THE PALM-FRINGED NILE AT CAIRO.
A Sketch of the Life and Missionary Labors of the
First White Methodist Bishop of Africa.


BISHOP WILLIAM TAYLOR is one of the
most marvelous men of modern times. He
was born of Presbyterian parents in Rockbridge County, Va. He had never seen a Methodist or heard of their
preaching until he was twelve years of age. His parents
then joined the Methodist Church. He was converted
in his twentieth year, and his ministers so well liked his talents was soon called upon to preach. In early
life, he says that he suffered from dyspepsia, and was "as lean as a peli-
can in the wilderness." Called out into rough frontier
work, he gained a reputation among the mountaineers. His method of securing their hearts is illustrated by the following incident.

When a farmer desired to clear the forest, the me-
for many miles came by invitation and rolled the
logs to the edge of the clearing which they could be burned. One day coming upon such a gathering he rode up
to the edge of the clearing, hitched his horse, and
picked up a man who had been working and showed
much strength and skill in putting the big logs just
where they were wanted. The mountaineers eyed him and talked about him in undertones, wondering
who he might be. When all was finished Mr. Taylor
announced to the young preacher sent to that
circuit by the bishop would preach in the church next day. He told them to get through with their sappers as quickly as possible and to
come and hear him. They asked him if he were the
preacher; to which he said, "Come, and see." Then began an expression of their opinions: "If he is as good in the use of the Bible as he is with
the handspike hell do." "He is the boy for the
mountaineers." "He don't belong to your Miss
Nancy, soft-handed, kid-glove gentry." In that
afternoon he got a grip on the people more than
equaled the day before. He talked to them of
things are possible with faith and settling up of bills. In the
turmoil of frontier life many incidents of hardship and interest occurred.

In the city was a hospital, a depot of death, where the first adventurers of California were brought down by the hand of disease, were
cast out and left to perish. Into this promiscuous mass of sick and dying of all nations the heroic
missionary went, and many a dying man received comfort and consolation at his hands. He often witnessed the
work of "Judge Lynch." Rough and wicked as were the mass of California
miners, they always displayed good qualities.

In California's worst days William Taylor was
permitted to preach in gambling saloons, public thoroughfares, or wherever he wished
without hindrance or disturbance. At the close of
seven years he returned home and began the seven years of
wonderful work at San Francisco. Much of the church property
he paid his own
was settled, and the forty-eight years of wonderful
missionary work by William Taylor was begun.

From that day on no obstacle stood in his way. The
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Illustrated Christian World.

February, 1897.

In 1872 he petitioned the General Conference to organize an Annual Bombay Conference, but they contented themselves with saying the idea of a Conference in a heathen country in the same position as in the States was preposterous, and the petition was ignored. Undeterred and undismayed William Taylor proceeded in the organization of his work and the push of his ships until his work was accepted by the Church, and to-day there are over one hundred and fifty stations connected with the Methodist Episcopal Church in India, a large number of whom are in the territory pioneered by Bishop Taylor.

When this work was established the energy of the Bishop was wasted, and in 1878 he went to Brazil, and in 1877 he started for that continent. On the eve of his departure a gentleman said, "Mr. Tay­

In the coming century, as the traveler hastens by the two hundred millions of Africans, but they will be fresh and sacred here for many years to come.

Rev. Thomas Cook, of England, visited Ceylon toward the end of last year and spent two months in holding special services, and the result was the salvation of many souls, as you may have read. This was exactly twenty-five years after your visit. How marvelous are God's ways! We had blessed revivals at different times in our circuits, but the present state of our churches show that we need a special revival, for if we are saved in the salvation of many souls, as you may have read. This was exactly twenty-five years after your visit. How marvelous are God's ways! We had blessed revivals at different times in our circuits, but the present state of our churches show that we need a special revival, for if we are saved in the salvation of many souls, as you may have read. This was exactly twenty-five years after your visit. How marvelous are God's ways! We had blessed revivals at different times in our circuits, but the present state of our churches show that we need a special revival, for if we are saved.

CHRISTIANIZED NATIVE GIRLS OF PONDOLAND.

DEAR BISHOP TAYLOR: I take the liberty to renew an acquaintance of over a quarter of a century, and trust you will excuse my doing so. Your visit to Ceylon and India has always been fresh in my memory and is so now. Although I could not enjoy the happiness of writ­ing to you, yet I all along thought of you, and I felt that the inspiration which I could get of you would be more real through books, periodicals, papers, magazines, etc., at different times, and I believe that you are still doing the work of the Mission in our local Cingalesa publications, and are still reaching out to many among our people who love you and desire to be closer to you in your work.

Our interpreter, Charles Wickramasing­

many in the flesh! But if that be not the will of God, His church has to suffer for it.

The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where the streams of the Amazon emptied into the Pacific. He then returned to Peru, and after a brief sojourn of ten days. The Bishop sought a new field in South America, and proceeded to Peru as far as the Cordilleras, and then to Guayaquil, Ecuador, where...
February, 1897.

THE WEST CHINA MISSION.


By Rev. Spencer Lewis.

It was not difficult to stir up a formidable riot after the jealousy and cupidity of the student class had been excited. Rumours were in the air, and every incident of the day was seized upon by the eager students to strengthen their prophecies of a great catastrophe. The missionaries and the natives were being frightened, for the Chinese government had, until that time, been doing nothing but to try to placate the mob that seemed about to burst forth again. The missionaries were not quite sure if the worst had not already happened, for the mob was coming upon them, and it was hard to tell when it would break loose. When the foreigner was let loose. When the foreign-ers were the mob, while between us and the Chinese government we bowed out of his yamen, he congratulated us on the fact that we had escaped with our lives. The property of the Catholic missionaries was taken, and the property of the Missionaries of the Sacred Heart was severely damaged. The mob burned down the yamen over our heads.

The missionaries had the courage to do more than hold daily prayers with the little band of Christians. Consequently it was not till after my return from America, over a year and a half after the breaking up of the Mission, that there was again preaching to the public. The Mission was reorganized and a new yamen was built. The Chinese government had repaired our material losses, and with this money we set about clearing away the ruins of the old buildings and the construction of the new. This time we built in the style of the old ones, with plenty of light and ventilation.

We built a double residence, intended for two families, but which has usually been occupied with three or four families. Two or three years later we built a brick chapel which will seat about one thousand people, the value of building and grounds being $5,000. The floor is cement and the stained glass is imitation paper; nevertheless it is the largest and most elegant Protestant place of worship in all West China. In 1891 we built our Chunching hospital. The two one-story wards will accommodate about fifty patients. The wards and operating room are of brick and the other buildings of wood. The value of buildings and grounds is between $4,000 and $5,000. A doctor's residence is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of pupils. The building is large enough for twice the number of puppies.
Missions to Jews.

