THE PEOPLE OF SOUTH AMERICA.

The Aboriginal Races—Their Number and Distribution—Their Religious Condition—Millions Without a Missionary.

BY REV. J. H. LA PETRA, D.D.

THE latest statistics compiled by the Bureau of the American Republics at Washington, and published in 1893, give the entire population of South America as 35,778,302. In most of the countries, however, no very accurate census has ever been taken. Some authorities carry their estimates up to thirty-seven millions. The statisticians above referred to distribute the population as follows: Argentina, 4,066,492; Bolivia, 2,333,350; Brazil, 14,002,315; Chile, 3,256,636; Colombia, 4,000,000; Ecuador, 1,272,065; The Guianas (British, 288,328; Dutch, 70,951; French, 26,605), 385,884; Paraguay, 550,000; Peru, 2,971,844; Uruguay, 706,524; Venezuela, 2,323,527.

The inhabitants of South America represent so many different races, it is impossible to classify them with very great accuracy. In a general way they may be divided into three great classes: The aboriginal races, the European and other foreign races, and the mixed races; but each of these groups is composed of so many different tribes or nationalities that they represent nearly every race on the face of the earth. The lines of division between the great classes are not so distinct that anything like accurate information can be secured as to the relative number in each. They have so intermingled in their commercial and industrial enterprises that no territorial divisions locate them definitely, and they have intermarried for so many generations that race distinctions have become somewhat obliterated. But while they have blended like the colors of the spectrum into one another, there are yet the pure ethnic lines as distinct as if the whole continent were one.

The aboriginal races are the pure descendants of that south land. They still retain the mode of life, customs, habits, and pagan religion of their forefathers, except so far as the political power of the conquerors has reduced them to a kind of servitude which, in many cases, is little if any less cruel and wicked than actual chattel slavery. Various estimates of the number of these aborigines are made. Some would place the estimate as high as 6,000,000, while others, more cautious, think the number of the unmixed races cannot be safely placed over 5,000,000. Either of these figures reveals the fact that we need not go to far-off India or China to find vast multitudes of heathen as devoid of all true religious instruction as any people on earth.

These people are divided into many different tribes or nations, having their own local habitation and distinct ethnic features, social life, customs, and language or dialect. The language spoken by the largest number is the Quichua. Not less than 6,000,000 people speak this language and its dialects. The tribal modifications are comparatively slight. But of the people using this language fully half of them are of mixed race, and use the Spanish perhaps equally well. The greater part of the inhabitants of Bolivia use the Quichua, and it is used in the interior of Peru and Ecuador and in the western provinces of Brazil.

A million and a quarter Indians living among the upper waters of the Orinoco speak one language differing in essentials from the language of the people of the Incas. In southern Brazil and Paraguay the Guaraní is the tongue most used by the aboriginal tribes. In southern Argentina and Chile, in what the old maps marked as Patagonia, is the remnant of the numerous tribes which once held sway over those regions. It is estimated there are 150,000 of these, about
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one third belonging to the sturdy, heroic, patriotic Arucane.

In this group of islands is located three hundred

and sixty miles westerly from Cape Verd, on the

shores of the Atlantic rolling eastward. It is a great horseshoe in shape, with a lighthouse on a high, conical rock. A mile out, and nine miles distant, the island of San Antonio has the swells of the Atlantic rolling eastward.

This is not a new route to me. The saliship Andalasia, on which my daughter Oceana was born, when she was six months old, by my way to California in 1849, steered in almost a straight course from Baltimore to the neighborhood of the Cape Verde Islands, to catch the trade winds that swept us toward Cape Horn.

BANZA YANGA.

Opening a New Mission Station among Congo Villages—The Work Goes Forward.

Here is a letter from one of the brave souls in

Africa whose trust is in the Lord God, and

are accompanied by the priest and

man faith, and were accompanied by the priest and

urchers themselves declare: "They killed them, they robbed them, and they enslaved them without necessity and without motive, treating innocent creatures with the cruelty of hungry wolves, oppressing and destroying them by all the means they could invent. Greed of gold lay behind the horrid butchery. The conquerors knew no other god," although they went in the name of the Holy Ro­

ting in it, and it felt it was for me. It gave me hope and comfort to read it. Chirills stayed only a week as he had to go to Vivi, for we had nothing in the store, and only a little money. We owed 300 francs (§6a) at Lunda and Kalakala, and we had only 450 francs (§92), but the dear Lord did bless our little, so we not only got our debt paid, but he got so many things besides that it has been a wonder to us. He had ten boys with him, and they all brought loads back, and a few days after he came down a caravan of eighteen men, so of course now we have another small debt, but not more than we can easily pay when we get the money Mr. N.—owes us.

And then you write that you have sent an order to us, and one from Ross Taylor, and we are very thankful to our heavenly Father and to you. It will come just when we need it, for of course we will not have much to start with at Banza Yanga (Brooks Station No. 2). How good the Lord is to us! And you have sent us two boxes yourself from money raised in Denmark. I am very anxious to look into them. We have never gotten a small box out here yet, though sometimes I get one when Chirills comes home from Matadi. I think we can be sure of the sending this time and they will soon arrive. Chirills came home last Wednesday to pay the carriers, but they got here Tuesday night, and I paid them all myself without any trouble whatever.

"He had started for Banza Yanga at 4 a.m., and arrived here at 10 a.m. (ten to twelve miles mountain path). He stayed until yesterday morn­
ing, when he went back, and if we both keep well, I shall not see him for some time. So I am here alone with three or four small boys, but I have enough to do. He is happy; he sent four boys down in day to carry up some things, and ended his note, 'Hallelujah.'"

"But I have more good news to tell you. When he was down to Vivi he secured the old machine and the little organ, and the boys carried them home to me, and I cannot tell you how happy I was for the organ.

"The machine, too, does good service, for now I have much sewing to do. The boys are glad, but now it won't be so difficult for them to get coal. They all look at the machine in great wonder, as they have never seen one before.

"I have no regular school now as the boys are going to and fro; but Chirills has taken some books and slates up to Banza Yanga and will let them have a little in the morning. Two of them are the strongest. Several of my best boys' time will soon be out, and they will go, but we are praying the Lord to send them back again. We love our boys and do not like to part with them. They are so good, especially our washboy. It makes me happy to look at him, and we think he is very near the kingdom of God. Pray for him and for us all !

This is not a new route to me. The saliship Andalasia, on which my daughter Oceana was born, when she was six months old, by my way to California in 1849, steered in almost a straight course from Baltimore to the neighborhood of the Cape Verde Islands, to catch the trade winds that swept us toward Cape Horn.
"At this moment, as I write, my heart is full of joy and my eyes full of tears to think of the goodness of God to give us the privilege to be here and teach the people his word. The smallest of our boys, who is six or seven years old, is sitting out in the yard singing with his sweet little voice. Of course, you may only hear of some of these little lambs to the Lord Jesus, so that our work will not be in vain! Vueba is at Vivi yet. It is not safe for him to be here on account of his king, and I think they have it very good at Vivi. They are all good people there. Mrs. Oman has been very sick lately, and has Miss Larsen, but they are well now. We expect Brother Oman to visit us soon, and he will be the first missionary who has visited us here for over a year.

