NEW YORK, OCTOBER, 1896.

OUR FIRST NATIVE CONVERT IN SOUTH INDIA.

His Personal Conflicts and Victories—Methods for Successful Soul-winning among All Classes—Introduction of Native Agency.

BY BISHOP WILLIAM TAYLOR.

During a successful series of services in Colaba, Krishna Chowey, a young Hindu, was awakened. On my first interview with him he said: 'I am fully convinced of the truth of your preaching, and have a great desire to become a true Christian; but there are great difficulties in my way. My uncle spent thirty years in Bombay, and made a great deal of money, and has good estates on the Malabar coast, where he resides. He has no children, and has adopted me as his heir, and given me his name (my proper name is Canaren). If I become a Christian I shall forfeit my inheritance. The girl to whom I was betrothed when a child is in his power, and I shall have no end of trouble. I shall lose my situation in the customs, and shall fail in an examination to come off in July.'

I said: ‘If you cannot give up all these things for Christ you cannot enter the kingdom of God. What you have to do is to consent to part with all idolatry and sin and make over and intrust to God all these temporal interests—to have and to hold, or to lose, as he shall see best.’ I prayed with him; but he did not fully make up his mind at this time.

Some weeks later, however, Krishna Chowey came out as a seeker, and after a weeping struggle surrendered and received Christ.

It was arranged that he should be baptized the following Sabbath at our 11 A.M. service. Before the hour for the service he called upon me.
in my room to ask me if it would not be better to wait until he should write and consult his uncle.

I said: "In matters of conscience toward God we must decide for ourselves and do it. To make our obedience hinge on the dictation of man is to ask God to be our master. You know the mind of your uncle now as well as you can know it after writing him; and to provoke his prohibitive order, and then to persist in opposing it, will be interpreted into direct disobedience, and greatly complicate your case."

I saw it all at a glance, and then kneeled down and prayed to God for courage to obey his plain command to be baptized. Then in the presence of our congregation I baptized him. He spent the afternoon with us and attended the evening meeting. "I saw him," I said, "as I have never seen him before as I have been since I was baptized."

Early the following morning Krishna came to me and said: "Brother Kartha, I have made a similar appeal to Trimbuch, and he consented to be baptized. Then in the presence of our congregation I baptized him. He spent the afternoon with us and attended the evening meeting. "I saw him," I said, "as I have never seen him before as I have been since I was baptized."

"Brother Krishna," said I, "what is the trouble?"

"Well, after I left you last night, I met Rev. Mr. Taylor and Mr. Andersen.

"I got instruction from them in regard to going to God's door, but when I saw my duty, I did not know what to do."

"You are right, Krishna. Turn to God and not to any man."

"But did you not consult Mr. Taylor and Mr. Andersen?"

"Yes; but you are not baptised yet."

"Yes I am; Mr. Taylor baptised me to-day."

"Oh, how you did it!"

"In matters pertaining to God and my conscience don't consult any man."

"Well, I tell you to go away. You shall not stay here."

"I have been in the right place; I have become a Christian."

"Yes, but you are not baptised yet."

"I want to be baptised. I want to be baptised to-night, for I know not what may be to-morrow."

"So I baptised him. As soon as I said, 'Amen,' he started off in haste and sat down beside his brother Ana."

"We then prayed with Ana till he got rest for his soul; and at his own request I baptised him. Then I administered the Holy Communion."

"What do you want?"

"If you wish we will go to your uncle and tell him that you have become a Christian, and that you are happy to die for Jesus, if he shall so appoint."

"Now I want to be baptised. I want to be baptised to-night, for I know not what may be to-morrow."

"I then prayed with him, and gave him a history of my own life and what I had been through, and showed the man a card on which his name was written."

"What a blessed night! All glory to God the Holy Trinity!"

"Trimbuch got two days' leave of absence from business after his baptism, and spent the time in visiting his Hindu friends to tell them what a dear Saviour he had found."

"Some time after this a lady in Bombay told Krishna of a vagabond young native in Poona, whose father was for many years till his recent death, a native minister of the Society for the Propagation of the Gospel Mission, and giving Krishna the name and address, requested him to hunt up him, and try to get him saved. So one morning Krishna found his house, and called at his door."

"The response was, 'Who's there?'"

"'My name is Krishna Chowey from Bombay.'"

"'What do you want?'"

"'I have come by request of a friend to see you.'"

"'Go away from my door; I don't want to see you.'"

"'I promised my friend that I would see you, and I must see you.'"

"'Well, I tell you to go away. You shall not come into my house.'"

"Krishna then opened up a friendly conversation with him, and gave him a history of his own life as a Hindu and an account of his conversion to God.

"By the time he had finished his narrative his hearer was weeping bitterly, and exclaimed, 'There is it; you were born and brought up a Hindu, and you are a child of God—a Christian.' Krishna then brought him to Jesus. 'We then prayed with Ana till he got rest for his soul; and at his own request I baptised him.'"

"'Yes, sit down.'"

"Krishna wept with him, and they knelt together, and then he brought him to me at Brother Beaumont's. I preached to him for an hour, and then the three of us went into some room and spoke to him of his wicked wick, and opened his heart to God and accepted Christ."

"Krishna Chowey never wavered for one minute."

"The day after his conversion he went on with his work in the customs, and after enduring much persecution there for a few weeks she was transferred to another department, and put with a lot of very bigoted Brahman. He was trembling with apprehension when he told me of this change in his work, and feared that he could not stand against them. I prayed with him to the Father, and do your duty; what you most fear is just the discipline your Father sees that you need, and has thus sent you to hold out your light to those Brahmanas. 'Never fear,' the Lord Jesus hath said, and had it written that he was better prepared before governors and kings than you have need to take thought beforehand; what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.' He will give you the right word for those dear fellows who don't know our Jesus."

"He went, distrustful and trusting God. The Brahmanas badgered and persecuted him for a week. Then they gathered around him, and said Krishna, what does all this mean? We never treated anybody as badly as we treat you. We have tried every way possible to exasperate or intimidate you. We have tried to frighten, nor ill-feeling, nor resentment; we can't understand it. 'O, my dear friends,' replied Krishna. 'I saw no fear because I know Jesus. I have quite made up my mind to die for Jesus, if he shall so appoint. I show no ill-feeling because I have no wish for revenge. I have no resentment because I have none. The religion of Jesus is a religion of love. All this week I have being loving you, I love you all now, and want you to be happy as I am.'"

"From that day those young Brahmanas vied with each other in their attentions to Krishna. A year afterward, at the Esplanade preaching, we sat in the mob best Krishna and stamped upon him with their feet and left him for dead, one of those very Brahmanas man, and taking him up in his arms, carried him away, and got water, and brought him round."

When Krishna recovered consciousness, he sat down beside his brother, and wrote his uncle, and told him that he was very happy to die for Jesus; "I O! I am so happy to die for Jesus; I was early born for that purpose."

One of Many India Sons.

We first saw William Taylor at a service in the Garrison recreation room, in Colaba, for the soldiers in the fort. This was early in 1872. We did not know the man from the ice, and the only thing we can remember of it was that there was a strong manner in which the revivalist sang.