The Milmday Mission.

The work of Jewish conversion is God's, not ours; it is only ours because he grants us the privilege of being the instruments of this work. He graciously makes use of human instruments—weak and imperfect as we are, and may we not do his work? But he teaches us that we must preach the word of God. We are not to talk about Christ in general, but we are to talk about the specific Christ who has redemption for us. We are not to try to make people believe in a general idea, but we are to try to make people believe in the specific Christ who has redemption for us.

There are also in London a Convalescent Home for Jews, a boarding house for young men in work, and a workshop for workless Jews.

The Lord has blessed all these departments of work. There has been a steady increase in the number of cases handled. We mean definite change of heart and life, as the only result of our work. We have been spending more money in the past years to reach a larger number of cases. We have been having baptisms, realizing—more especially of late years—the injury done to the cause by the too easy and too hasty conclusions of former years.

There is a movement of the Jewish Mission Board, a band of six Jewish and Gentile Christians, holding missions in the provinces from time to time, and there are at present three stationed missions in Liverpool, Sheffield, and Grimsby. The stay of the missionaries in these places is only for a few months till their testimony has been faithfully delivered, when they move on to other Jewish centers.

For the past four years I have been working in the city of Luh-gan, and I would like to tell you about this work in a word or two. I have traced this woman from the time she was a little girl. She was a Jewess, but she was not of the blood of Israel. Let us 'be strong and of good courage and go up and possess the land!'

Conversions of Chinese Women.

For the past six months I have been working in the city of Luh-gan, and I would like to tell you about this work in a word or two. I have traced this woman from the time she was a little girl. She was a Jewess, but she was not of the blood of Israel. Let us 'be strong and of good courage and go up and possess the land!'

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THE WITNESS OF THE SPIRIT—INTERMITTENT AND ABIDING.

BY DANIEL STEELE.

The witness of the Spirit is intermittent in most young Christians. Before the fullness of the Spirit is received there are only occasional gleams of light through the rifted clouds, followed by sunless intervals when doubts distract and harm the soul. The cry of such Christians who seek the abiding witness, the indwelling Comforter, is voiced by Charles Wesley, who alone among all the versifiers of the eighteenth century gave due prominence to the Holy Spirit, "the author," says James Montgomery, "of a great number of the best hymns in the English or any other language." The superiority of the permanency to the transient witness of the Spirit is thus finely expressed:

"O that the Comforter would come! in a volume could not be contained, but fix in me his constant home, and take possession of my breast, and make my soul his abode alone."

The temple of indwelling God!

In another hymn he prays to the Spirit in these words:

"Spirit of love, return To every troubled breast, and comfort as you move For permanence of rest."

"Thou often visitest an empty heart; and I am glad when your presence is mine."

Our transitory guest is gone, O'er joy is fled away.

"O might we always know The Father reconciled! Set up thy throne below In each adopted child."

This alternation of experience from sunshine to shadow affords occasion for the temptation to cast the cross from the mind and to seek the abiding witness, the indwelling Comforter, in vain, as they were when they first entered the kingdom of God. The transient witness is thus finely expressed:

"With the abiding witness. Ecstatic joy may come and go as the tides ebb and flow, but peace and assurance abide forever, as Miss Haverghal so truthfully sings:

"Like a river glorious Is God's perfect peace.""

We advise the believer who does not dwell on this bank of this beautiful river to gather together the promises of Christ respecting the abiding of the Comforter found in his last address before his death, recorded in the 14th, 15th, and 16th chapters of St. John, and the numerous references to the same glorious theme in St. Paul's epistles, and especially in the First Epistle of St. John, where the mutual abiding is taught. "God in us, and we in God." In such a spiritual life, filled and interpenetrated by the Spirit's witness is intermittent, because faith is wavering. Hence the remedy is a greater familiarity with the word, and a constant personal appropriation of the full heritage of the believer, especially the great gift of the Comforter. When the third Person of the adorable Trinity is fully received, or, rather, when he fully possesses us, there is no more interruption of his testimony to our sonship to God. For he is now the abiding witness. Ecstatic joy may come and go as the tides ebb and flow, but peace and assurance abide forever, as Miss Haverghal so truthfully sings:

"Like a river glorious Is God's perfect peace."

The preacher looked over his shoulder, saw two or three ladies draw out their pocket handkerchiefs, dissembled to be very careful never to ask of others a gift or sacrifice that we should not be ready to give if we were asked, and to be very careful never to ask of others a gift or sacrifice that we should not be ready to give if we were asked."

It is a great heart of love!—

Go, my child, the joy of your heart!...

JEPHTHATH'S DAUGHTER.

BY EVA TRAVERS EVERED POOLE.

The preacher rose in his pulpit to plead for God's work in the mission field. It was his favorite topic—foreign missionary effort and his rare gifts of eloquence and pathos were seldom displayed more advantageously to the hearers of the Fairmount congregation before his death, recorded in the 14th, 15th, and 16th chapters of St. John, and the numerous references to the same glorious theme in St. Paul's epistles, and especially in the First Epistle of St. John, where the mutual abiding is taught. "God in us, and we in God." In such a spiritual life, filled and interpenetrated by God, there can be no hiatus, no vacuum, and no place for doubt.

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February, 1897.

ILLUSTRATED CHRISTIAN WORLD.

MY INTRODUCTION TO SEPOPO.

Visit to the Great Place of the King of Southern Central Africa.

By DR. EMIL HOLUB.

On my first visit to Seopo I went up the Zam­
bezi in boats in company with Blockley, Westbech's partner, both of whom have since died from the effects of the dreaded Zam­
bezi fever. The second afternoon of our journey Blockley pointed toward the northwest, where tall trees seemed to touch the horizon, and, said: "In yonder forest lies Shesheke, Seopo's new resi­
dence, and the old Ma-Shupia village.

We were shooting the Simela (greeting) about two miles from the place designated, and soon our attention was drawn to a portion of the north bank, where a large crowd had assembled. Blockley sur­
mised that this was the spot where New Shesheke was to be built, and that we might find the king among the people. He was right. Soon after shots were fired from the crowd in answer to our greeting.

Before landing I prepared myself for presenta­tion to his black majesty. I had provided myself with a "court suit" in which I might be presented to the sovereign of southern-central Africa. This suit was completed by a "bell-topper." I thought that Pie, my servant, whom I had taken with me to act as my sefle de chambre at the momentous introduc­tion, had taken care to pack up everything neces­sary for my journey; but, unfortunately, he had forgotten the most important article of my dress—my "bell-topper"—and I, in my zeal in the king's presence. A few minutes later we found ourselves facing him. Sepopo was at that time a man of about thirty-five years of age, tall, very dark, greenish balls, in size about like walnuts. He was a puzzle to me, but soon the riddle was solved. His majesty rubbed his hands and hips, with one of the balls, and all the headmen and the men in the village turned to him. The new kind of soap ball was nothing but unadulter­ated excoriation of the king's casti ne.