"We are not disappointed. This is the Lord's work, and if he wants us here, he will give us the help we need. There would be grand work for a deaconess at Banana Yangga, for there are six towns near by.

"The Swedish Mission is doing great work. The last 'Missionary's' report that in one village all the people, young and old, have asked for baptism, praise the Lord! Satan's power is shaken. The people keep asking them for teachers, but they can't supply the demand. The Congo Balolo Mission has moved from Madadi, and so, I believe, will the American Baptist Missionary Union and Baptist Missionary Society. All their loads will now go up by rail. Mr. Oman has bought the Congo Balolo Mission boat. Mr. Ried is going to open stations on the south side now. He was sick with fever when we heard from him last, ten days ago. It is very cold here now. Yesterday I had to sit with my heavy shawl on. The wind blows right off the river.

"With much love and thanks, and praying God's blessing on you; "Your grateful love," Louise Jensen.

"Isangila, June 19, 1896."

HEALTH ON CONGO.

We have just received the goods ordered some time ago, all in perfect condition. Heath thanks for kind remembrance in some delicacies which we had ordered, and were a grateful surprise. The medicine came just in the right time, as we only had a few bottles left, and these marked "poison."

There are so many sick and suffering ones brought to us for treatment, and to be able to relieve their distress often makes for us an open door to their hearts.

Our work seems to go forward, not so very fast, but surely. We are very busy now with our building, our bamboo visitors' house being about ready to tumble down, and must be rebuilt. Besides being used for this purpose, the basement serves us as a storeroom.

Brother Jensen and wife, at Isangila, are well at present. We are all well here, and for this and other good gifts we do praise the Lord.

John P. Oman.
CHINESE CONVERTS.

On one of the Stations of the China Inland Mission—Ways of Winning the Conservative Celestial.

HE Lord is graciously giving us encouragement in our work at Lao-he-kee, writes Miss Mary Black in China’s Millions. Numbers of people have turned down their idols, many are under instruction, and nine persons (five men and four women) were baptized during the year. Of those baptized, one is a traveling artist. He had been seeking the truth for many years, and the Lord brought him to Lao-he-kee to find it.

Another is a farmer. He is a very intelligent man, and willing, I hope, one day to be a pillar in the Church. He talks of building a little chapel on his own land, thus opening a fresh center for work. This man has already been used to win a soul for Christ, and probably will be baptized shortly.

The third man was an opium smoker. While acting as a chair-bearer he met with an accident, and was found by Mr. Sibley in a temple, where, but for his intervention, he would probably have died of starvation. Mr. Sibley cared for him lovingly for a long time before he showed any appreciation of his kindness; the coolly who cared for his food and the Gospel to him day by day, and last his heart was touched. Now he is telling of God and man to many neighbors. The fourth man is in Christ’s service, but his relation with his brothers, who sufferers much persecution from some of his relatives. The fifth, who is at present employed as a colporteur, has been much tried by his wife’s opposition to the truth.

The four women were all students at the Bible school which met here in July, 1894. Two of them, having made a start at that time, can now read their New Testaments fairly well. All who have been baptized both men and women, were under instruction for a long time, and all have, we trust, been really born of the Spirit. Will you pray for them?

We hope to spend much of our time circulating during the next few months. The Gospel has been preached in the villages around this place times without number; but my heart aches for the vast unteached “regions beyond.” I took a trip with my sister Jane a few weeks ago, our only escort being my old Bible woman, Mrs. Ts’ii. We were out thirteen days, and visited some twenty towns and villages, preaching in the smaller places two or three times, and in the larger places perhaps eight or ten times, or even oftener. Scarcely one of the women whom we have come in contact with anything of God, or Christ, or the way of salvation.

On our return we found that an inquirer from one of the villages visited had already been here. She wished us to pay the place another visit, making her house our home during our stay. She has been to the street chapel twice recently, Jane and I met her there last week. I do trust she is an honest inquirer, but I fear she has not yet found Him who is the way, the truth, and the life. I have a school for little girls, which is a continual joy to me. Education for girls is little valued in “poor, dark, hungry China.” A missionary who has had a good deal of experience in school work, and who has a large Christian community to draw from, has stated that “to obtain girl pupils from heathen homes is difficult; to retain them is impossible.” My trust was in Him with whom nothing is impossible, so I repeated a prayer lovingly for a little while. But the Lord met her at Lao-he-kee to find it. Another is a farmer. He is a very intelligent man, and willing, I hope, one day to be a pillar in the Church. He talks of building a little chapel on his own land, thus opening a fresh center for work. This man has already been used to win a soul for Christ, and probably will be baptized shortly.

A FISHING STATION OF THE MA-M’BOE SUB-TRIBE. (PHOTO BY DR. HOLUB.)

Christian school should be a member of a Christian Church. Miss Li had had two months’ regular instruction, had made good progress in the difficult art of reading, and I felt certain that I should be able to keep her ahead of her pupils for a long time to come. Previous to her appointment to the office of schoolmistress, she had been a member of the little church here for over two years.

The school opened in March with five pupils. During the spring and early summer I was so occupied with evangelistic work that little time remained for the school, but the hot weather brought a favorable opportunity for teaching and training the teacher, and putting the whole machinery into good working order. Our numbers have gradually increased to fifteen, exclusive of the evangelist’s wife—a woman between forty and fifty years of age, who manages to attend frequently, bearing her infant in her arms. The children seem anxious to learn (some of them weep bitterly when kept away from school for a day or two), and I am delighted with their progress. I pray that they may all be brought to know and love and serve the Lord Jesus Christ. Ask life for each one of them—life from the dead. Almost all come from heathen homes, and two, at least, are the children of opium smokers.

On my voyage from Imphalera to the Zambezi Cataracts I met with a tribe of Ma-M’boe fishermen engaged in their tribal avocation. Our picture is an exact representation of the home of fourteen of these fishermen just as I saw it, and of which I built a duplicate for my exposition in Prague in 1890—a facsimile of the immediate tropical surroundings. We see the great boats to the left of the hut, the one with a simple roof made of reeds being that of the queen when they travel. In the foreground is a hypnotism and knout cane, and behind it stands a tree bearing a crocodile skull trophy. Fishnets and kubu nets are hung up to dry on the tree to the right of the hut. Long and short oars and many assagai spears leaning against the other tree, planted there for that purpose, complete the picture. In my exposition the muddy hole, noted in the photograph by the reeds, was inhabited by a stuffed crocodile.