"This is a land of song."

And every service was a soul-winning means of grace. Of Pramji Cawarsi Hall, at Dobe Talsa; Clare Road Hall, in Byculla: Falkland Road Hall, in the First Church, in the Esplanade; and by the Esplanade Hall, in the Fort, we can remember of it was singing for the soldiers in Bombay, but were a plain people worshiping in hired halls. They did not own an organ or harmonium; nevertheless they sang, and it was real singing—fervent, loud, and clear.

And in turn, could it be said, 'This and that man was singing for the soldiers in Bombay, but were a plain people worshiping in hired halls. They did not own an organ or harmonium; nevertheless they sang, and it was real singing—fervent, loud, and clear.'

The writer was converted at his own residence, in the quietness and privacy of his room. But he well recalls how, at the very first service he attended, on being introduced to William Taylor, that man of God greeted him as a father would his son. Among our most cherished treasures are certain pink-colored tickets that were for probationers. Pink-colored tickets were for probationers.
ILLUSTRATED CHRISTIAN WORLD.

October, 1896.

For members a blue ticket was used. The next is blue therefore, and bears the following:

Quotations recognized of Nihil Sum's standing as a mem-
ber of the Methodist Episcopal Church, Chicago, on
the 2d of June, A.D. 1893.

The first is dated July, 1672; and the latter, October, 1872. Both bear the sign-manual of William Taylor as preacher in charge.

Signed also by Brother Taylor (this time as pre-
siding elder) is a little bit of parchment which notifies all whom it may concern, that the writer is a licensed local preacher. This patent of author-
ity was given to us by the Bombay Quarterly Con-
ference on October 14, 1873. It was the Church's
recognition of our call to preach the Gospel.

We value these mementos of the past for more
reasons than one, and the least being that they
link us closely and lovingly to one whom we have
never ceased to revere, and who, these many,
years, has towered so grandly and heroically as a
prince and a great man in Israel.—Nihil Sum,

BISHOP TAYLOR IN JOHANNESBURG.

Safe Arrival in Africa—Invitation from Mark Guy Pearse—Call—First Sermon Preached.

I enjoyed pleasant weather all the way out, a voyage of
thirty-one days, making port just before a terrible
tornado broke loose. On Sunday afternoon, July 26, we
anchored in Table Bay, Cape of Good Hope, a safe refuge.
I immediately jumped into the boat of the
captain of the port and went ashore, where I learned that the
pastor in charge, lately appointed to Cape Town, was
that day preaching his introductory sermon and went to
hear him. I received the in-
closed letter from Rev. Mark Guy Pearse, who had just finished
an evangelistic tour of the Colo-

nies and sailed for England a day
or two before my arrival. Rev.
William Flint had heralded my
coming, and I received a glad
welcome from the missionaries,
who all seconded the earnest plea
for Johannesburg urged in the
letter of Mark Guy Pearse, and I
saw at once that the generous hand of our God was
leading me to that great mining center.

From Sunday night on for three days we had
a blizzard, and the good ship Wilcannia could not
get to the Cape. If we could not
get to the Cape, I could not
get to Johannesburg. So, on that
day I went aboard and secured my gripsack, and
that same night took the train for Johanno-
berg, over a thousand miles distant. It was
expected that we would arrive here Saturday night,
but we did not till 3 p.m. yesterday (Sunday), and
I preached here last night.

This mining camp was opened ten years ago.
A recent census of the city returned a population
of 117,200, a majority of whom are white miners
and traders. The Wesleyan Methodists have a
firm hold on this region, but need an old-fashioned
revival, which we hope to see. I am to commence
and traders, The Wesleyan Methodists have a

A KAFAKER AND HIS WIVES.

IN FULL DRESS.

An Urgent Invitation.

LEGISLATIVE COUNCIL, CAPE TOWN.

July 20, 1896.

DEAR BISHOP TAYLOR: I am very sorry to be leaving before you arrive. I should like to have been here to wel-
come you at the Cape. I have just visit-
ed the principal towns in South Africa, and venture to
make a suggestion, and more than a suggestion—
I could almost call it an en-
treaty. There is no place in the world where just
now you can find such a sphere as in
Johannesburg. They are short-handed there at pres-
ent, and amid a white popula-
tion of 170,000, of whom it is estimated
have some Methodist association, and na-
tives in such hosts as you could not find again
anywhere in South Africa. If you could see your
CAPE TOWN TO JOHANNESBURG.

The Country en route—Centers of Commerce in the
Land of the Boers.

I experienced French traveler, L. deLaunay,
gives his impressions of a recent trip to the
gold mines of South Africa. A few con-
densed extracts of his narrative will be of special
interest at the present moment when Bishop Tay-
lor has arrived at this greatest mining center of
the globe.

Three weeks are now sufficient to transport oneself from Paris to Johannesburg, via SouthHampton and Cape Town. The
first impression on taking the Johannesburg express at Cape Town is lively, almost brutal. In the glare of electric light a crushing
crowd takes the carriages by assault and then en-
gages in a free fight for the best seats. What a
contrast with the Orient for him who has just
hauled from there!

After shivering all night under light blankets,
and crossing unconsciously the only picturesque
scenery that may possibly exist along that line,
one greets the new day on the boundless and
desert plateau which forms the bulk of South
Africa. Puffing up the inclines, and flying down
the declines, the train manages to make an aver-
dge speed of twenty miles an hour. The desert,
car and karoo, strewn all over with boulders or
greenish pebbles, stones, and fragments of rocks,
with here and there a tuft of shriveled shrubs,
reminds one of the Jordan valley near the Dead
Sea. "Where are the renowned vineyards of the
Cape," you naturally inquire. "On the coast,
and near Cape Town, toward East London, and in
Natal," replies a proud South African.

Buenfoor West, which is a real town, is a real,
small town, with houses, streets, and
cactus trees.

In the morning twilight, we cross the Orange, a real river with some water running, even in the
dry season, through its wide and
dried-up bed. Steaming through
the Orange Free State in the dry
season we seek in vain for signs of the
famed wines of South Africa, and
the sleek cattle, which we had been
expected to see.

With a dose of good will, how-
ever, we are able at last to realize
that we are out of the karroo, and
discovers patches of greenish line,
alternating with stretches of yel-
lowish or bluish fields, according
as the grass is only dried up or
burnt down. The cows, horses, and
sheep which we perceive now and then, look as dry as the grass
on which they live, and on their
very existence seems a mystery.

Eight weeks after leaving Capetown, we
reach the capital of the Orange Free
State, which reaches its zenith of growth at the end of this
month. Another night in our rolling house, and we enter
the gold region of Johannesburg.

Those who expected the Witswatersrand, which
is six thousand feet above sea level and on the"watershed between the Orange and Limpopo

Native herdsmen on horseback, draped in long,
red mantles, and sheltered by wide-brimmed felt
hats, bring back to mind certain illustrations of the
"Roman Comique." Decidedly African, too,
and quite as curious, are the hundreds and thousands
of white ant-hills, dotted like tents of a camp
across the Orange, a real river with
which we perceive now
the way to go straight through and stay for three or
months in Johannesburg. I am amazed to find
there would render as grand a service as any you have
ever done.

