miles from the great center of Han-kow. With Wu-ch'ing and Ivanhoe, Han-kow forms a great whole, containing a population of between one and two millions; and among this seething mass of hu­manity several large Christian congregations have been built up, each with hundreds of members; or, as in Dr. John's church, over a thousand. Daily proceedings of the Commission for the distribution, mission hospitals, all help to emphasize the effect which such bodies of Christians must inevitably have, locally and remotely; and much fruit has been seen also in surrounding districts.

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NOMMEDERIAN VERSUS CHRISTIAN.

This situation in Crete has assumed a serious aspect and become a question of international importance. The German and Austrian govern­ments are represented by war ships, and Great Britain has sent two additional war ships to Cretan waters. Politically, importance is attached to the action of the insurgents in pro­claiming the union of Crete with Greece, and the active collection of subscriptions for them in Athens. The internal condition is represented by the general armistice of the Mohammedans, the aid of Abdullah Pasha, the new governor, who is occupying all the strategic points in the western part of the island, and the strong probability that unless speedily checked a Christian massacre will be evolved out of the insurrection.

At Retimo several Christian houses have been pillaged, and a young Christian girl was shot at by a window in a Mohammedan. The Turks have destroyed house in several villages. A correspondent of the London Times notes details of the disturbances there:

He says: "About noon on Sunday the cavass of the Russians, who were going toward their consulates at Haleapa with dispatches when they were attacked by a Mohammedan crowd, were killed at the gate of Kaleh Tassi and murdered. The Russian cavass, it is stated, provoked the attack, having fired a revolver when

RIVER VIEW OF THE CITY OF LIAO-HO-K'EO.

OUT to the towns, and under an able native evan­gelist, a work of grace was started, and an infant church of thirty members organized.

SLAIN BY TOUAREGS.

The Marquis de Morez has been slain by the Touaregs who composed a part of his native escort. His mission in North Africa was a peculiar one. His scheme was to join the Khalifa at Khartoum, there to organize the Dervish forces now proceeding southward along the Nile. On June 6 he left the Tripolitan village of Elastia, and with eight companions was journeying south to Ghadamis. The Touareg escort attacked the marquis and four companions, who were a little in advance of the party, with carbines with which he had armed them the day before. He defended himself bravely with his revolver, but was over­powered. The four Touaregs who were in charge of the baggage convoy were made prisoners, but escaped, and one of them, Ali Ben Zueri, brings the news to Tunis.

Although only thirty-eight years of age this French nobleman had had varied and thrilling experiences, having been a duelist in Paris and a cowboy in western Dakota, where he opened a large stock farm. Although he married a Jewess, his wife returned to France, and also cordially hated the English, against whom he planned the wild scheme that cost him his life.

Hu-nan preaching and selling books, entered Changsha, and learned from Teng, head of the printing house that published Chan Han's writings, that Chan Han had pronounced Spiritualism, and his former antiforeign associates. He would like to visit Han-kow for the purpose of learn­ing from the missionaries the way of life, and Dr. John has written, inviting both him and his chief printer to come.

The province thus open to Christian missionaries has an area of eighty-four thousand square miles, a population of sixteen million souls, four noble rivers which water the vast rice fields, and several ancient and essential cities, such as Siangtan, with its region of darkness and of the antiforeign placards denominated, and of the Yang-tse Valley. At the time the world was as shocked by the atrocities excited by these obscene and groundless charges, and noble missionaries, with an upset crown, Dr. John proved that one Chan Han was a minor of them. He worked his mission from Changsha in Hu-nan province, to his own region of darkness and of the antiforeign placards denominated. He was executed, and released on the principle of similarity. Dr. John now reports that many Christians, who went into connection with it, to the society. The deeds are now given up idolatry and are seeking baptism. A number of children have committed some of our Christian books to memory. Mr. Li has handed over his house, and a large piece of land con­nected with it, to the society. The deeds are now in our possession. The society is the first Christian mission to hold property in Hu-nan. Don't be surprised if you hear of Hu-nan being changed, and myself being on my way thither.