These huts of the wandering Ma-M’boe fishermen I remember well, not only from an ethnological point of view, but also from one of those unpleasant experiences which form the occurrences of our daily life we count with the incidents of to-day, within an ace of death. It was the first night after my start from Shekhe during my first journey to the west, that we slept in a hut, which had been deserted. Suddenly we were aroused by a crash, followed by continued screams and the belowing of a beast. Before we could get out one side of the hut gave way, and we were pierced by many assagai spears, broke into our midst, and I met her there last week. I do trust she is of women between forty and fifty years of age, who manages to attend frequently, bearing her infant in her arms. The children seem anxious to learn (some of them weep bitterly when kept away from school for a day or two), and I am delighted with their progress. I pray that they may all be brought to know and love and serve the Lord Jesus Christ. Ask life for each one of them—life from the dead. Almost all come from heathen homes, and two, at least, are the children of opium smokers.

wounded two of my men before she was killed. This cruel behavior was on the part of Ma-Shupias who had been ordered to secure game for the native fowlers, but instead of going to the forest and killing game for us, they brought us a pig, which had been deserted. Suddenly we were aroused by a crash, followed by continued screams and the belowing of a beast. Before we could get out one side of the hut gave way, and we were pierced by many assagai spears, broke into our midst, and I met her there last week. I do trust she is of women between forty and fifty years of age, who manages to attend frequently, bearing her infant in her arms. The children seem anxious to learn (some of them weep bitterly when kept away from school for a day or two), and I am delighted with their progress. I pray that they may all be brought to know and love and serve the Lord Jesus Christ. Ask life for each one of them—life from the dead. Almost all come from heathen homes, and two, at least, are the children of opium smokers.

The War in Rhodesia.

This expedition to the Matoppo Hills proved so unsatisfactory that General Carreras decided not to attempt to reenter them, but to build small forts around them. The remains of the natives of Ma-Shupias who had been ordered to secure game for the hunting of the railroad elephants, are a spectacle, and the near vicinity, had wounded and thus pursued and tortured a domestic animal.

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AN INDIAN CIRCUIT RIDER.

Saddles on Camelback—Faithful Work of Pastor-teachers—Native Christians under Persecution.

By Rev. A. W. FRATICH—CAMP, BARODA, INDIA.

H E N my wife and I sailed from New York on our return journey to India in January, 1895, we were unprepared for the change in life that awaited us in Burki, but on reaching Bom- bai I received a letter from Thompson advising me that he was about to return to the Mahi River.

This circuit embraces sixty villages in which there are converts, who were baptised by Rev. E. F. Frease and George W. Park, and several hundred villages in which as yet there are no converts. There are associated with me twenty-two pastor-teachers, who are divided into four subcircuits, each in charge of an experienced worker. Most of these men get the modest allowance of $30 a year. Their work is to instruct the converts in the essentials of the Gospel, hold meetings among them, conduct a day school for our Christian children, superintend several Sunday schools, bring in more converts and reach out to new villages.

I travel about on this interesting circuit on the back of a large camel; when standing up his hump is raised from the ground, and he is trained to sit down to allow two of us to mount, and on giving the order he stands up, one end at a time, and when ordered to sit down he does so to let us dismount.

The Indescribable Sensation of camel riding the first few days can be best illustrated by saying that what would happen to the contents of a tin pedlar's wagon if the horse ran away. Each individual internal apparatus seemed to have its peculiar sensation about, but the whole nature got the victory, and I ceased to notice any sensation except when I was on camelsback.

Since March 20, 1896, I have baptised four hundred and eighty-one converts, some in villages where we already have Christians, and others in new villages. The receipt of $30 from the young people of the Methodist Episcopal Church, Hop- kins, Mo., enabled me to appoint pastor-teachers' work for Indians, thus releasing a preacher for preaching in half a dozen villages, the majority of which are between the Mahi River toward Baroda. Friends in Moody's Church, Chicago, support two pastor-teachers. A good lady in Toleda, O., has been supporting a worker. And by the thoughtful investment of $300 a year by a steward of God's treasuries in India, I, as well as the converts, have put ten pastor-teachers to work. This enables me to make my circuit eighty villages, the extremity of my circuit, but we have calls from beyond, and as soon as possible we shall push on.

Twenty New Villages in my Circuit that cannot be entered because of lack of funds. I have also refused to baptise thirty-four candidates who wished to be baptised, and would require the appointment of new workers for which I have no means on hand or in sight. The case of these villages is one of those that would require the appointment of new workers.

Unles the support of more pastor-teachers is immediately undertaken by friends we will have to leave these villages out of sight, and send the pastor-teachers instead of going into the fields already white to harvest, and gathering in the ripened apples of the Gospel.

When it is borne in mind that among our converts in many cases the entire family of a family average less than $1.50 per month the fact that something is given toward the support of pastor-teachers enables them to do a better thing to the future, and proportionate to their incomes this liberality puts that of many home churches to shame. And these have just emerged from heathenism.

For generations the high-caste people have oppressed the low-caste people in every way. In some cases the villagers have granted the low-caste people a large plot of ground for cultivation, and they receive the carcasses of all the animals that die in the valla. They eat the meat and sell the hide. And as a return for these favors they have to do anything ordered, at any time of day or night by any high-caste man. When they work in the field all day their benefactor (b) graciously gives them some coarse food.

In becoming Christians they are no longer rat carriers. And with the Gospel comes a feeling of manhood; so they relinquish all these so-called privileges and begin to work for themselves. This compels the high-caste people to hire work done that they formerly bullied out of the cringing low-caste people.

In answer to a question in regard to protection and rights they usually get beaten. The law says no man needs to do forced labor against his will; but where wealth, influence, and vested interests are on one side, and a despised, dependent human being on the other, the law cannot be speedily set in motion, and often the wheels clog.

In the village of Ahima one of our first converts had the bone of his right forearm broken by a blow from a large bamboo club, and also a large scalp wound, by a large cattle raffe for letting us have a meeting and to hold a meeting. In the village of Mitapur, where I baptised nine converts, was beaten, knocked down, and walked on for being a Christian. I sent him to the Dakor Hospital, where he was for ten days. Our converts are driven to the river bank and there surrendered, and the cavalry and camel corps were pursuing the Dervish army and forty Emirs killed; the commander of the army was wounded in the face. A young man in Mitapur, where I baptised nine converts, was beaten, knocked down, and walked on for being a Christian. I sent him to the Dakor Hospital, where he was for ten days. Our converts are driven to the river bank and there surrendered, and the cavalry and camel corps were pursuing the Dervish army and forty Emirs killed; the commander of the army was wounded in the face.

In the village of Chikhodra a mob of over a hundred men, women, and children, under the leadership of a madman, went in and carried off the body of a Christian woman, who was recently married, with her child, and released her only when two of our men干涉. On becoming Christians.

In the village of Indwae, on the coal vein. Buildings are going up in all directions, and the coal mining companies are making large advances, and the government is to receive 15 per cent. The line is 40 miles long, and will pass through a district rich with copper and lead, and doubtless give a strong impetus to the export coal trade.
THE MADURA MISSION.

Effective Service of Female Catechists and Native Evangelists.