During the meal, and until our departure, Sepopo's band charmed our ears with music, some­times interrupted by the screaming song of the chief drummer. After eating, the king turned to­ward the three boats that were awaiting him. We also embarked, and in about half an hour reached the village of Old Shesheke, where I found lodging in a small hut behind Blockley's small storeroom, con­structed of reeds. The same evening we ac­cepted an invitation from Seopo to supper, where impote (honey beer), mo-timba (strong Kaffir com beer), and butshuala (common Kaffir com beer), we also embarked, and in about half an hour reached the village of Old Shesheke, where I found lodging in a small hut behind Blockley's small storeroom, constructed of reeds. The same evening we accepted an invitation from Seopo to supper, where impote (honey beer), mo-timba (strong Kaffir com beer), and butshuala (common Kaffir com beer), were plentifully served. As my but was not ready, I slept in Blockley's house the first night. To find Seopo searching the shop for Blockley's lantern, to which he had taken a great fancy, and con­tinued our journey.

Bishop Tucker on Uganda.

Heard the great voice say: "The mission the most interesting feature of the evangelizing the hearts of an idolatrous people is, and especially helps them out of the excuses of the widows, and concluded with these words: "Your view of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ the Saviour has set me free." And this was a true statement, for at that moment she stood as a weak woman alone with her God, who had set her free from the fears and all fear, face to face with her enemies. The excitement was tremendous, and Bishop Tucker, who was fully restrained them with difficul­ty; they had never been heard to the end in dead silence, and allowed her to walk uninjured through the streets of her city.

What control she had over the excited minds of those students was shown at this crisis. The sun was setting, and it was growing dark; she quietly asked one of these excited Indian youths to bring a lamp that she might read.

Without a moment's hesitation he obeyed like a child. Then she began to speak of the conver­sions of the widows, and concluded with these words: "Your view of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ the Saviour has set me free." And this was a true statement, for at that moment she stood as a weak woman alone with her God, who had set her free from the fears and all fear, face to face with her enemies. The excitement was tremendous, and Bishop Tucker, who was fully restrained them with difficul­ty; they had never been heard to the end in dead silence, and allowed her to walk uninjured through the streets of her city.

The extent of the famine in India may be judged somewhat by the area and population affected by it. In the Northwest Provinces and Oudh the first incidence of the greatest disaster of crops has oc­curred covers 25,000 square miles, with a popula­tion of 12,500,000. The second area covers 50,000 square miles, with a population of 14,000,000; and the third, 25,000, with 15,000,000 souls. The condition of suspending revenue and advancing money has put new heart into the people, many of whom are employed in the sinking of wells.

His pleasant expression the extreme cruelty of which he was guilty during his reign. He was dressed in a European costume, a white ostrich feather in his cap, and had a necklace of hard buffalo fat and ivory. I was introduced to him by Blockley. He shook hands with both of us, and then had himself presented by his interpreter as "Seopo Mokena a Zambezi" (King of the Zambezi). The chiefs standing about
ILLUSTRATED CHRISTIAN WORLD.

February, 1897.

IN JAPAN'S CAPITAL.

The Lake Region and the Palace City—Industries and Advancement of the Japanese Demand Missionary Effort.

UCHI has been written concerning the rapid development of Japan along the lines of modern civilization. While they should prove a stimulus to missionary enterprise in at least keeping pace with its advancement. Here is a pleasing picture, presented by a writer in the Missionary Herald:

"Lake Biwa is the largest lake in Japan. It contains an area about one square mile, is 330 feet above the level of the sea, and has an outlet to the sea by the Yodo River into Osaka Bay, thirty miles away. From Lake Biwa to Fushimi, a distance of thirteen miles, the Yodo flows through rocks and rapids. From Fushimi to the city of Osaka on the sea, the Yodo is navigable. About halfway between Fushimi and the lake is the city of Kioto, for one thousand years the capital of the country, the most ancient and interesting city, with a population of 300,000, was one of the principal towns of Japan, which the writer was permitted to visit while in Japan last January. We made our headquarters at the Kioto Hotel, and found much to interest and delight us, as well as elsewhere in Japan. The city is celebrated for its pottery, porcelain, silk, embroidery, cut velvets, brocades, bronzes, and cloisonnes. By special permission we visited the mikado's palace, which is composed of a number of buildings covering an area of twenty-six acres.

"We have the Palace Book and passed with our guide into the Pure and Cool Hall. Exclusively Buddhist everywhere. In one corner of apartments prepared for the sovereign, the floor is made of cement on which fresh earth is strewn every morning to enable the mikado to worship his ancestors on the earth without descending to the ground. The paper slides between rooms are covered with paintings by one Toyosuke Mitsukiyo. We observed the mikado's throne, which is a sort of hexagonal temple, Kioto, Japan.

MISSIONS IN NORTHERN JAPAN.

HITHER a trip among the missions in the north of Japan Dr. Davis, of Kioto, writes thus to the Missionary Herald:

"I have just returned from a fifteen-hundred-mile tour in Sendai and in the provinces of Aizai and Echigo. I was gone thirty-two days, spoke thirty-two times, lived for the most part in Japanese houses upon Japanese food, sleeping often three or four hours a night, and come back happy, well, and not very tired, and I expect to start for Kōchi soon after the New Year. As President of the Hon Missionary Society, I want to spend ten or twelve days in each of these places.

"I was charmed with Aizai, a unique field, a great rich valley thirty miles long and ten miles wide, surrounded by mountains, and the people everywhere ready to listen. Pastor Kanako is at the head of a church of fifty living members, earnest, of strong faith and consistent life, keeping the Sabbath, firm in their temperance principles, and the work spreading from Wakanato as a center to the other towns and villages in the province. Mr. Yamagushi, who graduated from our vernacular Theological Department last summer, has just gone there, and he is a man of like faith. Mrs. Foulke is also there, engaged in woman's work. Mr. Shimozawa, who has labored there, is now sick in the hospital. Besides these and one Presbyterian evangelist, there are no laborers in the province." Jap

HEATHEN TEMPLES OF SIAM.

Homes of the many Gods of a Heathen People Visited by a Missionary.