The second event of intense interest has just been published in the London Times, from a statement in Dr. John in connection with the disclosure of the true origin of the antiforeign placards denominated, and of the Yang-tse Valley. At the time the world was as shocked by the atrocities excited by these obscene and groundless charges, and noble missionaries, with an upset crown, Dr. John proved that one Chan Han was a minor of them. He worked his mission from Changsha in Hu-nan province, to his own region of darkness and of the antiforeign placards denominated. He was executed, and released on the principle of similarity. Dr. John now reports that many Christians, who went into connection with it, to the society. The deeds are now given up idolatry and are seeking baptism. A number of children have committed some of our Christian books to memory. Mr. Li has handed over his house, and a large piece of land con­nected with it, to the society. The deeds are now in our possession. The society is the first Christian mission to hold property in Hu-nan. Don't be surprised if you hear of Hu-nan being changed, and myself being on my way thither.

The sale of fifty-seven government farms in the Kuraman and Vryburg districts, in the most northern part of Cape Colony, realized over fifty-three thousand pounds sterling. Most of them were bought by a syndicate of speculators. The territory extending from the Hart to the Vaal River, east and west, and north, forming the northern portion of British Bechuanaland, is inhabited by the Ndebele (Na-Ndebele tribe) and the Kossana, a Hottentot nation.
July, 1896.

ILLUSTRATED CHRISTIAN WORLD.

IN EASTERN SIAM.

Voyaging in a Mission Cutter—An Evangelizing Trip in Several Provinces.

BY REV. E. P. DUNLAP, PRESIDENTIARY MISSION, BANGKOK.

O W I have returned from a forty-eight days' tour along the east coast of the Gulf of Siam. We made the tour in a sailboat named the "Kalamazoo." On our departure we were favored with a fine crew and some good stories. One of our faithful native preachers, bold in preaching the truths, and gifted with wonderful tact in fellowship, accompanied us, even on our long tramps inland and laboring for the Gospel at a good colporteur, who has great patience in reading the word of God to the simple folk of Siam. At a public hall, with our cook, a regular tea and answering numerous questions I preached on "The goodness of God as manifested in creation." Thence, and sold a large number of books, we returned to Kalamazoo. We were favorcd with fine sea and favorable winds as far as the gulf of Siam, and disposed of a large number of portions of Scripture and tracts, and sailed about six hundred miles. At the city of Chautaboon, now held by the French, the population is very small; but the Gospel in the city Chautaboon, now held by the French in a strong garrison. The city is one of the largest in Siam, but has been of little importance. Within forty miles of Bangkok, and the French have a large settlement. There we found the city very charming, enticing waterfalls, rich with banana trees, and has one of the best markets in Siam. The city was formerly owned by the French, but the Tricolor seemed to respect the Stars and Stripes. We were not molested, but freely visited the French. We have never heard anything so good in all our lives. At their own request, the French gave wood, and promised to declare it to others. Out upon the sea again, favored with good winds, without any unusual experience. We had a pleasant time on the "Elephant Island," some forty miles south—scenery charming, enticing waterfalls, rich with bananas and coconut plantations. We spent some time in the island, reaching two settlements, but with little encouragement. We then sailed across to the mainland, and penetrated the interior to some large settlements. There we found the Gospel, and were human enough to enjoy a good north wind and the luminous stars. The governor of this province is enterprising enough to encourage their settlements, and we will them to proclaim the Gospel. Never before had it been proclaiming the Gospel as they do in our province. While we were on the sea, we saw a large number of portions of Scripture and tracts, and sailed about six hundred miles. We tarried in work in the province for several days and then set sail for Bangkok, two hundred and forty miles away. On the way we entered the broad Chautaboon River, passing the French fortifications at its mouth. We paddled about two miles up the river to the city Chautaboon, now held by the French in a strong garrison. The city is one of the largest in Siam, and has one of the best markets in Siam. The province is celebrated for its rich ruby and sapphire mines, it has extensive rice and cocoanut plantations, and is one of the greatest and most fertile countries in the world. We walked to the city Chautaboon, now held by the French in a strong garrison. The city is one of the largest in Siam, and has one of the best markets in Siam. The province is celebrated for its rich ruby and sapphire mines, it has extensive rice and cocoanut plantations, and is one of the greatest and most fertile countries in the world.