INTERESTING details of successful work are contained in the latest reports of the Madura Mission, published in the Missionary Herald. The foreign missionaries employed number less than forty-nine, but here, as is so rapidly becoming true in all the great mission fields, native agency is being recognized more fully, and is proving its efficiency. Additional to the three hundred and forty-seven male catechists and teachers there are ninety-seven female teachers engaged in the schools. These girls occupy the highest and, apparently, most important positions. Of one of the latter, a brother reports:

"The wife of a catechist, feeling the importance of teaching the Christian children in her village, asked permission to do so, which was granted, the monthly salary being fixed at two rupees, or about sixty cents. She gathered twenty-four little ones into the church daily, and in four months' time they had mastered the long, difficult alphabet and could read words and short sentences. But the best part of their knowledge was the Psalms and other Scriptures, which all had learned exceptionally well. The cost of keeping the school is ten dollars a year."

Dr. Jones, of Pasumalai, gives an illustration of the way in which, through the preaching of these native evangelists, the Gospel finds entrance into a village:

"In a remote village, all of whose inhabitants are of the rubber caste—a caste which is not less notorious for its ignorance and superstitions bigoted than for its crime—the seed sown by itinerant preachers found a lodging in the mind and heart of one of the leading men of the village. After some thought and hesitancy he decided, three months and without any great show of scriptural knowledge, his formal profession of faith, and the reading of a small amount of the New Testament...

The Ma-Rutse War Drums.

BY DR. EMIL HOLUB.

The war drums, which four are placed in the great central house of the tribe, always accompany the king as often as he changes his residence from one town to another. They are of different sizes, from thirty to fifty centimeters high, and in their largest diameter being from forty to fifty-five centimeters. They are made of wood and as drums to give an alarm, especially during an attack upon the capital, the outbreak of a revolt, and when the army takes up a line of march. They are made of wood, painted with dark red ocher, the head being the tightly-drawn hide of a cow, with strips, still covered with hair, going around the instrument... The hairless drumhead is spotted with blood from the wounds of a boy whose fingers and toes have been cut off. The tubular drums are also made of wood, representing broad tubes, some of them conical shaped, the lower end forming a boot which, when the instrument is standing on the ground, prevents sand or dust from getting into the hollow inside. They are covered with unskinned skin, the stripes going around the instruments still covered with hair. I have seen ten different tubular shapes of such drums. Their dimensions were: Thickness of wood, one third centimeter; length, from seventy to one hundred and fifty centimeters; width, two centimeters; weight, twenty-five pounds. The skin is fastened to the drum tube with large pegs made of hard wood. The small drums are carried in the hands, the large ones with a leather strap running over the drummer's shoulder. When beating they are "ridden" by the drummer, who, in a half sitting, half standing position, keeps them up with the pressure of his legs aided by the leather shoulder-strap, and beats them with his fingers.

The rinderpest, that has impoverished several of the native tribes inhabiting the northern territories of South Africa, has also played great havoc among the wild game of that section. The animals that had not been killed off by white hunters are being annihilated. But nothing could shake them in their Christian faith and loyalty, and their brotherhood in Christ, their meekness, patience, and boldness under all were not without effect upon the community. At last the brothers relented and became friendly, and are now in turn being persecuted because of their tolerance of and kindness to him. Few earnest inquirers are found in the village, and about twenty of the young men have taken the first and important step of protest against heathenism by ceasing to rub the sacred ashes. Some are sending their boys with our new convert's sons to our boarding school for Christian training, and a substantial prayer house is being erected there. The territory of this part of which is met in the village itself. There is every prospect that in a short time the Christian congregation of that village will become a large and prosperous one."

Fishing for Crocodile.

BY DR. EMIL HOLUB.

The large iron double hook represented in the sketch is baited with about two pounds of decayed dog meat held in place and preserved from the devouring jaws by being enclosed in a net sack. The favorite place chosen to catch crocodiles is the spot where they have most recently feasted upon a man. He, on the supposition that they will return to look for another. The hooks are hung between three strong reeds stuck in the mud and the upper ends tied together. The bundle of reeds is placed on the high bank, the connection with the hook being formed by a rope and twenty strings. They are thus set in the early morning, although the reptiles are not expected until after sunset, when crocodiles are found in the branches of a tree near by we will observe little commotion in the water even when several of the huge creatures have arrived. Suddenly there is a loud splash, indicating that the bait has been taken. Generally the crocodile moves with little apparent stir, and in coming to the surface for preying purposes rises very slowly, his air holes first, the body slanting downward, the tail point being deepest in the water. But now the

[Sketch of tubular drums, crocodile hook, and spears. (Drawn by Dr. Holub.)]
A SCIENTIST IN AFRICA.

Location of the Diamond Fields and their Geological Formation.

By Dr. Emil Holub.

AR rather different from that of the "River Diggings," and more interesting, is the geological formation of the "Dry Diggings." The latter shows an older geological age than the former. They were discovered in 1870 by a few Griquas, who contemplated digging on a hill close to the Lutz-Farm, and found a small diamond. Situated in the Orange-Vaal River district, north of the Transvaal, it was at first only a few acres in extent. The geological formation of the Kimberley field will be observed in the following diagram:

The eruptive mass in the diamond diggings is the diamondsiferous conglomerate. In its uppermost portion it is from a light grayish to some mines a greenish or yellowish gray, intermixed with a light gray, bluish, and yellowish gray. The contact minerals are the most beautiful, and the most useful of all the minerals in the diamondiferous conglomerate. In its uppermost portion it is from a light grayish to some mines a greenish or yellowish gray, intermixed with a light gray, bluish, and yellowish gray. The contact minerals are the most beautiful, and the most useful of all the minerals in the diamondiferous conglomerate. In its uppermost portion it is from a light grayish to some mines a greenish or yellowish gray, intermixed with a light gray, bluish, and yellowish gray. The contact minerals are the most beautiful, and the most useful of all the minerals in the diamondiferous conglomerate. In its uppermost portion it is from a light grayish to some mines a greenish or yellowish gray, intermixed with a light gray, bluish, and yellowish gray. The contact minerals are the most beautiful, and the most useful of all the minerals in the diamondiferous conglomerate. In its uppermost portion it is from a light grayish to some mines a greenish or yellowish gray, intermixed with a light gray, bluish, and yellowish gray. The contact minerals are the most beautiful, and the most useful of all the minerals in the diamondiferous conglomerate. In its uppermost portion it is from a light grayish to some mines a greenish or yellowish gray, intermixed with a light gray, bluish, and yellowish gray. The contact minerals are the most beautiful, and the most useful of all the minerals in the diamondiferous conglomerate.
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Illustrated Christian World.

BISHOP HARTZELL.

THE East African Mission of the Methodist Episcopal Church is properly equipped for aggressive work among the millions of heathen within the reach, and who are ready to receive the Gospel.

Lands are to be paid for, houses built for the missionaries, and a hospital must be provided for.

The Rev. E. H. Richards, our superintendent, coming home to recruit in health, has brought with him a large and valuable collection of curios.

These curios are not only real, but exceedingly valuable. The plan is to donate them to those who will help us. They are not for sale, and cannot be bought in America. They are intended for those who will help us in that far-off and wonderful mission field.