The Ham, J. M. Peacock, who also knows the
condition of the churches in South Africa, and is
by me as a writer, permits me to say how highly he
estimates this request. With kindred regards and all best wishes, believe me,
dear Bishop Taylor, Heartily yours. (Signed) M. GUY PEARSE.

The Methodist Churchman, Cape Town, gives
such accounts of the successful mission of Mr.
Pearse to South Africa as have occasioned hearty
thanksgiving from all interested in the Lord's
work; and, additional to the spiritual uplift in
the Church and the salvation of souls, the great work with
which he has been so long connected in London receives a
financial benefit from the generous
responses that have
followed the able presentation of its
needs. Thus has
London proved a spiritual blessing to South Africa, which
has reciprocated by advancing the inter-
est of the cause of
Christ in that city.
basins, that is between those of the Atlantic and of the Indian Ocean, to be a mountainous region, are the infamous Limpopo. It is, however, the top of a very gradual slope rising up from the sea in the south, and it has but a few insignificant hills.

Another disappointment awaits those who expect to find the famous gold mines. As the train passes one mine after another, all that one sees is a few inferior structures, with which are strong breezes of this high plateau cover houses and trees, giving everything a uniform rustyness. It is a pity this rich land of the 160,000 population, is no longer a camp of tents, as it was ten years ago. Significantly, the hill of Witwatersrand on the north and a line of gold mines on the south, is one and a half miles wide and four miles long. Provided, that if one has suffered, to live in this mushroom city as comfortably as in a European town of equal size. The growth of Johannesburg since the first prospectors came, in 1884, and since the foundation of the town in 1886, has been phenomenal. In June, 1897, when the desert had yet to be crossed in tedious and expensive oxcarts, the town had already ten thousand inhabitants, three hotels, an exchange, a clubhouse, etc. A factor which contributed mightily to the development of the place was the wholesale plantation of experienced mining companies and miners from Kimberley to the Witwatersrand. Hospital Hill is the best site from which to gain a view of the whole town. It will soon vie with Doornfontein as a fashionable suburb. Part of the houses are built of corrugated iron, and are neither pleasant to behold nor comfortable to live in. The abodes of the natives are built of all the vegetation, and near the coast are some fertile cottages, its dean streets and running water, its vegetation, and its trade are controlled by the European markets, and it is cosmopolitan; but all are equally conservative than is the Limpopo valley there is some truly tropical vegetation, and near the coast are some fertile but feverish lowlands. The conquest of this land by the Boers, a half century ago, was marked by many heroic feats, and since the foundation of the town in 1886, has been marked by the presence of President Kruger is plain, like its population, but a few years ago, was ten mules, are neat and prosperous towns which help to counterbalance English influence. It is the Limpopo valley there is some truly tropical vegetation, and near the coast are some fertile but feverish lowlands.

A CHIEF AT PRAYER.

I HAVE had a very bad attack of hematuria, as has also the wife of Rev. J. J. Haviland. Bless God, in his wisdom he has seen fit to spare us both to labor at least a little longer here in this vineyard.

At the kind and pressing invitations of Rev. J. C. Saltley and Brother Agnew, we are spending a week or ten days with each of them to try and our strength.

Everyone is exceedingly nice; the missionaries, Portuguese, Salamis, and natives, and if they have somewhat at this time the Gospel story had reached her ear, and she became quite well again. While the best of attention has been given to them, and the day before yesterday she refused broth. I felt much better, but one sees that a dead soul received life in that sick room.—What a pleasure to our young fellow-believers in Christ, at Matschaba Hill, at Potchefstroom, at Krugersdorp, in 1881, as well as in 1895, it was every time a white flag.
THE PEOPLE OF BRAZIL.


BY REV. G. L. RICKERSTAFF.

ERIAPS your readers may be interested in knowing some things of the people among whom your correspondent has come to live. The accompanying photograph presents one type—the aborigines—of whom we see but little, though there are said to be many thousands in the interior. They live very much as the Indians at home live, hunting, fishing, and raising a variety of forest vegetables. Their religious ideas are rather vague, or perhaps I would better say, our knowledge of them is vague. A half dozen photos might be selected from almost any gallery in the United States to serve as other types, and all would be generally true in particular and particularly at least twofold. The fact is, we are a mixed multitude, and any attempt to represent all sorts of religious and irreligious beliefs are found, with a strong leaning toward the forms of Catholicism, with multitudes working images, processions, feast days, and fireworks. We have never found them opposed to the Gospel after once understanding its meaning, and oftentimes a few tracts and Bibles scattered through a village or hamlet will bring about a call for some one to come and give them a fuller explanation of the Word. As yet we have not been able to reach the Indians, but our churches contain a fair sprinkling of the other nationalities.

TO CASTRO AND RETURN.

A Journey of Preparation for Gospel Advance.

We have just returned from a flying trip to Castro; Ray and Philip, my two sons, Captain Shaw, of McKenzie Landes here; Professor Shaw, of McKenzie College, Sao Paulo; Mrs. Rickerstaff, and myself.

The two latter confess a special interest in the expedition because their appointment was for Castro, and, the Lord willing, they expect to spend the next few years of their life in that vicinity.

Castro is an inland town and reached from Curitiba by rail and stage—one day of each—or by horseback in three or four days. We chose the former mode of transportation, and one fine morning found ourselves speeding out of the city and winding in and out among the stretches of prairie and bits of woodland that skirt the suburbs. We were on a plateau fringed in the distance with peaks, but itself neither mountain nor hill, so that what we call rolling in America, with occasional clumps of timber and thickets of underbrush in the hollows. An Englishman in the car remarked that it was very like the downs in his native country, though to my mind there were quite as many ups as downs in the landscape. Soon the timber grew less and less, only a few acres here and there, with the flat-topped pines high in the air as if the smaller trees were holding umbrellas to shield themselves from the fierce rays of this southern sun; but for the most part—except in some small valleys in the hollows, with occasional bits of woodland—that skirt the suburbs. We arrived at Ponta Grossa—the present terminus of the railroad—after five o'clock, and the next morning at ten were aboard the stage for Castro. A description of the stage ride would not differ much from similar tales of our own country except in the omission of "blood and thunder." We crossed "boundless" prairies and passed through bits of woodland; descended great hills and climbed others equally grand; forded rivers, breathed quantities of dust, noted the different stages of intoxication in the driver and his chum; grew very weary, at four o'clock were gladdened by the sight of the little white village on the hill, and two hours later were in Castro. We were kindly received by one of the believers, whose house is the preaching hall, and everything possible was done for our comfort and well-being.