Illustrating the Life of Jesus which should be read by all the faithful. Thence we sailed to several large settlements along the coast, never before reached by the missionary. We enjoyed laboring from home to home, and were kindly received by the people. We disposed of a large number of portions of Scripture and tracts, trusting that some seed would fall into good ground. We made from the last settlement a good run to a group of islands—twenty miles in three hours—then tacked into an important province and found a good field for work. We first visited the governor of the province, and explained to him the nature of our work. We found him very much interested in our work, and he promised to declare it to others. Out upon the sea again, favored with good winds, without any unusual experience. We had a pleasant time on the "Elephant Island," some forty miles south—scenery charming, enticing waterfalls, rich with bananas and coconut plantations. We spent some time in the island, reaching two settlements, but with little encouragement. We then sailed across to the mainland, and penetrated the interior to some large settlements. There we found the Gospel, and were human enough to enjoy a good north wind and the luminous stars.

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CHAPTER VII.

THE GOSPEL BY ST. PAUL.

A Practical Exposition of the Epistle to the Romans.

BISHOP WILLIAM TAYLOR.

CHAPTER VII.

The children of Israel were under the law, but the death of either party liberated the survivor. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If I do that which I would not, I consent unto the law that is good." For the good that I would, I do not: but the evil which I would not, that I do. I know not what I shall do. For I am doing that which I would not: and, doing the thing I hate, I find that it is not that which I do. "If that which I do not, that is the thing which I seek." For the heart is deceitful above all things, and desperately wicked: who can know it? "I am a wretched man! Who shall deliver me from this body of death?" Or who shall deliver me from the power of this flesh? I thank God through Jesus Christ our Lord. Therefore by the gospel I was justified from all things, from which I could not have been justified, apart from believing on Christ Jesus. For I was alive in the flesh. For that which is good I say, I do not the same, as that which I would. But if what I desire, that I do not, but the thing which I hate, that do I all the time. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For I do the thing which I would not, and the thing which I dissemble to do, that which, I do." But if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall fashion anew the carnal body of my members, by the word of my Spirit, that is not carnal? Who shall change our vile body, that it may be fashioned like unto his glorious body, not by counsel, but by the power of his Spirit, who hath also put to death the soul of the world. He that has wrought all things in himself, that he might bring all things into subjection to himself. But when he saith, "All things are put under him," he signifies that he is lord also of all things. Why should one say, "He will deliver him"? But he saith, "The Lord is my helper, I will not fear what man shall do to me." Who is like unto God? The Christ by the power of the Father, wise and powerful, was born of the Virgin Mary, of none other than God the Father; the Word made flesh, to accomplish by his incarnation the salvation of the human race. The mission of the Spirit drove the devil from the mountain in utter defeat, and "angels came and ministered unto him." The shedder of blood would be the bearer of life. He who wages war against life would not bring death. The Lord, who is the spotless Lamb of God, is the sacrifice for sin. He who brings death to the right is marked by the eternal life. The voice of the Spirit is heard in the universe. The Word of God is the secret of nations. The reward or the punishment is given by the Judge.

THE END.

(To be continued.)

DWARF PALM PRODUCTS.

OF late years the dwarf palm so abundant in Africa has been produced utilised by French artisans, the leaves, it is stated, furnishing fifty per cent of a fiber which is sold as a cheap substitute for horsehair, according to the following process: The fiber is extracted either by hand combing, or with instruments with needles and knives worked by steam and pressure. The fiber is then boiled, washed, and scoured in its raw state, and finds several applications.

A KING'S WIVES.

The great Mat-Rute king, Sepowo, was the happy husband of many wives, twenty-seven of whom lived in his capital city, Shesheke. These "queens" were Ma-Kolo, Ma-Shupia, Ma-Kalaka, and even a Ma-Tabele woman was among them. His other wives were scattered throughout the kingdom. His admirations, however, were always paid to the brown Ma-Kolo. During my first visit I showed to the king some photographs of ladies which I had brought with me, and which I took upon my really beautiful wives. Being told that I was looking at a mere black woman, he seviced my words, and, pointing to one of the pictures, he inquired if the lady had a younger sister. "Yes," I answered, "she has; a girl of about twelve years." "Very well," he said, "when you return from故国, come to me. I will give my inheritance to the man who gives me in exchange for his daughter."