Mr. Richards has given sixteen years to that field. Among other great things accomplished he has translated the New Testament into the language and published it, having trained native typesetters. He is now preparing to open the way to give the precious word to 2,500,000 heathen.

We wish these curios to go to those whose prayers for the conversion of the world, and whose special interest in Africa's millions lead them to help us. These curios will be sent to those who make concluded offers to our Board for their purchase.

They consist of many varieties, and illustrate native costumes, headdresses, beaded necklaces, face-masks, shields, spears, bows and arrows, pins, combs, beads, bracelets, necklaces, earrings, crowns, and animal skins. The collection includes over 1,500 articles.

Send for a descriptive catalogue. Address all letters concerning these curios to the Rev. E. H. Richards, Norwalk, O.
But we must not make this leniency of our heavenly Father an excuse for our nonsense and pettiness wrongdoing. The perfectibility of our conduct increases with the increase of light, greater care, more intently, and more devoutly looking to God for wisdom to direct. God requires us always to be at our best, according to our ability and opportunities. Repeated improbabilities which we are seen, and can be avoided, become sin. Sanctification, according to the Greek word, has a twofold meaning. First, to set apart from a common to a sacred use. The same incompleteness is implied in another passage: ‘Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.’ We must understand that these dearly beloved Christians were cleansed in a good degree from the filthiness of both the flesh and spirit, but not from all. They needed a second touch, and they seek to enter into the noble lists of the Christian race, they must be essentially present there, as he is essentially present everywhere. God is present in this world, but only in hostility to and with a purpose to expropriate sin. The least shadow of evil in the house of God and angels would unmask heaven; indeed, convert heaven into hell.

We must understand that sanctification is the consummation of that degree of cleansing and divine endowment which Christ has sometimes, as we have seen, prepared the way to consign all justified and regenerated believers to hell who die before they have consciously received the evidence of full salvation. They needed a second touch, and they trample on the essential presence there, as he is essentially present everywhere. God is present in this world, but only in hostility to and with a purpose to.expropriate sin. The least shadow of evil in the house of God and angels would unmask heaven; indeed, convert heaven into hell.

Without abating one whit from these positive declarations, let it not be supposed that I am preparing the way to consign all justified and adopted believers to hell who die before they have obtained the witness of perfect holiness; nor that God saves unconditionally from all sin those who have not died, because they have not essentially present everywhere. God is present in this world, but only in hostility to and with a purpose to expropriate sin. The least shadow of evil in the house of God and angels would unmask heaven; indeed, convert heaven into hell. Without abating one whit from these positive declarations, let it not be supposed that I am preparing the way to consign all justified and adopted believers to hell who die before they have obtained the witness of perfect holiness; nor that God saves unconditionally from all sin those who have not died, because they have not essentially present everywhere. God is present in this world, but only in hostility to and with a purpose to expropriate sin. The least shadow of evil in the house of God and angels would unmask heaven; indeed, convert heaven into hell. Without abating one whit from these positive declarations, let it not be supposed that I am preparing the way to consign all justified and adopted believers to hell who die before they have obtained the witness of perfect holiness; nor that God saves unconditionally from all sin those who have not died, because they have not essentially present everywhere. God is present in this world, but only in hostility to and with a purpose to expropriate sin. The least shadow of evil in the house of God and angels would unmask heaven; indeed, convert heaven into hell.
ILLUSTRATED CHRISTIAN WORLD.

 chapter of his \textit{Nature} and \textit{Supernatural}, in which he constructs an absolutely unanswerable "argument for Christianity as a supernatural institution."

The third reception of the Holy Spirit by Jesus Christ was after his ascension: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost"—that is, the promised Holy Ghost—"he hath shed forth this, which ye now see and hear" (Acts 2:33). This final reception of the Paraclete and his bestowment on all believers demonstrates several vital truths.

1. \textbf{It is a fulfillment of prophecy.} It is true that the Old Testament prophets wrote sacrificial passages so clearly of the resurrection of the Messiah that the Jews did not, before the fact, interpret them as relating to that event (Psalm 16:10; 53:7). "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." The anointing oil typifies the Holy Spirit. The ascension gifts are more clearly foretold in Psalm 68:18: "Thou hast ascended on high; thou didst confound the adversaries below us; to the distinguishing of the Son of God he may "not have needed this unction as a personal gift. Now he has full exercise—"a blessing so momentous that the grace of God was upon him," is a sufficient proof that he was filled with the Spirit, as stated in Dr. Horace Bushnell's celebrated tenth chapter of his \textit{Supreme Divinity}.

2. \textbf{It is a vindication of his righteous character.} On earth he was accused of sin, of Sabbath-breaking, of murder of prophets, of blasphemy, of nonconformity to the Jews' religion. They condemned him to die with malefactors. What a reversal of that sentence it would be if news should come down from heaven that the condemned culprit of Calvary had been received in the court of heaven and had been crowned Lord of all the heavenly hosts! The descent of the Holy Spirit at the ascension is a positive proof that he has reached the throne of the universe and has been glorified. The gift of the Holy Spirit is a certificate of his holiness while on the earth. His going to the Father demonstrates his righteousness (John 16:10). It is a reward for his self-sacrifice.

3. \textbf{It is a reward for his self-sacrifice.} "Looking unto Jesus . . . who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." As a reward for love and obedience (John 14:15-17). Says Dr. C. H. Parkhurst: "There were no completed Christians till Pentecost, and there can be no completed Christians with the cessation of Pentecost. Only a Church which has the Holy Spirit can be a complete Church, and a Church without the Holy Spirit is as much a delusion as a Church without a Christ."

An Egyptian Girls' School.

\textbf{Little} more than a year ago a girls' school was opened in Soobah, a town about sixty miles south of Assiut. The latest report of progress in the \textit{Woman's Missionary Magazine} (March, 1909) brings the good news that the school is well established, and that the training of the girls is being conducted with marked success.

The school was opened by a Miss Cool more than two years ago, and it is now under the direction of Miss E. F. H. Giffen. The school is located in a small sheet of building, and is under the care of a native headmistress. The school is attended by girls of all ages, and is conducted on a strict moral and religious basis.

At present there are thirty girls enrolled in the school, and they are divided into four classes. The classes are: morning, afternoon, evening, and Sunday school. The school is open daily from 8 A.M. to 1 P.M., and from 2 P.M. to 5 P.M.

The curriculum of the school includes English, Arabic, and some practical subjects such as knitting, sewing, and cooking. The girls are also taught to read and write in their native language, and are encouraged to study the Bible in the language of their fathers.

The school is supported by the missionaries, and is under the supervision of the Missionary Society. The missionaries are doing their best to make the school successful, and are always ready to help the girls in any way they can.

The report of the school for the year ending March 31, 1909, shows that the school has made excellent progress. The girls are doing well in their studies, and are showing a marked improvement in their habits and manners. The missionaries are confident that the school will continue to flourish, and that the girls will become useful members of their community.
ILLUSTRATED CHRISTIAN WORLD.