In the evening found ourselves speeding out of the city and winding in and out among the stretches of prairie and bits of woodland that skirt the suburbs. We arrived at Ponta Grossa—the present terminus of the railroad—after five o'clock, and the next morning at ten were aboard the stage for Castro. A description of the stage ride would not differ much from similar tales of our own country except in the omission of "blood and thunder." We crossed "boundless" prairies and passed through bits of woodland; descended great hills and climbed others equally grand; forded rivers, breathed quantities of dust, noted the different stages of intoxication in the driver and his chum; grew very weary, at four o'clock were gladdened by the sight of the little white village on the hill, and two hours later were in Castro. We were kindly received by one of the believers, whose house is the preaching hall, and everything possible was done for our comfort and well-being. Not being very well, Professor Shaw held services the evening of our arrival (Saturday) and read my sermon to me the next morning, and I sat up in bed to bathe in the lovely evening light that parents could not bring them in the evening. In the evening I was neither well nor happy, and we had a marriage, an adult baptism (the groom, the bride being already a member), and communion. That many were present who had never before heard the Gospel. I felt that we had done too little, and returned home with an increasing sense of my responsibility to learn the language as quickly as possible, that some of these waiting souls may be reached before they perish utterly. We have bright hopes for Castro, and feel sure that the Lord will bless our work there. Before we left two hundred miles (at present worth forty dollars, but at par one hundred dollars) was given us for home missions in Brazil, and also a gift for some of the preaching doing here. Can we doubt that the people are in earnest when they deny themselves that the Gospel may be given to their brethren?

Sincerely yours,

(R. E.) G. L. RICKERSTAFF.
CHINESE CARRYING DINNER.

ILUSTRATED CHRISTIAN WORLD.
October, 1896.

TRAVELS IN WESTERN CHINA.
A Fertile Land and an Industrious People Well Worthy of Earnest Missionary Endeavor.

WORTHY OF Earnest Missionary Endeavor.

BY REV. S. L. BALDWIN, D.D.

He leading statesman of the Middle Kingdom, ranked by General Grant among the three first statesmen of the world, has given personal and official expressions of appreciation of Christianity and of the advance of Christian nations upon the lands of Islam. The leading statesman has unwaveringly upheld the principle of the Christian Church of Christ's command that I should teach you how to please Christ, that I should teach you how to be saved, and that I should teach you how to be saved by the power of Christ. He gave substantial form in the establishment of a hospital at Tientsin. It is a hospital for the care of the sick, and where I liked They agreed to this. The Kiangyin riot occurred just before we got there. We have stations already established.

"I got in by teaching English one and a half hours a day, except Sunday, to several rich young men, some of whom are mandarins' sons. They give me a house and about fifty dollars, Mexican, a month besides. I agreed to this for two months, on condition that I should preach when and where I liked. They agreed to this. The Kiangyin riot occurred just before we got down, but nothing was done in Changchow to correspond to the disturbance on the Yangtse. As we arrived, we were met by the native doctor, who is a medical missionary. The interest of the earl in this movement is of the utmost importance to our Woman's Foreign Missionary Society. The interest of the earl in this movement is of the utmost importance to our Woman's Foreign Missionary Society. It is a hospital for the care of the sick, and where I liked They agreed to this. The Kiangyin riot occurred just before we got there. We have stations already established. As I had occasion to remind our country's Ex-Officio Missionary, Sir, when they become mandarins. I have been impressed with the character of Li Hung Chang, and not comports well with the treatment we have received from the government, he so ably upholds and honorably medical missionary work on the occasion of her faithful and successful treatment of the febrile with the Gospel has been a question of deep interest to the missionaries. In a letter to the Missionary, Mr. Woodbridge, of Chinkiang, tells liant young fellows, eager to learn about the West, and ready to practice the truth when they become mandarins. I have been able to help them in many ways, as well as explain the truth to them.

CHINA'S VICEROY AND MISSIONS.

The leading statesman of the Middle Kingdom, ranked by General Grant among the three first statesmen of the world, has given personal and official expressions of appreciation of Christianity and of the advance of Christian nations upon the lands of Islam.

It is reported that leading Mohammedans are being impressed with the character of Li Hung Chang, and that a great deal of trade with the West is done through him. He has been impressed with the character of Li Hung Chang, and that a great deal of trade with the West is done through him.
ILLUSTRATED CHRISTIAN WORLD.

A SCIENTIST IN AFRICA.

Geological Exploit of the Gold Deposit Formations, and their Geographical Location.

BY DR. EMIL HOLUB.

The Swasi formation is in close proximity to the Malamesbury granite, and extends to a larger extent than the latter. In some places broken through by the granite hills, we find this formation to consist of a most interesting form of sedimentary rocks, quartzites, slates, phyllices, quartzitic, and hard sandstones, broken through from below by veins of diorite, diabase, melaphyre, and serpentinite. According to Dr. A. Schenk, the German geologist, two examinations discovered this formation of the South African archæan period, and gave it the name of the Swasi-formations.

Schenk has pointed out to us, certain portions of the Swasi formation have undergone metamorhpisation. He found the phyllites turned into albitite and ottrelite slates, and in localities where the phyllites came into contact with diorite and diabase, they were turned into hornblende slates. In such cases the volcanic veins were also changed into layers of chlorite, amphibolite, and serpentinite slates.

The Swasi formation shows an angle of sixty to ninety degrees, and its direction is west and east, except where it is found next to the nomasic granites, with which it runs parallel, mostly from north to south. Its greatest extent is found in the eastern and southern coast districts of Cape Colony, where it incloses the Malamesbury granites and the Table Mountain facies; besides this nearly the whole of Swasiland, and the southern half of the northern portion of the Transvaal, and a greater part of the northern, and central Rhodesia, where it forms the watershed of the Zambesi and the Limpopo.

In some localities the Swasi formation is rich in gold, notably in the vicinity of Ma-Kabatad, in the valley of the Sand River (a tributary of the Limpopo), near Kesseling, in the district of Lastpamberg in the northern Transvaal, so-called southern De-Kaap or Barberton gold fields, the Kossie gold mines. All the gold fields in Swasiland and those of the Tugela River valley belong to the same formation. In those gold mines we find quartz riffs, quartz veins, being most rich in gold at the points where the riffs cross the lateritic diabase veins. The gold of Johannesburg proper is chiefly found in the west, fifty-five miles from the mouth of the Swasi formation, and borders with a formation of the "karoo period," following it up to the Indian Ocean. Nearly two degrees farther to the northeast, at the mouth of the St. John River, breaking out into the sea for fifty-five miles it forms the coast line, runs in a broad strip parallel to the coast northeast, turns to the north until it forms a portion of the Drakens Mountains, and for a distance the eastern Transvaal border. From the twenty-sixth degree of south latitude the formation extends to the twenty-fourth degree south parallel, at which it forms a broad strip to the west across the northern Transvaal, up to the great Mo-Rico River. A similar broad strip runs off between twenty-five degrees thirty minutes and twenty degrees forty minutes toward the west and southwest, partly forming the earth's crust in the districts of Lydenburg and Middleburg, Pretoria, Heidelberg, and Potchefstroom of the Transvaal, and the district of Harrismith in the Orange Free State. Thus the Tafelberg facies borders on three sides the great Malmesbury granite formation, forming the right colonial coast to the west, Lydenburg, and the northeastern part of the Transvaal.

The Table Mountain facies is composed of the Swasi formation and the Bockeveld facies. The Table Mountain facies is composed mostly of quartzitic sandstone of great thickness. I think Dr. Schenk is right in concluding that it is the same formation which compassed the Bockeveld-Zuurberg, which seems to represent deep-sea deposits.