O N visiting Bangkok, writes a lady missionary in the Malaysia Message, "I cannot but be impressed with the numerous pagodas, temples, and priests on every street and in every house, everywhere. The grounds enclosing the temples, or 'wats,' and the pagodas are very extensive, sometimes comprising great rich valleys thirty miles long and ten miles wide, surrounded by mountains, and the people everywhere ready to listen. Pastor Kanako is at the head of a church of fifty living members, earnest, of strong faith and consistent life, keeping the Sabbath, firm in their temperance principles, and the work spreading from Wakanato as a center to the other towns and villages in the province. Mr. Yamagushi, who graduated from our vernacular Theological Department last summer, has just gone there, and he is a man of like faith. Mrs. Foulke is also there, engaged in woman's work. Mr. Shimozawa, who has labored there, is now sick in the hospital. Besides these and one Presbyterian evangelist, there are no laborers in the province." Jap

JEWS IN MOROCCO.

The Jews in Morocco are divided into three separate classes—the Spanish, the Moorish, and the Atlantic Jews. Each of them has its country at different periods, each speak a distinct language, each inhabit a different portion of the empire, live under totally distinct conditions, and hold but little communication with each other. The total number of Jews in Morocco is said to be from 100,000 to 200,000; they live chiefly in the towns and seaports, are industrious and plodding, keen in their dealings, and monopolize the greatest part of the trade of Morocco.

While every species of injustice and oppression has been heaped upon them, but spite of all this they have multiplied and have accumulated considerable wealth. In Tangier and other seaport towns they are more or less under the protection of the foreign consuls, but in the interior are exposed to frequent plunder. They are all obliged to reside in a separate quarter, called the 'Medina,' the gates of which are closed and placed under guard at night.

The usual dress of the Jews consists of a tunic and vest of dark cloth, a cloak of brown leather, a turban, and a cloak of white. They are prohibited from wearing shoes of any other color, as black is despised by the Moors. And yet in spite of restraints and regulations they continue in the land and prosper.

With greater freedom, and doubt exercise more power and influence in the affairs of Morocco than they do at present. Let us not forget, O God, to remember them for their fathers' sakes, and seek to remember them in our prayers.—North Africa.
BISHOP HARTZELL TO THE FRIENDS OF AFRICA.

JOSEPH C. HARTZELL,

Baltimore,

February, 1897.

My dear Father, and Mother,

Your prayerful letter reached me two weeks since in Detroit, several Annual Conferences, speakers at farewell meetings and Social functions in my election Monday morning. For two nights and days seemed to culminate, and it became manifest that there must be relief; I had a letter of introduction to Dr. Barlow, one of the physicians to the queen’s household. It was my purpose to secure his advice and help in my hospital scheme, for Africa. After African matters had been talked over, I consulted him professionally. He said the matter called for a surgeon’s judgment, so to one we went, and the decision of the two was that without a surgical operation there was danger of intense and prolonged suffering and possibly an abscess, if not worse. I asked them to proceed at once, as every hour possible should be given for the healing of the wound made by the friend. I decided to set the date of my sailing for Liberia. It was 12 o’clock, and 2 p.m. was fixed as the time for the operation. I drove to a designated private hospital a mile away and engaged a room, and left orders to have everything in readiness on time; went to my hotel, two miles away, packed a trunk with necessary things, had a precious season of prayer, and sent several telegrams recalling appointments; then drove to my bank and drew enough money for any possible expenditure. I arrived at the hospital ten minutes of two. While waiting in the dressing room for the operation, I wrote the following notes in my notebook, and added these words: “Am in my heavenly Father’s hands, and all will be well, I am as sure as if I were writing the statement of anyone else. I and the work in Africa is his. Blessed be his name!”

In a few moments I lay down upon the operating table, and a little later was lost to sense of feeling under the anaesthetic.

It is six days since the operation. To-morrow I will return to my hotel, Tuesday will go to Liverpool, and Wednesday will sail to be in time for the Liberia Conference. As fully anticipated, my recovery has been speedy, and there will be nearly a month on the sea to be quiet and become thoroughly well and strong.

I recharge some faith,” said the surgeon, “to put yourself completely into the hands of men you never saw.” “Yes, I replied; “but I know it will be all right, for He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust.”

The tour of the West Coast of Africa will occupy fully six months. It is my purpose, as far as possible, through the trip to inform the Church of the status and necessities of the work. Let the prayers of the friends of Africa be heaving, that God may bless all our workers on that dark continent.

Our house is in a poor condition, and we need a substantial house; that’s what we need — a substantial house; that’s what we need? God may bless all our workers on that dark continent.

Commercial British Central Africa.

Sir H. H. Johnston, the Administrator of British Central Africa, now in England, as reported in the Times, gives a very favorable account of the commercial prospects of Nyassa region. British administration was begun in 1891, when the total trade of Great Britain with that part of the world scarcely reached £50,000 annually. At the last report it was over £690,000, and on the road to £1,000,000. The railroad has risen from £1,700 to £21,000. There was reasonable expectation that the road would be extended in continuous line of railway from the East Coast of Africa to the healthy districts, where the coffee plantations are. The coffee plantations have been grown to a slight extent, and cinnamon. Tobacco was cultivated by one farmer grown on one or two estates; another farmer was deriving various fibers; and gold miners were already busy. In the gold district, the gold has not been found to be present in paying quantities. There were also several valuable deposits of coal, but these coal fields are very abundant, and the exports afforded valuable timber, India rubber, and gum.

The planter goes into a multitude of the portions of the protectorate, intending to settle permanently, ran no more risk than he would in going to the United States; while he could no capital and would find abundant and cheap native labor to keep him, who would be in the eventual colonization of tropical Africa by the white man.

February, 1897.

The evening of Wednesday, December 16, brought me to London. The two days following were full of business. One interesting fact was a delight­ful interview on Congo and general African affairs with Mr. H. H. Johnston. Saturday, December 19, they listened to my physical difficulty that had troubled me several days seemed to culminate, and it became manifest that there must be relief; I had a letter of intro­duction to Dr. Barlow, one of the physicians to the queen’s household. It was my purpose to secure his advice and help in my hospital scheme, for Africa. After African matters had been talked over, I consulted him professionally. He said the matter called for a surgeon’s judgment, so to one we went, and the decision of the two was that without a surgical operation there was danger of intense and prolonged suffering and possibly an abscess, if not worse. I asked them to proceed at once, as every hour possible should be given for the healing of the wound made by the friend. I decided to set the date of my sailing for Liberia. It was 12 o’clock, and 2 p.m. was fixed as the time for the operation. I drove to a designated private hospital a mile away and engaged a room, and left orders to have everything in readiness on time; went to my hotel, two miles away, packed a trunk with necessary things, had a precious season of prayer, and sent several telegrams recalling appointments; then drove to my bank and drew enough money for any possible expenditure. I arrived at the hospital ten minutes of two. While waiting in the dressing room for the operation, I wrote the following notes in my notebook, and added these words: “Am in my heavenly Father’s hands, and all will be well, I am as sure as if I were writing the statement of anyone else. I and the work in Africa is his. Blessed be his name!”