A, B, C, OF PRAYER.

"Lord, Teach Us to Pray."

If you will turn to the eleventh of Luke, first verse, you will read the request the disciples made of their Master. "Lord, teach us to pray." This passage is quite generally misquoted, almost everybody giving it as "teach us how to pray."

It is not what they asked, but what they meant. What they meant was, that if Jesus taught them all at it must surely be the right way. This Jesus taught them. 

"Howbeit in prayer enter into your closet; and when ye shall have shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. And when ye pray, say, Our Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven. Give us this day our daily bread. Forgive us our debts, as we forgive our debtors. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

Somebody has said that "answered prayers are the tokens with which Jesus illuminates the days, their hows and whys, and wherefore he remembers us." We all know something of the blessedness of answered prayer, and we have felt that the thought God has given us in his Scriptures to our counsel was really sweeter to us than the mere answer to the prayer. 

"Now I sit this summer morning my heart goes out to the praying women in their simple, all over the land. Some of them in quiet farms far in the country, some in the city; some bending over sick beds, and many of them with other heavy burdens upon their hearts. O, dear ones, I want the Holy Ghost to give me just the right thing to say to you, the very words I write may be His, and not mine. I feel deeply my own ignorance, my weakness, my unworthiness. But I realize that all things are true of me because of what you and I bring together. Him the opportunity to be all. "Not I, but Christ." I ask you to come again with me and learn more of the blessing of the privilege of prayer. It is today the greatest desire of my heart to have the glorious "mystery of prayer" given me. Do you not want it? O to think of the unimportance, the homeliness, the unspeakable glory of having audience with the King of kings, the Creator of the universe! We are too dull, too slow, too weighted down to count it as anything. We are to come to even dream of what this means. But let us "stir ourselves up" to learn how to take hold of God and to present our petitions to him.

We need to know more of the power of united prayer. It is the power that will move the world. Let us try its power the coming months. Try it for the conversion of our friends, for our community and for the great cause of missions and the evangelisation of the world.

I want to suggest to you the following thoughts: Go to your women friends (you might take the Illustra- 

"September, 1896.

The Gospel in Ashantee.

The Basel Missionary Society has taken a prominent part in the efforts to Christianize the fierce people of Ashantee, and its representa- 

I wish you would write me of cases of answered prayer that come under your observation, or send any petition to me just the right way. It is to have the glory of being with the King of kings, the Creator of the universe."

The passage is quite generally misquoted, almost everybody giving it as "teach us how to pray."

"O Lord Jesus Christ, Son of God, who loved us, and gave himself for us; I pray thee to look upon me; cleanse me with the blood of thy free will offer thyself to God. Amen."

"When ye pray, say, Our Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven. Give us this day our daily bread. Forgive us our debts, as we forgive our debtors. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

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"To the prayer of our Lord Jesus Christ, 'Ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto me throughout the whole world, as I have said to you.' It is to have the glory of being with the King of kings, the Creator of the universe."
CHAPTER IX.

SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow of heart. For I could wish that myself were accursed, and cut off from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.

We see the early apostasy of this great Church of God in the desert of Sinai. They had just witnessed his works and worshiped them, and confounding the hoary-headed idolatry of the Egyptians, and were so fully convinced by the displays of his sovereign power at the Red Sea that they unanimously abandoned their idolatry, accepted Jehovah, the God of Abraham, as their God, and were baptised and organized into God's visible Church on earth.

Within a few months we hear God speaking to Moses in Sinai, saying, "Thy people have corrupted themselves: They have turned aside quickly out of the way which I commanded them; and have made them a molten calf, and worshipped it, shouting, This is thy god, O Israel, that brought thee out of Egypt. And the Lord said unto Moses, I have seen this people, and behold it is a stIFFnecked people; now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and send me another man." And Moses returned unto the Lord, and said, "O Lord, I pray thee, go not up at all into this people: for thou knowest well how stubborn and unhumble they be; for in one word they are all rebellion and murder, and none effect," among the humble, unpretentious masses. On the other hand, there are many who wish that myself were separated from Christ for my brethren, my irresponsible subjects, and the privilege of all who have great heaviness and continual sorrow of heart. For I could wish that myself were accursed, and cut off from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.

"For they are not all Israel, which are of thy seed be called. That is, They which are the seed of God in the desert of Sinai. They had just witnessed his works and worshiped them, and confounding the hoary-headed idolatry of the Egyptians, and were so fully convinced by the displays of his sovereign power at the Red Sea that they unanimously abandoned their idolatry, accepted Jehovah, the God of Abraham, as their God, and were baptised and organized into God's visible Church on earth."


A Practical Exposition of the Epistle to the Romans.

By Bishop William Taylor.

The third is the election of grace, which offers partation of the divine nature to be continuous, and adequate to the pending struggle of life. The sovereign salvation of God is not for the children being not yet born, neither have they not yet had the offer of the Gospel, but to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory in the vessels of mercy, which had afore prepared unto glory, even as, whom he hath called, not of the Jews only, but also of the Gentiles, saying, "What if God will show his wrath, and to make his power known? I Cor. II. 2. Vessels of wrath fitted for destruction, those which were marred in the potter's hand and became of no use for any other purpose. But Israel, which followed after the law of God according to election might stand—the same as in the case of Isaac—"not of works, but of him that calleth him was he his father, before he was born; the elder shall serve the younger. As it were, Jacob have I loved, but Esau have I hated. There are three kinds of election here referred to in the administration of the divine Sovereign: The first pertaining to his providential government. In his supreme wisdom and authority he elected Jacob, and thus superseded Esau, that he might have the birthright. He elected his grand old prophets; he elected Moses and Aaron and Joshua and Pharaoh, King of Egypt, over the Egyptians, but this election made neither a saint nor a reprobate of one of them. The second is that election by which, under the covenant of redemption in Jesus Christ, the free and unconditional salvation of all irresponsible subjects, and the privilege of all who are under condemnation of receiving Jesus and in him obtained in their order pardon, holiness, and heaven. The third is the election of grace, which offers a freest to a sinner to receive him. Elect through sanctification of the Spirit, and ancient acclamation of an essential condition of our salvation. A man does not believe the truth before he is born. As regarding the Gentiles, who had the right of free selection, and, knowing the excellent spiritual gifts and possibilities of the un­born boys, chose the younger. Why not? "What shall we say then? Is there unrighteousness with God?" in the sovereign selection and adjustment of his subjects? "God forbid. For if we sin with purpose on whom I will have mercy, and I will have compassion;" and, so, if he chooses to reveal his saving under the name of God, who has any right to interfere or object?

"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto them, That for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. A great man elevated by divine appointment to the充满ing of a great nation, and through his name of God "might have been doing through all the earth."

"Therefore hath he mercy on whom he will have mercy, and whom he will hearken. All men have not the same opportunities of grace, in order that God may say, "I will say then unto you. Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? For endowing thee with moral freedom. Suppose God should propose to annihilate you, are you ready? "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hast not the potter power over the clay, of the same lump to make vessels unto honour and to dishonour?" He makes none to be dishonored nor to be destroyed. All such vessels have their use."