A formation of gold is found in the limits of the Table Mountain facies, and in the Bockeveld formation (a description of which will follow), in the district of Lydenburg and on the Witwatersrand range of mountains, extending to the districts of Heidelberg, Potchefstroom, Rustenburg, and Pretoria. Most of the deposits of gold on the Witwatersrand range are found in the veins of diorite running through the sandstones of the T. M. F. and the Swasi formation.

The same geological peculiarities appear in the district of De-Kaap gold fields, which are, the De-Kaap and Crocodile Rivers. The latter must not be confused with the Limpopo, sometimes called the "Crocodile River." Several scientists (Schenk, Dr. A. Cohen, Jones, and others) have visited the Lydenburg and the Witwatersrand gold fields, forming a nearly uniform opinion, regarding the same gold fields which I did not personally visit. I found the accounts given by Dr. Schenk, of which I made partial use in this chapter, the most credible.

The formation of Gold Fields is quite different from that of the Lydenburg and northern De-Kaap. I class those in the districts of Heidelberg and Potchefstroom in the T. M. F., and the Rustenburg and Pretoria districts in the B. F. In the Witwatersrand range and its slopes we find the Malmesbury granite, the T. F. B., and the bluish-gray dolomite. The Johannesburg gold fields proper belong to two formations, the T. M. F. and the Swasi of the archæan period, the latter being underneath. The gold riffs on the famous Krondrai and Tweefontein in the district of Pretoria have to lay in the B. F., and the riffs famous on the southwestern Rustenburg district in the bluish-gray dolomite.

The Johannesburg gold riffs are very long, and shows several branches, and where they join the deposits are especially rich. Differing from that found in other South African gold fields, the gold of Johannesburg proper is found in a conglomerate soil that is not to plainly visible as in other formations. The conglomerate gold fields form riffs between roughly granulated sandstones of a reddish color.

This report is continued.
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How Old Art Thou?

The question of Pharaoh was not one of idle curiosity, or a mere expression of Eastern courtiers; but one of great advantage to the interest of a people, is suggested by the answer of Jacob: "The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." To the mind of the Hebrew, "not too few" for the accomplishment of the divine purpose that he was to fulfill, and not the ambition to tarry long upon earth, but to stand in his lot and place in the light of his responsibilities actuated his reply.

How old art thou?" queried the great Chinese machine of science, and of the millions of a well-known country of his history. But when opportunity offered the deeper significance of his question came. Jehovah called no stripping to the tremendous task of leading two and a half million of people out of bondage into liberty. Forty years in the desert of Egypt, and forty years in the land of Midian. He taught them the knowledge of the Egyptians," but must ripen the years of wisdom in the desert experience.

I have no apology, forward as I arose to do homage to an aged missionary, whose years were milestones of successful service. How old art thou?" asked the representatives of a great Church of three of her honored counselors, and an honest reply "shveted" them—on occasion an attempt so to do. Should a skilful horseman throw open the mouth of my fleet Kassai he would shake his head mournfully as he said, "fourteen;" but if his swift steed followed on the road that led to the road, he might read in the marks of her steel-clad hoofs a different tale from that told by her teeth.

The three old men rule the kingdom. The French, and to even have to thank them for protection afforded against bands of marauding Malagasy. To the Jesuits, and to the clerical host generally, who had hoped to have their own way after the conquest, it was a shocking surprise to see a French Protestant, Hypolite Porte, appointed at the head of the new administration, and to find him, though friendly toward them as toward the Protestants, by no means willing to bealle today.

French. The radical government of France—than which there is no more autocratic in the world—had heretofore adhered to the traditional axiom of French diplomacy that the Church of Rome and the State of France are indissolubly wedded—an axiom which even the Jesuits and the clerical deputies in Parliament had been among the chief instigators of. In this note, Mr. Olney insisted that the Roman government—Englishmen and Norwegians—were quite naturally in sympathy with the Malagasy. The Protestant French government—under the administration of M. Dupanloup—was as thoroughly business-like. The main object attained, and the new task, of the French government—Englishmen and Norwegians—were quite naturally in sympathy with the Malagasy, and to the Protestant government—Englishmen and Norwegians—was as thoroughly business-like. The main object attained, and the new task, of the French government—Englishmen and Norwegians—was as thoroughly business-like. The main object attained, and the new task, of the French government—Englishmen and Norwegians—was as thoroughly business-like. The main object attained, and the new task, of the French government—Englishmen and Norwegians—was as thoroughly business-like.

It must have been strengthened in this position by the protected in which the French government—Englishmen and Norwegians—recognized the sovereignty of the French republic and promised their cooperation for the peace and maintenance of order in Madagascar.

If it was a surprise to everybody, and not least of all to the French government, that the sudden change of the protectorate into a colony was, so to say, forced upon it, many Americans would be surprised to learn that what obliged the French government to deprive Madagascar of its political independence is the statement of Mr. Kanot's missive to Mr. Hanoteau's statement in the French Parliament, a note from Mr. Olney, the American Secre
cy of State. In this note, Mr. Olney was quoted as having said that the treaties between the United States and France are also applicable to Madagascar as part of French territory, if such a declaration were made, the United States would give recognition to the sovereignty of the Queen of Madagascar.

October, 1866.
Augsbury Lowrey

By Faith.

The Mission Board has been considering the question of its publications, and at the meeting in its building on Wednesday, October 17th, the resolution was adopted to issue 11th Annual Report and Prospectus to the public.

The Board resolved to continue the publication of The Gospel in All Lands, making it the sole representative of the Society.

The social and religious life of the people of Madagascar has been a problem of great interest to many. The Missionary Association of Great Britain and France, having for some time been engaged in this work, has decided to continue the publication of The Gospel in All Lands, making it the sole representative of the Society.

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Here we find the cause of weak faith and no faith—some Dallihun sin. If we can induce seekers of holiness to decrees the total abandonment of all sin, sin of every complexion, from the blackest crime, while crimes, vice, licis, frauds, and petty dishonesties, disgraceful unclesness and those incipient vices miscalled amusements; indeed, what is this but saying it in the Scriptures, "The last of the flesh, the lust of the eye, and the pride of life;" or that harsher denunciation, "excessively, sensual, and devilish"? I say when all these disorders are repudiated, spurned, and hurled from us it will be a short and easy work to bring us over Jordan and settle us in Beulah land.

The Uplands of Heaven. "The love of God is shed abroad in our hearts by the Holy Spirit which gives unto us." Therefore the gift of the Holy Spirit himself abiding in the believer is the true riches, the source of supreme holiness, whoever he is received as the indwelling soul needs to be kept in every believer. But many do not claim this heritage of blessing, and others have not really heard the good news of the great deposit in their name. For there are many spiritual babes in God's family to whom, as they emerge from their minority, we must unfold their wealth of Christian privilege. For the gift of the abiding Paraclete is to those only who already love our Lord Jesus Christ, and prove it by obedience (John 14:15, 16).

The unclaimed deposit. By Daniel Steele.