Sepowo often made an alliance by marriage; it is an important chief in the country. He return to give one of his own daughters, a present, to the man who marries his daughter. If not if he chose a wife already married; he presented the husband with another, and she per- haps had a child. The noble warriors, who dared not raise hand or voice against the cruel barbarity.

Dr. Emil Holor.
**A PERILOUS NIGHT IN THE FOREST.**

**SECTION III. The Night Attack.**

BY REV. E. H. RICHARDS.

AFTER having walked from twenty to thirty miles a day for a week on quarter rations or less, one is not inclined to ramble about over the country merely for sight-seeing unless the sights are really extraordinarily amusing, so our leisure hours were spent in a fair-sized affair after napping away the long day stirs up into the cool branches of the old tamarind over our heads. Some of the porters wandered about a trifle and reported near existence of a couple of unfortunate skeletons of still less fortunate people, but whether of the village in which we were reposing the skeleton did not state. If they were of men, they probably forfeited their lives for the non-payment of the hire of their services which Ongoyuanga, their king, annually extorts.

Women would not have been slain, but carried off as slaves and concubines, wives, etc., and thus eventually have made up the fearful amount of valuable of the petty tax imposed by the king. If the skeletons were those of women, the original possessors had probably been in less distress on the part of the chief. Soon the person gave us a sign of life we could carry on our investigation alone, for the "loving" friend loses pretension to a comfortable attitude in the soothing shade. Colonel Seti, who lay alongside at suitable interval, that when the final appeal was made he should attempt to revenge, and had previously arranged with Beresu, who lay alongside at suitable interval, that when the worst of the argument, till finally Seti dolefully yielded, the missionary of the deplorable situation. We had all along been wide-awake, and had previously been informed by our own part that they could not have mistaken them for raw natives. But our porters naturally thought their lives they were ignorant of the significance of the strange language, and supposed it pertaining to the learning process by which they were entertaining us at such uncomfortable rates. However, they understood us. One must understand somewhat of God and Hell before he can swear very well, and these terms in the common profane form were never introduced into their language.

The conversation went on, our porters getting the worst of the argument, till finally Seti did reluctantly promise to go no farther without the "chief's" points, gave up further effort to save his steaks, and, as a last resort, came over to tell the missionary of the deplorable situation. We had all along been wide-awake, and had previously been informed by our own part that they could not have mistaken them for raw natives. But our porters naturally thought their lives they were ignorant of the significance of the strange language, and supposed it pertaining to the learning process by which they were entertaining us at such uncomfortable rates. However, they understood us. One must understand somewhat of God and Hell before he can swear very well, and these terms in the common profane form were never introduced into their language.

"The Night Attack" came off with utter rout. There wasn't a bit of use of doing anything—but the pseudo chief and hinted as much, for the boasted reinforcements did not appear, and they had been there a few moments. Presently the newcomer appeared, still singing loudly, to our very midst. Natives always sing as loud as possible at night for two reasons—one is that they may not be mistaken for thieves and instantly spotted, and the other is that the wild beasts, snakes, and ghosts may all know where they are and not molest them unless they want them for something.

The United States point of view the man had nothing on, and would have been arrested in any of our streets and put to home for such indecent and scanty apparel as he thought he was wearing. But from his own point of view he was pretty comfortably attired. His skin was pretty much all in and well oiled, so that it shone in the light of the fire; his hair was most atrociously arranged in little cat-tails all over his head, each tail receiving oceans of care and similar quantities of rotten earth and greases; his ears were bountifully pierced and well provided with ornaments; his "mutya," or trousers, were of the latest cut, and were not over eight inches long, and were moderately a quarter of the way round in front and rear; he wore nothing else observable but an air of dignity and ownership. One might easily suspect he owned the world from his composed behavior. He had thrown down his spear, bow, arrows, and club, and sat down. He then excavated his huge nostrils with his snuff spoon and reloaded it—oh for too full to gorge any more food—and then he rolled himself up in a heap and fell asleep, his huge body and the precious meat under his head for a pillow. The other followed suit; our nasal chorus indicated forgetfulness on the part of the whole of them. Our enemies did not return, but "The Night Attack" came off with utter rout.