"What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted for destruction; and that he might make known the riches of his glory in the vessels of mercy, which had afore prepared unto glory, even as, whom he hath called, not of the Jews only, but also of the Gentiles."

Three classes of illustrative vessels: 1. Vessels in the hands of sinners, under the dispensation of nature, without the gospel. 2. Vessels of wrath fitted for destruction, those which were marred in the potter's hand and became of no use for any other purpose. 3. Vessels of mercy, the saved masses of Jews and Gentiles. And by the grace of God, all men are called. The vessel of wrath, which was called to an unaudited census of the popu­

"Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they were not all Israel, which are of the name of God; but by faith, and of them which was written, Behold, I lay in Sion a stumblingstone and a rock of offense, and whoever believeth on him shall not be ashamed."

According to an unanudited census of the popu­

"And if one man sin, one man dies: But if the many die, who perish under the same crime, how much more shall not the rest of sin which goeth on for a great number?" Romans, vi. 16.
ILLUSTRATED CHRISTIAN WORLD. September, 1896.

MISSION TO THE JEWS.

An Earnest and Successful Effort at Home and Abroad for their Salvation.

A most interesting account of the progress of Midland Missionary Society and of the twenty-first annual report, in which the Rev. John Buckmaster, E. G. S., was introduced, was presented in its

The workers at home and abroad number more than sixty; and the work is being extended annually in the Jewish world. Our work is largely concentrated in and around the Central Hall, Brompton Road, where we conduct medical missions, sewing classes, night school, Bible classes, public Gospel meetings, and a variety of other missionary visits to houses, to house-to-house, to speak to individuals and groups in the street, preach in the open air, and distribute tracts and Bibles.

"Abroad the work consists chiefly in the judicious distribution of the New Testament and portions to the number of close upon one million copies.

Dr. Althausen, of Wilna, who for years represented the Mission in southern Russia, reports visiting a town entirely Jewish in population. He says: "Not a single Christian lives here. I met a rabbi; he was not strongly opposed to Christianity and even knows the New Testament. As a rule the marks left by our New Testament distribution here seven years ago are easily traceable by the greater friendliness of the Jews toward us; they do not dishonour us, and soon darkness will overshadow the land; the heads of families received the last copies."

"If you sat in earnest conversation with us, often until the four sons of the rabbi! They only took the first opportunity to get their cabbala going to walk over here to unite with you!"

The startling news went round messengers with the proclamation of their own weakness; then individual members to take part. A thoroughly devout and prayer, and others offering bright, cheering encouragings. Pastor Gurland, of Odessa, had hardly arrived in a certain town when a rabbi sent round messengers with the proclamation, "Men of Israel, watch! For men have come by night who will offer you forbidden Christian books to lead you away from the faith of your fathers. So be on your guard, let no one enter into these gates."

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"In the evening I take my chair and sit quite comfortably in our room—where I am well, perhaps, for friends at home to know that..."

Mr. J. W. Hankinson, in The Missionary Herald.

Canooning on Congo.

"You enjoy traveling in a canoe," writes Mrs. James, of Congo, "when you become accustomed to going along so smoothly on the water. A native canoe is simply..."

A CONGO DEVIL BOY.

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"There was much excitement over the shooting of monkeys, always kept an eager lookout for them when they have a white man with his gun in the canoe, for the natives and monkey flesh. On this occasion Mr. James shot several, and at our first stopping place the men each had a hearty meal, and partly cooked the remainder to keep for the next..."

"In the afternoon a storm came on. Dark clouds lowered, and the wind rose, the calm stream became covered with waves, and rain began to fall. We found a (jibongo) landing place belonging to the town next to the work, a large native house. The natives gathered round, and to our great joy, we were able to pass them while waiting for the storm to pass over."

Methods of Missions to Jews.

1. Jewish missions should recognize that Jews need a Saviour (to suffer) as well as a Messiah (to reign).

2. They should understand the difference between Judaism and Christianity. The latter must supplant, not simply supplement, the former.

3. They should teach the Jews of the Jewish people, in the New Testament, in contrast to the partial revelations of God in the Old Testament.

4. They should be based on the intelligent conception of the whole Jewish question, including the salvation of the nation, the restoration of the State, and the coming of Messiah.

5. They should be conducted in view of the peculiar historical past of the Israel people, of the Church of God, and of the missions of the Gospel to all nations of the world.

Chinese Uprising.

"Another Chinese province is being stirred by an uprising of lawless bands of marauders. In the province of Shanghai, near the borders of Shantung, two powerful secret societies broke out in open revolt, captured several villages, and attacked the Catholic Mission, destroying the property of three communities."

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Illustrated Christian World.

September, 1866.

Medical Mission at Home.

The Workmen's Home and Methodist Mission at Chicago, III.

Among the many philanthropic agencies at work in the land to alleviate human ills is the Workmen's Home and Medical Mission System. This agency, recently started by Dr. Harvey Kellogg, of the Battle Creek Sanitarium, Michigan, has already turned a handsome profit, and in it one hundred and forty thousand dollars have been invested. Dr. Kellogg and his friends have maintained in Chicago a home for the unemployable. Dr. Kellogg has for years maintained the Orphan Home and Medical Mission. The doctors have for years maintained the Orphan Home and Medical Mission at Chicago, III.

The Workmen's Home is the Mission Farm for this city. It is a home for those who need building up physically and mentally. It is proposed to establish similar missions in other cities. The purposes of this Home and Medical Mission Work are:

1. To furnish a clean, comfortable, and cheerful home to a large class of poor laboring men in large cities, who have no home or social advantages.

2. To aid the homeless, friendless, discouraged, homesick, unemployed men in the hour of their need, by a home of shelter to place them once more in self-supporting employment.

3. To aid the sick poor with free medical attendance and treatment as needed, both at the mission and through visiting nurses, who go as assigned to any part of the city.

4. To furnish to laboring men a clean, comfortable, and cheerful home, and to bathe and dress the sick mother or baby, and render such loving services as the necessities of each case require.

5. To furnish a lunch of wholesome, well-cooked soups, grain foods, and bread and coffee, at one cent per dish.

6. To furnish work and training in school and workshop on the Mission Farm for the unemployed, many of whom are unable to work in the ordinary trades. This will give work to those who can be of service before they can be helped morally.

7. To render help for money, or do himself solicit, but renders and devotes to good purposes all a kind Providence prompts the giver.

Francis H. and Henry Wessels, two brothers of Cape Town, South Africa, gave Dr. Kellogg forty thousand dollars to be invested and the income to be always used as the Mission Farm for this city. They are to be always used as the Mission Farm for this city. The garden is to be turned into a garden, and in it one hundred and forty thousand dollars have been invested. In a few months, perhaps within a few days, they will be lost in the last deadly embrace. An epoch in history will have been made. Dr. Kellogg is forty-four years old, and has been superintendent of the Sanitarium for twenty years.