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Illustrated Christian World.

ILLUSTRATED CHRISTIAN WORLD.

February, 1897.

"AND BE YE THANKFUL."

As the people of Christian lands we have ever great occasion for thanksgiving to God for the temporal benefits which come daily as crown gifts from the King. We complain of "hard times" and "financial distress" that have come to us as lessons of warning because of our extravagance, but, as a people, we are still well fed and comfortably clad. Ships come far to carry our surplus food products to the empty bins on distant shores. There is no need to consult history in search of a parallel in the story of any other favored land. Our hearts have been touched with the suffering brought by hunger and sword in Turkey, our sympathy is stirred by the struggles of the oppressed in Cuba, and our prayerful and helpful interest awakened by India's famine-stricken millions. But do we know what these things mean to those who actually experience them? We can understand, we can feel the distress of millions. But do we know what these things mean to those who actually experience them—how nearly to his account with the Treasurer of the Missionary Society or send to him direct as the donors may wish.

BISHOP HARTZELE left Liverpool on December 30, 1896. After presiding at the Liberia Conference he visited the American and Canadian Missions. His note of greeting promises special correspondence for this journal.

COLONEL LIRIBERT has been appointed Governor of German East Africa as the successor of Major von Wissmann.

The death of Bishop Kingel-Brule at the age of forty-three, after a very short illness, closes the useful career of an active and able representative of the Church who will long be remembered as the founder and first bishop of the Mashonaland Mission.

J. W. JENSEN, in charge of Isangila, has been seriously ill for over, and was removed to Vivé for treatment. The substation at Babu Zanga was destroyed by fire.

BISHOP TAYLOR'S visit to the native work of Lesbyeton, South Africa, resulted in the opening of two new substations and one hundred new converts.

WEST INDIA RELIEF.

AFRICA PERSONALS.

Dr. JAMESON is slowly recovering his physical health, which would not have been possible, even with the best of medical care, if he had not received, was it not for his strong constitution, incurred to heavy strain.

The Rev. Thomas H. Catthen of the Methodist Free Church, recently deceased, was for five years engaged in missionary work in Sierra Leone, and for ten years in charge of the Kaffir East African Mission. He was a man of such remarkable physique that the natives called him "The Lion."

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MISSIONARY WORLD IN MINIATURE.

News from Many Fields Contributed by Other Missionary Periodicals.

When Mr. T. H. Hoste went to the Congo twelve years ago the missions had for five years been engaged in necessary preliminary work. They had not yet seen a single convert. He has baptized nearly a thousand natives, and, on returning to England recently, left eight small churches, gathered at outposts near Lukunga, which itself numbers four hundred members, and about whose equal number have entered the Church triumphantly.

In Algeria the workers of the North Africa Mission take advantage of the last days before Easter to preach to the thousands of Jews, many of whom are in ignorance of the teachings of the Old Testament. The Gospel is read to them, while the reading of the law to them opportunity is afforded present the Gospel.

The medical work in Brazil is most encouraging. The attendance is large, and the message of salvation is listened to with increasing interest by those who are waiting for treatment. These people often come several days' journey, and those who do not purchase a Gospel are given tracts, carrying the message with them to distant villages.

The Church Missionary Society teacher at Jaffe, Persia, has baptized an adult Mohammedan convert, Pardon, whose wife is also an inquirer.

During his visit to Abekouta, West Africa, Bishop Owololo confirmed ninety-four children, making twenty-five, where also fifteen were baptized.

King Mwangi of Uganda has now a son and heir, born of a catechumen of the Church while in England. His native name is Cwa, after a former King of Uganda. Previous to his birth the missionary was a Mohammedan, a son of Kalema, regarding whom it was stipulated that he should not come under Christian influence until he should attain the age of fourteen.

The number of suburban churches within three hours of Mengo, Uganda, is now over thirty, twenty-five of which are supplied with preachers from the capital every Sunday. The supply of native teachers is well maintained. The last shipment of hymn books were eagerly bought. At the installation of a new bell the king himself gave the first pull at the rope.

In Ceylon much blessing is being experienced in some of the schools connected with the Cingalese missionaries. All the members of one of the mission schoolmasters has been sent out as a headman to a district containing upward of forty-three villages and eight thousand people, among whom he will read the Bible and distribute tracts.

Dutch South India, said to have a population equal to that of Uganda (where such splendid successes have been achieved by the power of Christ), Anslener missionary.

The district of Palaman, with three quarters of a million people, has not even a native teacher. Among the tributary States none are occupied with the exception of Quippa, and Chota Nagpore has still more than a million heathen within its Gospel message. An earnest appeal for missionaries has been sent out by the Indians living along the Seguina River, the boundary between Nicaragua and Honduras. They offer to convey by boat to the mouth of the river the materials necessary to construct a station. Do come and live among us, they say. You have immortal souls, too, for which we want to care. If you would come and live among us, and teach us God's law, we would not be men if we did not listen to it and obey.

The teachers of the Baptist Mission School at Tharrrawaddy, India, preach the Gospel among the hardships of the people, who, though very poor, contributed over a thousand rupees.
Whydah, the great Negro town, was still under a cloud of sadness. The big town mourned the loss of many of its inhabitants who had fled in all directions when the war broke out and who had not yet regained sufficient confidence to come back to their desert homes. The departure of the army and the arrival of the French governor, who went about through towns and villages speaking words of peace and hope, and rendering justice, did much to restore the confidence and to encourage the fugitives to return. Thus it happened that when Whydah was informed of the governor's approaching visit, he joy of the people was great; and all the women and girls also gave a glorious reception to the great white chief and harbinger of peace. Aided by the white colors the natives displayed, the town was decked from head to foot in decorations of peace and hope. Here the prominent natives were to offer their wine and rum to the governor and the white guests. Dances were organizing in every street and in every house. Drums and tom-toms raised the excitement of the crowd to a pitch which I never had heard before. The common people adorned their houses with the brightest colors, made one fairly dizzy. The whole town showed a striking contrast with the silence and quiet of the morning. The noise of the cannonading and the rum produced their effects. The excitement of the people was increased. The nobility also felt the effect of the governor's appearance. In the center of the town, and in front of the fort, a wooden structure, sheltered by a roof, was occupied by the governor and his suite. Althougb it was late in the afternoon, the governor held a reception, after which he returned the governor a banquet, followed by a ball. The common people adorned their homes and danced as best they could.