The chief and his satellite are running still so far as we are aware.

We waited in uneasy expectancy for a sharper sweep of arrows that would send a certain conviction of the presence of other than ourselves. Dogs, powder, forts, and soldiers were all of no sort at all, with our own company. We were obliged to surrender the ground, leave the camp, and did lively work to get away with anything at all. And what think you, caused all that immense fracas? It was a small detachment of the "anty-manty."

Yours for Africa.

E. H. Richards.

Inhabane, East Africa, March 10, 1856.

**THE BIBLE IN JAPAN.**

The Bible is rapidly finding its way into the government institutions of Japan, and into both the public and the private hands of the intelligent officials of that country. Writing to The Christian Register, Yokohama, H. Loomis gives a number of instances where copies of the Bible have been found with or gladly received by those in authority. A Japanese government consul to Chemulpo, Korea, has a prayer book that he reads daily, and gladly accepted a Bible. The chief justice of a large city confided that he had secretly studied the Holy Scriptures. Count Inouye has both the English and Japanese versions. The Government of Yedo has a copy, and commends the work of Christian missions which has been securely to distribute copies of the Bible in the hospitals and prisons, and they have been gladly received among the soldiers on duty.
MISSIONARY WORK IN ASIATIC TURKEY.

The Martyr Spirit Manifested by the Workers in the Fires of Persecution.

By REV. C. C. CREGGAN, D.D.

The work of foreign missions in the Turkish empire is much less well known under the care of the American Board, which has one hundred and thirty-seven missionaries in that field. Pity Finch, the American mission agent, gave us a clear picture of the situation when he wrote to his parents in 1820. In 1831 Rev. William Goodell, D.D., arrived at Constantinople and began the translation of the Bible in various languages, and also the work of educating the young Greeks for religious work. He was joined by Rev. L. P. Neilson, who was a Christian people a generation or two ago, and who deserves the sympathy and support of the early Church who have suffered cruel wrong, and who require five or six weeks to reach that city. After requiring of the American Board, we will name Robert Roberts, who was a linguist, and possibly outranked them in other lines of science.

On account of the many languages spoken in the Turkish empire, the information concerning the work of our missionaries in this field is very incomplete and scarce. It is said that Dr. Schaffner was the master of twenty-five languages, but his companions could not compare with him in this respect. Turkey was severely inferior to the distinguished scholars named above as linguists, and possibly outranked them in other lines of education.

Among the schools which have been founded by our missionaries, most of them still under the care of the American Board, we will name Roberts College and the American College for Girls at Constantinople; Euphrates College at Harput, which recently sustained the loss of eight buildings, including the Homes of the missionaries and all their possessions; Anatolia College at Marsovan and the Seminary for Girls (the building of the latter was burned a few months ago); the College of Aintab, Theological Seminary at Marash, and a large number of high schools for boys and girls. When the massacres began, they had over eighteen thousand pupils under instruction in our schools in Asiatic Turkey. All of these schools have been more or less disturbed, and some of them have been closed. Not less than thirty-three of our pastors have been killed, most of them bearing witness for the Master under trials and persecutions. Twenty-six are buried under Polycarp and the early martyrs.

Of the twelve thousand church members which we have on our rolls, of whom there were three thousand new converts, most of them still remain, but many have been killed, and some have been forced to accept Mohammedanism in order to save their lives, and those who are saved have not the liberty of their religion. Many of the church buildings have been destroyed, and if this condition of anarchy continues, the work of translation has been more or less disturbed, and some of the missionary schools will be closed. The result of this humane and Christian effort to relieve the distress of these innocent people is no less than the collapse of many who belong to the old Armenian Church, bringing them into close fellowship with the Protestant Christians. It is no uncommon thing for them to share the same house of worship, to sit at the same communion table, live devoutly to the same sermons, and study together the same precious word of God. It is a common experience of our missionaries that if they are protected while prosecuting their work, and the persecution of the native Christians comes to an end, there will be a widespread sacrifice and death for the sake of their dear children in that empire.