The Scottish bankers have recently reported that the unclaimed deposits in their banks amount to forty million pounds, equal to nearly two hundred thousand dollars. For several generations depositors have suddenly died, and their bank books have been lost, through carelessness. The bankers make room for and create a hungering and thirsting after righteousness.

To be emptied of sin leads up to and implies full consecration to God as a cause. To be emptied of sin satisfies believing, and believing consumes holiness.

To "believe in Christ" is more than to accept him as the long-promised and long-expected Messiah; more than to accept his Gospel as our infallible standard of historic and doctrinal truth; more than to accept him as a general Saviour.

To believe in Christ is to take and trust in him as the "only name given under heaven and among men by which we must be saved." It is to turn away from every other refuge and dependence, to strike from every other banner, and plant our flag of hope in the Christian flag of Christ.

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The Africa Album is the complement of your paper, and vividly portrays the people of Africa as they are in actual life. Each picture is a plea for the long-waiting sons and daughters of Ethiopia. The Africa Album illustrates the need of the Gospel and its transforming power in every life and in the life of Africa. To secure a copy you have only to renew your subscription at once at the regular price. One Dollar, or remit One Dollar for a new subscriber.

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To Every One of our Subscribers and their Friends.

By Bishop Bowen: "Very attractive and instructive. We get from it almost as good ideas of the country and its people as we could get by personal visitation." By Bishop Andrews: "The Africa Album vividly illustrates the need of the Gospel and its transforming power in every life and in the life of Africa." By Bishop Ninte: "To say I am delighted with the beautiful album of African views would fully express my appreciation, and its impresses will prove of great value." By Bishop Pott: "Your Africa Album is very striking and instructive." By Bishop Mallorie: "The Africa Album is the complement of your paper, and vividly portrays the people of Africa as they are in actual life. Each picture is a plea for the long-waiting sons and daughters of Ethiopia.

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Among many other Testimonials, What some of the Methodist Bishops say of the Africa Album.

The love of God is shed abroad in our hearts by the Holy Spirit which gives unto us. Without the cry of the living Spirit within the written word is not a sufficient ground of assurance. Would you know Where God's Temple is?

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Would you have the voices of the spiritual millionaires adoring your character? The Holy Spirit is the divine decorator, supplying "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" or if you believe, conscious of sonship to God, is wrestling with inward hereditary evil, that propensity to sin which theologians call original sin, and is desirous of deliverance and of a full preparation for life everlasting, this perfect way it can be found, "through sanctification of the Spirit and belief of the truth." Would you have an inward revelation of the Son of God in all his loveliness, such as Paul had, let him study Christ's words respecting another Comforter. "He shall glorify me; for he shall take of mine and show it unto you." Not to your bodily eyes, but to your spiritual perception, this promise made by Jesus, not only to his twelve apostles and the disciples who heard his words, but to every believer through all the coming generations, "I will manifest myself unto you." We have thus described this treasure on deposit for you, my Christian reader, with a definite purpose. Is it up to this hour, in your case, unclaimed deposit? If it is, may it be you have greatly undervalued it under some misconception of its transcendent excellence. Devise yourself of unworthy prejudice; lay aside the error which blinds you to the glory of the Gospel of the Comforter. Ask God to help you to study the promise of the Father, and manifest the eyes and heart of the Comforter. Is there such a prize as the promised land of heaven? Is there a place of rest and peace and life everlasting? Is there a heaven of music and joy and love and peace and light? Yes. That same Jesus, who when he had spoken these things, said "I will manifest myself unto you."
JAPANESE EVANGELISTIC SERVICE.

MISSIONARIES often feel the need of just such a general stir in a community as results when in this country a really heaven-in-
spired evangelist is used by the Holy Spirit in awakening the people, but seldom have distinc-
tive masters of the home Church at hand for such service. The venerable missionary of the Dutch
Reform Board, Rev. D. P. Verbeck, D.D., has been making an evangelistic tour among the Presby-
terian missions. The following account of his meetings at Fukin is described in a letter to The Church of
Home and Abroad by the missionary in charge there, Rev. G. W. Patton.

"Desiring to get as wide a hearing as possible, we arranged to hold two public meetings in the theater. The meetings were widely advertised both in the newspapers and by means of posters at the principal street corners. As also by the pub-
ic crier circulating the streets with drum and stick to attract popular notice. As a result, a very
large audience of about four hundred was present each day. By means of the admission fee, all
but those who really wished to hear were kept away; and disturbance was prevented. Students and
teachers, members of the official class, and well-to-do business men made up most of the audi-
ence. They listened quietly and appreciatively.

From beginning to end, pleased with the speak-
er's thorough command of their language, amused at his wit and anecdotes, and deeply impressed with his eloquence and downright earnestness.

On the third day we arranged to vary the char-
acter of the meetings by having one for specially
invited guests. This was held in a large restaur-
ante in the neighborhood of the cityand seating
place was placed at the down stairs. A large
room in the third story, capable of seating
about three hundred people, was placed at
our disposal. Invitations were issued to the prin-
tical families of the city, accompanied with tickets of admission. There was not as general a
response as we would have liked, but nearly a hun-
dred were present. This kind of meeting is inten-
ded to be more informal—a meeting for friend-
ly talk, as it is in the Japanese—and is very
popular in Japan. After the speaking tea and
tea was served. At this meeting, Dr. Verbeck
first gave a lecture on Christianity, then after a
brief rest related some of his early experiences
in Japan, the whole occupying about three hours
and a half.

On Sabbath morning and evening we had
preaching at the church. In the morning the
other meetings were held in another large building,
a very good and practical address on the study of
the Bible and its power over the life; in the even-
ing a faithful and effective hearing of Rev.
Verbeck's final address on the subject of Eternal Life."

SEED-SOWING IN JAPAN.

Evangelistic Tour of a Lady Missionary and Jour-
neys to Ancient Towns.

EARLY one Friday morn-
ing we took the Tokai
route, bound for Misha
hina, which is a large vil-
lage nesting among the
mountains in the prov-
ince of Yamanouchi, the
celebrated moun-
tain of Japan. We traveled
that day, and enabled us to distribute tracts and talk
to the people, with whom we spent the pleasant parts of
the car with us were two men, two women, an
American and a Japanese, and we all entered upon
our own topics, not only about the tracts we had
given them, but about ourselves.

The Tokaido is the line of
railroad, running south to
Kobe. In summer times the
nobilites with their retinues traveled along a stone-
paved road, of which one can catch occasional glimpses.

Before we reached Sanjo, the village at which we
stayed, we passed through several villages, and the scenery was bold, mountain streams dash-
ing over the rocks. As is the custom in Japan when guests are ex-
pected from a distance, we were met by the wife of
the host, and we sat on this place, and walked four miles to give us a warm welcome.

The basha, of which we made use, is a vehicle
much

Like a Country Omnibus

without springs, and as one rides over a rough
ground it is anything but pleasant. We took up
our headquarters in a quiet Japanese house, where we had the two upper rooms.

Going to the country in Japan needs different
preparation from our own land. We were obliged
to take with us bed and table conveniences and
more or less food. Fish, tea, rice, and eggs can
be obtained at all hotels.