On the day fixed for the reception the streets were suddenly filled with villagers from far and near, and the noisy manifestations of childlike joy of these visitors formed a striking contrast with the silence and sadness which had so long hung over the town. Desiring tom-tom dances were organizing in all the streets and in the early hours of the day. Drums and rum produced their effects on the village. But the crowd was still assembled for the dance, which was brutally degenerated into rude revelry. Discourteous cries filled the air; and the whirl of arms and legs, of bits of clothing, of grinning heads and perspiring bodies, of bits of jewelry, of shoes and stockings, were to offer the governor a banquet, followed by a ball. The common people adorned their homes and danced as best they could.

N the return of peace after the recent campaign in Dahomey the natives did their best to make the reception of the governor of the day past as pleasant as possible. The negroes, too, felt the influence of the champagne, and took an increasingly active part in the preparations. White geese deemed the moment come to depart. The figures cut out by some of the natives in spite of repeated rehearsals under the direction of white teachers, the studied manners of the men when they addressed the ladies, and the solemn air of the towns of the latter, together with the strange steps and jumps and gestures whose mixture was supposed to represent war dances, pulkis, and masquerades, at the time the white folks left, all combined to leave the writer's mind an indelible impression of comical and unique novelty. —Trans. from The Tour de Monde.

MISSIONARY HEROISI.

A RECENT visitor to the island of Jamaica, West Indies, writes to The Christian of his journey of a day to where a Christian pastor fed his flock on the mountain side. Of his daily self-sacrificing services he says—

"I remained beneath their roof nearly four days. On one of these the minister was out visiting his flock at a radius of fourteen miles. The whole distance has to be traversed on the back of a native horse. The bridge path wound up and down the slopes of the mountains, beneath a floating sun. The good man returned home exhausted late in the afternoon. Another day was occupied in his carpenter's shed, making windows for one of his preaching stations. The Sunday found him preaching at a distance of twelve miles away, and over roads that necessitated him leaving home at a quarter to seven a.m. and not returning until seven p.m. On each of these days the thermometer stood at eighty-four in the shade. I felt that I could not do such work at any cost. As I bade my honored host farewell I took stock of his get-up. His clothing was worn threadbare.

"The man, and such as he, are barely able to maintain themselves. They continue preaching at the various stations, visiting their people, doctoring them, advising them, helping them to build the mission rooms or their own cottages, and to become real friends to the negroes for miles around.

"Truly the path of such a lovely European life in the midst of a people very uninviting and a climate most enervating can only be met by the infinite pathos of Christ. If I picture such a home as I have described, with a wife or husban dead or dying, we have before us the very same desolation. The missionary brethren have confirmed my conviction that they are worthy of all our encouragement, our earnest prayers, and our perpetual regard."

The Executive Committee of the Philadelphian League, National Sunday School, urges one vote on two workers, one for the medical, the other for the industrial department of the proposed settlement of liberated slaves and Christian town which it is hoped will be established in the healthy plateau east of Benguela. Candidates for the farming departments are now under consideration.

ON A SLAVE ISLAND.

Where Nature's Gifts are Bestowed with Lashless Kindness They are without the Holy Scriptures.

FREQUENT reference has been made to the island of Pemba in connection with the slave trade. Here many captives have been taken to work under taskmasters in the great clove fields. The slave is put to work in order to produce the slave population in Zanzibar where the rich slave trade is carried on. Here many captives have been taken to work under taskmasters in the great clove fields. The slave is put to work in order to produce the slave population in Zanzibar where the rich slave trade is carried on.
THE GOSPEL BY ST. PAUL.—Concluded.

A Practical Exposition of the Epistle to the Romans.

BISHOP WILLIAM TAYLOR.

CHAPTER XIV.

AUL finally brings us more fully into the realm of Christian fellowship, and introduces us to the leading members of a single church treasured in Paul's memory and dear to his heart. A holy city, with his wife, Priscilla, and many other Christians, were banished from Rome by Claudius Caesar. We next find them in the city of Corinth, Aquila pursuing his occupation and ministering to the church in his own house. Paul here made their acquaintance, because he "the same craft abode with them, and wrought," and reasoned in the synagogue with the Jews and Greeks. So with these good people Paul found a home, employment and a field for successful Gospel work. And, besides, a noble pair saved the neck of the apostle from the bloodiness of costs, who could not intrust his destruction to the bulls, but proceeded to cut his head off; but as the expectant crowd were pressing in upon him, he was saved by the shouts of a woman followed by the reports of a soldier, who came running to the executioner's block and laid down their own necks, shouting, "Two necks for one, cut away!" and the report was the fact that Aquila communicated by his letter to their old friends in Rome, Great Priscilla and Aquila, my Saviour Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles."

DEAR SISTERS: I write this letter to you with a little feeling of uncertainty—uncertainty I suppose about the subject, but uncertainty how the editor of this journal will look at my letter. I do not know what he thinks in regard to the matter of which I write you, so I want you to explain that I cannot be held responsible for what I may, write, provide, that this letter be transmitted. But I have had so many letters during the last two months from women in different parts of the country, asking me to pray for their healing, that I feel that it is God's will for me to speak of something I know to be clearly the will of God.

Now, to begin with, do you believe God ever sent sickness upon his children? Can sickness be of God? Our heavenly Father loves us, and only sends to seek and benefit the object of his affection. But, says some opposer, "God makes us sick sometimes:" I will have nothing to do with you. Well, now! Isn't that a queer way to show love for a child? There will be many mothers read these lines—daughters of these opposers who are not one among them who would willfully put a sickness on her child, who is my only child! I know I would not, if I had the power, place a fever upon him or cause an attack of spinal meningitis on him, that God any less loving than I am?

Sickness is, of course, brought about because sin entered it. God is not the author of sickness, and it is not his will that any child of his should be under the dominion of the powers of disease. We want a time to know concerning any matter is what the Bible says in regard to it. In the Bible and among the examples, and the references I shall give you, asking the Holy Spirit to reveal the exact truth to you.

"For I know that the body will be healed, according to the prayer of Moses, Miriam was healed of the leprosy; Deut. 7: 13; 1 Sam. 6: 3; 2 Kings 18: 5-7; Ps. 103: 1-3; 147: 3. Besides these references, which I have gathered somewhat hastily, I doubt to particularize my attention to, I can give you two fervent testimonies in the Old Testament. The first is 2 Chron. 16: 12, 13, and it reads, 'And Asa in the thirty and ninth year of his reign was his disease in his feet until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortyth year of his reign."

The above is certainly a plain, unvarnished ac- count of what happened, which man who took medicine instead of "taking the Lord." The passage is true of one of the most graphic and impressive ones in the whole Bible. Then look at Isa. 53: 4. "Surely he hath borne our griefs, and carried our sorrows."

"Words, griefs." This verse is translated from the Hebrew, "chol," or sickness: and "sorrows," from the word, "mako," or pains. The fifth verse reads, "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed. He himself took our infirmities and bare our sicknesses." The Bible says, "I do not want to fail to see clearly the meaning of these two verses. And I want you to allude to a personal experience of my own in connection with them."