Miss Clara Barton, of the Red Cross Association, bears the following testimony concerning the devoted missionaries in Turkey. She says: "If I only had words to express the impression they gave me of noble, devoted spirit it would be a relief to me. What they endure for the love of Master's sake and in his name will never be told in the experience of men, it will be written." Before Miss Barton took charge of the relief work, vast sums of money were distributed by our missionaries among the suffering Christians, and since her arrival they have cooperated more or less heartily with her. The result of this humane and Christian effort to relieve the distress of these innocent people is no less than the collapse of many who belong to the old Armenian Church, bringing them into close fellowship with the Protestant Christians. It is no uncommon thing for them to share the same house of worship, to sit at the same communion table, live devoutly to the same sermons, and study together the same precious word of God. It is a common experience of our missionaries that if they are protected while prosecuting their work, and the persecution of the native Christians comes to an end, there will be a widespread sacrifice and death for the sake of their dear children in that empire.

Some of the experiences of a missionary on the shores of fresh waters. Rev. C. C. Creggan, D.D., who was a linguist, and possibly outranked them in other lines of science;

"OMES of the experiences of a missionary on the shores of fresh waters. Rev. C. C. Creggan, D.D., who was a linguist, and possibly outranked them in other lines of science;"
DIVIDING THE LOAF.

THE kindly hospitality of the native Africans sometimes has an amusing side to it, as in the following, from African TaINGS:

"Imagine yourself landed on Likoma. During your short march to the station you might get both hands stuffed full of freshly cooked cassava porridge; it may be a sweet potato to gnaw in addition, a string of sun-dried fish to go towards your supper, and most certainly a relish or "sauce" to help to get the somewhat stodgy porridge down. A kind hand would supply you with a lump some boilied ground beans, or perhaps a queer-looking mass of heads and tails called "usipa," a fish often smaller than sardines and highly prized, would crown the feast, or a still queerer cake, looking as if it were made of cinders, and composed of myriads of little flies no larger than midges.

"But," you say, "I think the usipa bitter, the porridge simply uneating, and the "fly cake" too nasty for work." It may be so, but of one thing I am certain—the nice old woman with a sort of metal trough under her nose meant to give you a great treat. She gave most willingly of her best. Is it her fault that you do not appreciate the gifts she chose? Will you turn away from her to go toward your supper, or out of the herd, or take no notice of the nice old woman who is too poor to bequeath you a great treat?

AN AFRICAN HERO.

GEORGE ATLEY was a native convert of the Universities, Mission at Likoma. After months of hardship he was out in the forest to refresh himself in solitude. With him he carried his Winchester repeating rifle. A wild tribe, though to have been friendly, set upon him. With the ten chambers of his rifle loaded, he stood with his head down to their evening "tub" in the lake, women often run quite a long distance to come to our procession and fill baby hands (often those of our motherless children) with choice morsels from their own evening meal. I have noticed this readiness to shar any round the lake and up and down the river. It is by no means confined to the Christianized African; it seems natural to them as a nation, or at least in our part of the country."

HUMPHREYS' SPECIFIC No. 10
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BILIOUSNESS & CONSTIPATION

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MEDITERRANEAN LAW NUTS, IVORY BEADS,
IVORY HOOPS, & GLASS BALLS.

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Subscription Book Dept.,
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She is afraid to use Pearline. She admits that it will do just what is claimed for it; but she asks, "What must I do all this, it must ruin the clothes."

It's a poor argument. Because the dirt is loosened and separated and brought out, why need harm come to the fabric that holds it? It's a delicate matter to arrange—but Pearline does it. All its imitators would like to know how. Hundreds of millions of packages of Pearline have been used—by millions of women. If it had been dangerous to anything it would have died long ago.

Beware

"This is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation; be honest. 25c.

JAMES PYLE, New York.

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In proof of our statement that this is actually a $100 bicycle, we can only say that the manufacturers now have over twenty agencies in this city and Brooklyn where that price is paid without deviation. Our contract for the delivery of 5,000 of these bicycles prevents our naming the makers, who, however, have a national reputation. If we might give their name we could sell every wheel we could buy for twice what we ask.

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