In the house of the evangelist is an industrial
school, and the children have learned to make
flowers fully equal to those sold in America at
high prices. Every morning at seven the children
have prayers, and at this time they read the
Scriptures as marked out by the Scripture Union.
After dinner they have a short time for recrea-
tion, and then work again until evening. If not
too busy the children study for a few hours in
the evening.

We had with us many tracts to walk to another
village. As we passed along the street a crowd
followed us. We were met by the richest man of
the village and his kindred, as we to his house
large rooms were placed at our disposal, and the
people crowded into them, the veranda, and
yard. The singing continued as we talked to them
gave the utmost attention,
received the tract and asked us to come
gain. In the evening we held a meeting for
Christians at the house of the evangelist, which
was used as a preaching place. One of the Bible
women remained in the house and gave an earnest
talk to one of the family who was ill. He said he
never heard such good news,

and gladly received a Testament.

Sunday proved to be a beautiful day, and at
the morning service the evangelist spoke from "Seek ye
first the kingdom of God and his righteousness," and
gave up the morning to us. The need of
Christian, courage and the second coming of Christ
were the subjects of the address. As the sun set and the
clouds were black, we walked up the mountain to his house,
and met an earnest Christian man, who is the head of
a village not far from Mishima. He has been in
America for a year, and since his return, he has kept
Sunday as a day of rest, and whenever able
to do so he has held meetings in his house. He walked up
his mountain to his house, traveling over the same road used by Dainom in ancient times,
with great labor. He says we are the first Europeans
we stepped at the house of the governor of the
province, who, although we heard that he
hated Christianity, received us kindly, and even
accepted a tract on the worship of the true God.

THE GOSPEL BY ST. PAUL.
A Practical Exposition of the Epistle to the Romans.
BY BISHOP WILLIAM TAYLOR.

CHAPTER X.

RATHER, my heart's desire and prayer to God for Israel, that they might be saved.

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they hear except they be sent? and how shall they be sent except they be sent?"

Even those who have not this effulgence of a written and proclaimed Gospel may also be saved under the light of God's unwritten Gospel of which King David sang a thousand years before Sanoc of Tarsus was born, and whichdeclares the glory of God, and the firmament showed his handwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them heath hath set a tabernacle for the sun—" a tabernacle to give light unto the Gentiles, for to provoke them to jealousy. The glory of the Gentiles is, as the glory of the sun, and as the firmament showeth his knowledge. There is nothing hid from the heat thereof."

This is saving light, which properly used. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are law unto themselves; which show the work of the law written in their hearts, their conscience also testifying, and their thoughts the same in them, even as if they lacked judgment. Because in them God showed the unrighteousness of nations: in whom the righteousness of God is written and proclaimed, the cause of the Gentiles, and how to get it, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Instead of submitting to the treatment of the Great Physician, and of receiving him, they undertook to cure themselves, and utterly failed: "for Christ is the end of the law for righteousness to everyone that believeth." "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

"What can he do, or what can the law do for him? Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. We see Jesus, the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man," virtually from the founda­tion to the consummation of the world, and the diminishing of them the riches of the Gentiles; "hence much more their fulness."

"For if the casting away of them be the reconciling of the world, to whom shall the receiving of them be, but life from the dead?"

"For if the first fruit be holy, the hump is also holy, and the shadow thereof; and the tree shall be holy unto them which touch it."

"And if some of the branches be broken off, that thou mayest be grafted in instead of them, and partake of the root and fatness of the olive tree; boast not against the branch. If thou earnest not the root, but the root then—" for they rejoiced in with thee no divine sap."

"If others be broken off, and thou standest alone, be not puffed up; but fear: for if God spared not the natural branches, take heed lest he also spare not thee."

"Behold therefore the goodness and severity of God: on them which have fallen, and on them which have not believed, and on them which have despised his holiness, and have mocked at the excellency of his righteousness; these, to provoke them to jealous, and to glorify the riches of the Gentiles: for to this end was Israel to be a snare, and a trap, and a stumbling-block, and a recompense unto them: that their eyes might be dark­ned, that they may not see, and bow down their back alway."

"I say then, Have they stumbled that they should fall? God forbid."

"For with the mouth man confesseth of, but exalteth triumph, with "joy unspeakable and full of glory.""
OUR MEDICAL MISSIOYN.

Questions and Answers Regarding Health in the Mission Fields.

BY C. J. LAFFIN, M.D., F.R.G.S.

The purpose is to help those in the foreign field who, though they are not physicians, are frequently called upon to examine patients or give advice regarding physical conditions or the treatment of diseases. The following questions are purely hypothetical, and the answers are not intended to be binding or authoritative, but are given merely to illustrate general principles.

Q. How can I tell when a patient has typhoid fever?

A. The patient will have a skin rash; the temperature will rise; the bowels will be constipated; the throat will be sore, and there will be a severe headache.

Q. What is the best way to administer quinine?

A. The best way to administer quinine is to give it in solution. Freshly prepared pills (less than three days old) or the drug in solution is the best way to administer it. If your capsules are old you may give them. Freely prepared pills (less than three days old) or the drug in solution is the best way to administer it.

Q. How should I treat a case of typhoid fever?

A. nurse the patient; "treatment" is secondary to typhoid. Both will be dealt with later in this paper.

Q. I have weak lungs, but am otherwise quite well, and always have been. Would it be safe for me to go to West Central Africa?

A. If you are quite sure that the above is so, and you are entirely free from tuberculosis, you will be less liable to lung troubles in Central Africa than in the United States.

Q. Any correspondence would be more satisfactory. As so few missionaries go there, personal correspondence would be more satisfactory. Would it be safe for me to go to West Central Africa?

A. "Fits," etc., is positively ruled out.

Generative System.—No one suffering from a gland trouble, however mild, should think of going until at least six months after she has entirely recovered.

Heart and Lungs.—Long residence in the tropics markedly reduces the muscular strength. The heart is a muscle; it will lose strength in the same ratio as the other muscles; therefore, if it is a surplus amount of strength to start with, it will soon be unequal to the work required of it. Then

AN AMBASSADOR FROM THE LUNDA COUNTRY.

The Egyptian cotton crop promises to be the largest ever known. It is estimated that it will amount to six million cottons—five hundred and seventy million pounds.

When a severe sickness, such as fever, comes on, it will fail and the patient die.

"Weak lungs," providing there is no actual lung trouble, is apt to be overestimated. A man's lungs will be overestimated, where they are not diseased, and will be undervalued, where they are diseased.

Catarhagal troubles, which many have for years in this country, will generally soon disappear when the patient goes to the tropics.

Very broadly this covers the subject; we shall close, but, as a rule, his family history may be due to the capsules being too old, or to an error in the method of preparation.

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WHEN CAN A MOTHER RETURN TO HER CHILDREN?

By questions come up which present a difficult problem. Anyone who has within recent years suffered from steatorrhea, pancreatitis, or any other condition which indicates a disturbance of the pancreas. This must be in good working order. If not, the physician finding no disorder of any kind, it is certain that before he has been in his new environment many months, his old trouble will return. It is a greater service to be accompanied with an increasing number of other ailments, inasmuch as the examination is of very little value, the previous history everything. No matter how well he may feel, and in thousands of cases, the physician must be satisfied of, by noting the large number of
ILLUSTRATED CHRISTIAN WORLD.