Two years ago I was in Missouri, holding some evangelistic services. Coming out of the church one night I had a fall. I hurt my back seriously, besides giving me some internal injuries. A physician who was present said it would be a month before I would be able to walk. I thought it was probable I would never be well again. I never employed a single remedy. I kept my Bible open at these two verses, and read and re-read them for several days, until I thought I was about to be healed. I went to Mr. Boles, the city saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

The grace of our Lord Jesus Christ be with you all. Amen. Now to him that is of power to establish you according to my gospel, according to the revelation of the mystery, which was kept secret since times past, but now is made manifest, and by the Scriptures of the prophets, according to the command of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever. Amen.

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THE NEW HEBRIDES MISSION.

The reports from the various stations in these islands are most encouraging as presented in the Church at Home and Abroad. "The work of the Church is in the region of health, and a large number of these stations for the care of the poor and the sick are highly systematized. It is not only the church, but the whole of the population that are engaged in the work of building up and developing Christian character."

The Lord's work is being done through the power of the Holy Ghost. The protestant missions have had great revivals of religion throughout the country.

Third, for Rescue Home, 535 Fifth Street, Louisville, Ky., 103 votes in favor of the resolution.

ANGEL C. COX.
MARTYRS IN MADAGASCAR.

Troubles Times Continue in the Island—Government Oppression and Rebel Raids.

In a recent letter to The Christian from Ambohimanga, Mrs. Peill says:

"We are very thankful that we have been enabled to stay in our district during these troublous times, and to be a strength and a comfort to our native friends, which means the whole of the well-disposed population of the district. Nevertheless, it has been most distressing to see village after village go over to the heathen insurgents, and it is most grievous to see the desolate and abandoned villages and blackened ruins of the neat little chapels that used to adorn them.

"There are five military posts now in the district, two of them being garrisoned by the native guards. Three of these posts have been attacked, and the posts of white soldiers I have distributed tracts and gospel tracts, and here in Ambobimagana I invite the Christian community to assist me in going from house to house in the district. One of our ministers, under my husband's care, over thirty have been destroyed by the insurgents. We have been called upon to be a strength and a comfort to our native friends.

"Two hundred Italians are employed on a city contract in the work of building a railroad. These men were destitute of religious privileges, and one of the Christian Endeavor Societies of the town has begun holding Gospel services with them.

"The present foreign tour of the President of the United Society of Christian Endeavor will bear fruit in many ways at the San Francisco Convention. Dr. Clark writes that he has secured for use in many ways at the San Francisco Convention the shoemaker's hammer that was used by William Cary before he went as a missionary to India. This is the contribution of a prominent member of another Convention that Dr. Clark will bring home with him now is being made by a Hindu society in India.

THE HARVEST IN ITALY.

A pamphlet entitled The Whitening Harvest in Italy, issued by H. P. Pullen, the codirector of the Spezia Mission, the testimonies are given of travelers and others who have recently inspected the work of Rev. E. Clarke and his devoted helpers.

"In a brief conversation with Mr. Pullen we read: "Mr. Clarke went to Italy thirty years ago. Not only had he to lay the foundation, but to dig the earth out, that it might be laid. It was some time before he saw any fruit of his labor, but at length he said: 'This is the year of the Lord.' And to-day we have a great line of Gospel lights, stretching for three hundred miles! We have twenty-seven American Church Mission stations, thirty teachers' residences, and a Girls' school. We have a family of seven boys at the Mission school. We have a work of considerable extent among the Italian soldiers and sailors of all nationalities. Our station stretches from Liguria, with La Spezia as one of its greater centers, to Tuscany, hence to most important cities in Venezia, until within a short distance of the Austrian frontiers."" Mr. Eliot Howard, J.P., thus concludes an address free of all expense, and the money put to the main line to Samarcand, has also been opened. Its length is 48 miles. A new section of the Transcaspian Railway, extending to the main line of the Russian railroad to the Spezia Mission, the testimonies are given of travelers and others who have recently inspected the work of Rev. E. Clarke and his devoted helpers.

"Mr. Pullen says: "Mr. Clarke went to Italy thirty years ago. Not only had he to lay the foundation, but to dig the earth out, that it might be laid. It was some time before he saw any fruit of his labor, but at length he said: 'This is the year of the Lord.' And to-day we have a great line of Gospel lights, stretching for three hundred miles! We have twenty-seven American Church Mission stations, thirty teachers' residences, and a Girls' school. We have a work of considerable extent among the Italian soldiers and sailors of all nationalities. Our station stretches from Liguria, with La Spezia as one of its greater centers, to Tuscany, hence to most important cities in Venezia, until within a short distance of the Austrian frontiers."" Mr. Eliot Howard, J.P., thus concludes an address free of all expense, and the money put to the main line to Samarcand, has also been opened. Its length is 48 miles.

CHRISTIAN ENDAVOR NOTES.

BY WILLIAM T. ELLIS.

GREAT BRITAIN now has more than four thousand Christian Endeavor Societies.

The first Society of Christian Endeavor among the Japanese in the United States was organized a few weeks ago at Santa Cruz, Cal.

President Clark has left Europe for India, and expected to reach Bombay December 27. The missionary can now make his trip to India immediately upon his arrival.

Dr. Clark sends from Europe, as a suggestion to the Christian Endeavor Societies of the world, the plan of occupying a few moments in every Christian Endeavor meeting, or at any rate, occasionally, with a summary of the pastor's morning and evening. The plan would prove helpful alike to young people and pastor.

Bibles for Foreign Work.

F. L. NAV, a convert from Catholicism who is engaged in work among the unconverted foreign population of Galveston, Tex., is in need of Bibles and portions of Scripture for free distribution. These, and any other Christian literature in the Italian, Spanish, French, or Greek languages, will be used, to best advantage. Letters in care of Mr. F. W. Nelson, 403 P. O. Box 22, Galveston, Texas, will be answered.

A minister presented us with a new, first-class Hammond typewriter four years ago. He has used the machine, and it is now in fine order. All our articles for the Illustrated Christian World have been written with it. We now have another machine, and it is time to turn this one into cash. Any one who will donate $75.00 for our mission field can have this pretty and useful machine sent to him gratis. There is no address to be given, as the money put at any Christian store where it will be always working for East Central Africa. The machine cost $1,000 new.

Norwalk, O.

E. H. RICHARDS.

CABLE AND HAIL.

The Mission World in the Foreign Press.