“Fire and Sword in the Soudan.”

By Slatina Pasha, C.B.

A title hardly likely to attract those whose conception of the “conflict” between Chris tians and the forces of sin is purely poetical. This book tells how literally the words of Jesus are being fulfilled. It came not to send peace, but a sword. It is the most in- structive book on Africa of recent publication.

Until a few years ago Egyptian soldiers were considered the starting point for the civilization of the Dark Continent. Then Khartoum was taken, Gordon and many of his lieutenants were killed or made captive, the flower of the British army was rolled back on Suk犬an and Cairo, and under a barbarous tyrant this once prosperous country was given up to fire and sword. And now once more the might of the British empire is being met with the forces of Islam and slavery—the Triple Alliance approving, France and Germany anti-Atlanticism—Christianity versa Islamism. These two have for centuries contended for supremacy, and the forces met in what will probably be the most fierce and bloody conflict they have yet waged. Both sides fully recognize that this war must decide which shall rule the greater part of Africa.

Slowly, cautiously, the day of this great conflict is dawning. Within a few years, perhaps within a few months, perhaps within a few days, they will be lost in the last deadly embrace. An epoch in history will have been made. Dr. Kellogg is forty-four years old, and has been superintendent of the Sanitarium for twenty years.

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Francis H. and Henry Wessels, two brothers of Cape Town, South Africa, gave Dr. Kellogg forty thousand dollars to be invested and the income to be always used as the Mission Farm for this city. The garden is to be turned into a garden, and in it one hundred and forty thousand dollars have been invested. In a few months, perhaps within a few days, they will be lost in the last deadly embrace. An epoch in history will have been made. Dr. Kellogg is forty-four years old, and has been superintendent of the Sanitarium for twenty years.

“Fire and Sword in the Soudan.”

By Slatina Pasha, C.B.

A title hardly likely to attract those whose conception of the “conflict” between Chris tians and the forces of sin is purely poetical. This book tells how literally the words of Jesus are being fulfilled. It came not to send peace, but a sword. It is the most in- structive book on Africa of recent publication.

Until a few years ago Egyptian soldiers were considered the starting point for the civilization of the Dark Continent. Then Khartoum was taken, Gordon and many of his lieutenants were killed or made captive, the flower of the British army was rolled back on SukLineNumber and Cairo, and under a barbarous tyrant this once prosperous country was given up to fire and sword. And now once more the might of the British empire is being met with the forces of Islam and slavery—the Triple Alliance approving, France and Germany anti-Atlanticism—Christianity versa Islamism. These two have for centuries contended for supremacy, and the forces met in what will probably be the most fierce and bloody conflict they have yet waged. Both sides fully recognize that this war must decide which shall rule the greater part of Africa.

Slowly, cautiously, the day of this great conflict is dawning. Within a few years, perhaps within a few months, perhaps within a few days, they will be lost in the last deadly embrace. An epoch in history will have been made. Dr. Kellogg is forty-four years old, and has been superintendent of the Sanitarium for twenty years.

The purposes of this Home and Medical Mission Work are:

1. To furnish a clean, comfortable, and cheerful home to a large class of poor laboring men in large cities, who have no home or social advantages.

2. To aid the homeless, friendless, discouraged, homesick, unemployed men in the hour of their need, by a home of shelter to place them once more in self-supporting employment.

3. To aid the sick poor with free medical attendance and treatment as needed, both at the mission and through visiting nurses, who go as assigned to any part of the city.

4. To furnish to laboring men a clean, comfortable, and cheerful home, and to bathe and dress the sick mother or baby, and render such loving services as the necessities of each case require.

5. To furnish a lunch of wholesome, well-cooked soups, grain foods, and bread and coffee, at one cent per dish.

6. To furnish work and training in school and workshop on the Mission Farm for the unemployed, many of whom are unable to work in the ordinary trades. This will give work to those who can be of service before they can be helped morally.

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Bobbing up and down over them is pretty hot work. That rub, rub, rub on them is the best thing in the world to warm you up, and tire you out, and wear holes in light and delicate summer garments. Why don't you use Pearline, and take it easy? You can keep more time to yourself—and saves your money.

Send it Back.

Peddlers and some unscrupulous grocers will tell you "this is as good as " or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, he Honest—send it back. 300 James Pyle, N. Y.


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SLAVERY IN CHRISTIAN PROTECTORATES.

Barbarous Degradation of Women under Direction of Both Christian and Heathen Magistrates.


T is usually supposed in America that African slavery is confined to the negroes, and to tribes of the far interior who are out of reach of existing powers to regulate; and most of the negroes in America have a liver or heart. It was suggested that directly beneath the Union were 3,000,000 slave women, the fact well known to the governmental officials in charge. But after several years’ residence in Africa, I have been able, by observing with my own eyes, and conversed with many persons, to learn that the area of land in Africa is the most significant of various denominations and more various capacities and qualifications. Some of his land was purchased for $2 to $5 per acre which is worth $50 ($60) per ton. But coffee planting, carried on at a large scale, requires many laborers. To secure this commodity Mr. Booth takes a bale or two of cloth, goes to some well-known chief not far distant, and hires of the chief four hundred kidnapped, forced, and unpaid men, women, and children for a certain price. Other schools had to be obliged to close, for this idea is much more a theory than it is a fact. There are various forms of African slavery, and perhaps the most powerful of these regions in person, but have met and entered the growing interests in Nyassaland are central items of the plan of operations, which he himself regarded doubtless voluntarily on the part of all concerned, yet only the male members of the families need consent to the trade; and if the maiden be unwilling, she is in constant warfare with her fellow-man, and is light, usually running errands, fishing, cooking, etc., for his master. But in the spiceland fields he is India’s man in the rear. The chief and public men of her vicinity, before the chief and public men of her vicinity, and the fact well known to the governmental officials, we can only declare them to be instances of the present order of working. Hence the necessary influx to satisfy the demands of the Arab slave market requires the slave to be delivered to the Arabs. The freedmen, as in Africa, it appears that native chiefs on the outer border of the British limits, if not within the same, are continually acting as agents of the Christian government; but it must be admitted that there is much of truth in them, it is not probable that a majority of the slave traders—have the very necessary slave himself. We have heard very recently that names are being changed, and even more striking instances than the foregoing, when the general public may be restful in their suspicions for a while, though the same painful reality is being continually carried on. It is doubtless true, as we have already hinted, in the more civilized countries to the south, that the young and tender usurers of the territory really are unable to govern and control in all points as they know they should; but it is entertaining to see how humanly cunning they are to tackle last of all such items of heathenish wrongdoing as are most conducive to the rotundity of their pocketbooks.

The next territory to the north is the German East Africa, where the slave trade began by the old Arab slave traders. In a few years, has traveled much over the interior, and is a well-known person among the various races and tribes of the region.

From him we learned that Zanzibar Island continues to be governed by the German officials, who do not control the slave trade. Another one hundred thousand of all kinds completes the population of the island. The British officials are trained and educated to be the man of the forest.