AUGUST 20TH, 1896.

CRISTIAN ENDEAVOR IN INDIA.

Conduct of a Convention by Native Evangelists and Teachers—Greetings in Unique Emblems.

Aiding the Plan of Heavens.

Something we have been putting into the hands of our native friends in South India. It consists of a little volume of about 500 pages, the pages being one and a half inches in width. The purpose of this plan is to give our native friends an opportunity to promulgate the Gospel among their own people. The plan is as follows:

1. Introduction.
2. The Scriptures.
3. The Church.
5. The Christian School.
8. The Christian Life.

We have been supplying these books to our native friends and they have been receiving them with great interest. We have been encouraged to think that these books will be of great service in promoting the work of the Gospel among our native friends.

THE GOSPEL IN ECUADOR.

Seeking a Foothold in the Ancient City of Guayaquil.

A little band of missionaries under the leadership of George S. Fisher have arrived at Guayaquil, and the work is commenced from that point to the Gospel Message of their arrival.

This desolate land of Ecuador—watered by many rivers, but without a drop of the water of life—was once the home of the ancient Inca. It is a country of beautiful scenery, with its mountains and its rivers, and it is a land of promise. The missionaries have been welcomed by the people, and they have been encouraged to continue their work. They have been given assistance by the government, and they have been able to make progress in their work. The Gospel is being preached in this land, and the people are responding to the message of salvation.

LEPERS IN SOUTH INDIA.

Writing from Trivandrum, Trivacore, South India, on June 18th, Mrs. M. D. Osborne, of the London Missionary Society, says:

"We have just had the joy of our first baptism and the sad lesseps, among whom we have the supreme pleasure of working. He is a fine man in the last and worst stage of leprosy. For many long weary years he has been a hopeless sufferer from this loathsome disease; now at the eleventh hour he has found One mighty to save, and the healing power of his soul, if not in his body, is He is hopefully looking forward to going home where he will be free from all spot and blemish. "

Transforming Native Villages.

ONLY occasionally do we get a little glimpse of the work being so successfully accomplished in the upper Zambezi by Pastor Collard and his associates. In letters descriptive of his departure from that land, on account of broken health, he writes:

"I spent three weeks at Kazungula, awaiting the arrival of a new missionary. It is a mission station, and upon each of them a larger or smaller number of Zambians who profess to have found the Lord. Here to-day are sung the praises of God and prayer, and the day is brightened by the living presence of the people who pray to him. Divided into two bands during the crossing of my luggage, we used, in the evening, to answer each other by singing 'Come to Jesus,' and our voices were lost in the desert without an echo. To-day let us acknowledge, to our glory, that the Lord hath done great things..."

THEME:

"We are workers with God; and, last of all, we are your witnesses."

Student Volunteers in Africa.

THE recent Missionary Conference in South Africa was held at Ashkor. A correspondent from there to The Christian correspondent gives us some interesting facts of the place and its inhabitants.

This is a quaint little Dutch town, about thirty miles from Capetown, and easily reached by rail.

Founded more than two hundred years ago by the Dutch Governor, Simon van der Stel, it once attracted much attention from the Dutch settlers, whose ranks were reinforced by the arrival of the French Huguenots, banished from their native land on the Revocation of the Edict of Nantes in 1685. In Steilbonchell the Dutch Reformed Church was established, for its theological seminary with thirty-seven students is there. The Cape University is represented by Victoria College, which gathers to its classes rooms students from the Cape Colony, the Dutch reformed schools, and Native associations. These have given Steilbonchell a name and a reputation far beyond the limits of South Africa.

The native students, numbering about forty, are of the varied sects and denominations. The school is entirely under the control of the missionary society, and the society has full power to discipline the students. The school is conducted in English, and the lessons are given in the morning. The students are expected to give one hour each day to religious instruction, and the work is conducted by the missionaries. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character. The school is supported by the government, and the students are provided with a good salary. The students are required to submit to all the regulations of the society, and are expected to maintain a high moral character.

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CIVILIZATION IN UGANDA.

The pearl of Africa is making rapid progress toward enlightenment. The wars of race and creed of a bygone age are ended, and the British governor and native police have little difficulty in preserving order everywhere. Splendid roads are being built, and the principal towns are assuming almost a European air. The chiefs of leading men now live in two-story houses of brick or stone, with glass windows, carpeted floors, and European furniture. Nowadays the railroad from the coast has been undertaken steady progress in civilization is to be anticipated.

Uganda has been the scene of some of the greatest missionary efforts. Its name and the name of its former king are inseparably connected with the achievements of the great Anglo-American explorer, Stanley. It is, moreover, of all regions the best worth cultivating, for its people are competent, its soil productive, and its last three decades, in which a woman has taken no small part, is almost beyond comprehension, and over 7,000 missionary bands. These achievements we may be sure that Uganda will hold a conspicuous place.

One half the women in the world are in seclusion. This may not mean the actual imprisonment in Indian zenanas and harems of Turkish harems, but it does mean that all the veiled, ghastly throng of oriental countries are debarred from listening to the Gospel, unless a Christian woman takes it to them. Among civilized peoples women is a slave, her life but a degree above the brute, and an only woman can teach her purity, delicacy, and the "divine art of home-making." It has been and is still the work of woman's societies to do this and more. —Ena M. Johnson, in Friend's Missionary Advocate.

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Rev. William McDonald’s Editorial,
In Boston Christian Witness, Sept., '91.

We are slow to commend new discoveries of any kind, for the reason that so many of them prove to be worthless. But we commend the "Electropoise" as a safe and effective health restorer. We do not pretend to explain the philosophy of its workings, but having noticed its beneficial effects we can speak of its results. One might confide, from its name, that it was an electric battery. But it does not generate electricity, and is in no sense a battery, belt, sole, or anything kindred to them. It consists of a small cylinder called a "polarizer," which is used in connection with the patient’s body by means of a common electric cord. This polarizer causes oxygen from the atmosphere to be absorbed by the entire surface of the body with great rapidity, the strength of the absorption being regulated according to the ability of the patient to receive.

In rheumatism in all its forms, nervous diseases, liver and kidney troubles, catarrh, dyspepsia, diseases of the blood, scrofula, etc., its effects have been remarkable. A year ago last winter we had a violent attack of la grippe, which left us in a feeble state of health. Its effects did not pass away. Some years ago, while in India, we had a slight sunstroke, which at the time quite prostrated us, and from the effects of which we did not fully recover. About a year ago, feeling poorly from both these troubles, we were persuaded to try the "Electropoise." And now, after a year, we have this to say in its favor: (1) We have taken no medicine for years ago, while in India, we had a slight sunstroke, which at the time quite prostrated us, and from the effects of which we did not fully recover. About a year ago, feeling poorly from both these troubles, we were persuaded to try the "Electropoise." And now, after a year, we have this to say in its favor: (1) We have taken no medicine for years. r~!) All traces of troubles, catarrh, dyspepsia, diseases of the blood, scrofula, etc., its effects have been remarkable.

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