Commandant Hourst has returned with his expedition from the Niger Protectorate. On his way to the Sudan he was severely stricken with dysentery, but finally got to Warri, in the British Protectorate. Here they remained at the British Con­"
HIll country of Siam is practically without a mission to open it to mission work, but there are not many workers there. Dr. Judson was the first Protestant missionary to visit Siam. By the aid of the Siamese living in Rangoon, she learned enough of the language to translate into this tongue the catechism prepared by Dr. Judson for the Hindus, also a tract and the gospel of Matthew. The catechism was printed on the mission press at Serampore in 1810.

In 1828 the same vessel that brought the famous Siamese twins to America carried also a petition from two English missionaries at Singapore for the opening of work in Siam, this being regarded as a good opening for an entrance to China, then closed to foreigners.

The American Baptist Missionary Union responded to the call and carried on work many years, but they were never resident in the southern part.

The American Board of Commissioners for Foreign Missions (Congregational Church) sent Mr. Abel to Bangkok in 1831, but he stayed little more than a year on account of his health. Dr. Bradley and Rev. Asa Hemmenway were early missionaries of the American Board. They did the pioneer tasks of gaining the confidence and good will of the people and mastering the language.

In 1840 Rev. Caswell, a missionary, became acquainted with the father of the present King of Siam. He then pursued his studies as priest. The king had been as good a Christian king as can be, not worshipping the priests, nor allowing a religious rivalry. He had, at one time, been a member of his wife's family at marriage. Women can be taught by the missionaries, and a Siamese woman may go around as teacher without opposition.

Buddhism, in a corrupt form, is the State religion. No man can hold office unless he has been a priest at least three months. Temples, called wats, are everywhere. Merit-making by such means as feeding priests, building temples, making pilgrimages, and liberating captive animals is the national mania. Ancestor worship is not worrisome, but a son may make merit for his mother. This merit-making becomes concentrated selfishness. Siamese Buddhists are extremely self-satisfied, conceited, and indifferent.

The many Chinese in Siam carry on a large part of the business. The mixed race which results from the marriage of the Siamese and Chinese is said to be a very promising people.

The Sword of the Spirit.

THE important position occupied by the Bible in the temporal and spiritual victories achieved in Uganda is thus acknowledged by the Secretaries of the Church Missionary Society in their address to an outgoing company of missionaries.

"The conspicuous place in the story of the Uganda Mission occupied by the printed page illustrates also the wonderful power of the written word of God. We see the very books upon which the highest scholarship of Europe is concentrated, 'converting the soul,' 'making wise the simple,' 'rejoicing the heart,' 'enlightening the eyes.' In no other country do we see quite the same eagerness to know what the Bible says. The truth is not far translated, but if this be so, what manner of student ought every missionary in the country to be? The old evangelical writer, Charles Bridges, was called a walking concordance. Ought you not all to seek to deserve a like appellation? "He, to be what St. Paul calls 'apt to teach' in Uganda, you must, in an unusual degree, know your Bible."

In the home field no more important advice could be given. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is for every successor of Timothy in the ministry of Jesus Christ, of the business.

Siam and Its People.

SIAM is situated in the southeast corner of Asia. It is 1,130 miles in length from north to south, and its greatest width is 450 miles. The Laos counts on the northern part of Siam, and is under the Siamese king. The population of Siam is estimated to be about 4,000,000 Siamese, 2,000,000 of the Laos people, 1,000,000 Chinese, and 1,000,000 Malays.

These people resemble the Chinese in some respects. Their skin is brown, hair straight and black, eyes oblique, noses slightly flattened. They lack energy and are deceitful. They are not so patient nor so inventive as the Chinese, but learn easily.

In Siam women are respected more than they are in most oriental countries. Among the common people a man has only one wife. The nobles have more than one, but the first is regarded as the real wife. The man becomes a member of his wife's family at marriage. Women can be taught by the missionaries, and a Siamese woman may go around as teacher without opposition.

Buddhism, in a corrupt form, is the State religion. No man can hold office unless he has been a priest at least three months. Temples, called wats, are everywhere. Merit-making by such means as feeding priests, building temples, making pilgrimages, and liberating captive animals is the national mania. Ancestor worship is not worrisome, but a son may make merit for his mother. This merit-making becomes concentrated selfishness. Siamese Buddhists are extremely self-satisfied, conceited, and indifferent.

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from Ran-sun to Shanghai.


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OUR MEDICAL MISSIONARY.

Questions and Answers Regarding Health in the Tropics.

B.V. C. Laffin, M.D., F.R.G.S.

The purpose of this department is to help those in the tropics. The questions are not always frequent, but are welcomed by the missionaries. The answers are based on the best available knowledge and wisdom, and include advice on how to improve health and welfare in the tropics.

We have been asked to give some information on the health of the residents of the tropics. The health of the people in the tropics depends on many factors, including the climate, the food, and the water. The climate is warm and humid, which can lead to various diseases. The food is often low in nutrients, which can also lead to health problems. The water is often contaminated, which can lead to waterborne diseases.

The health of the people in the tropics can be improved by taking some simple steps. For example, they should eat a balanced diet, get plenty of rest, and stay hydrated. They should also avoid contact with contaminated water and food, and wash their hands frequently.

The health of the people in the tropics is an important issue, and we hope that this information will help them to improve their health and well-being.
Illustrated Christian World.

February, 1897.

The Home Field.

Some Features of the Practical Missionary Activities of Successful Churches in Our Own Land.

By THO. D. FRAZER.

In the United States is a rare element of the "Christian World," and preeminently constituting a fold of present activity and future hope. The gradual and increasing development of missionary enterprise in the Old World points to future attainment in all lines of activity, as an aid to the well-being of mankind in our own country. Here indeed are to be found the grand achievements. Here the magnificent effort of humanity shall enjoy the most excellent fruits of obedience to the command of our Saviour, supported by the encouragement of the Church.

The diversities of the work required finds its counterpart in the diversity of individual character. The signal lights on the railroads and on the sea are of different colors. The plain glass indicates a clear passage. Green permits a slow and careful approach. Red signifies immediate danger. Yellow and blue have their respective significance. All these varied colored lights are produced by the condition of the wires within, the coloring of the glass constituting the different appearance and signification of the lamps. Every man is adapted to a particular kind of work and to his own line of attainment. The essential thing is to have the light of living truth in the soul.

If there be a diversity in our families and tastes there is a corresponding diversity in the requirements of the field. For everyone has a vocation, a life. The golden sunlight of righteousness and the vocation to which he is best fitted is to be found in the coloring of the glass produced by one kind of flame with varied colored lights are produced by one kind of flame. As the sunlight may be a "willing and acceptable" or a "willing and successful," the heart should be aglow with the light of righteousness. In these "light" days may be the motto of everyone in reality, as it is nominally that of the Prince of Wales.

Courageous definiteness on the part of men in position is necessary. Poverty is at times a quality of the highest value. It does not always precipitate a conflict, but peacefully secures the administration of justice. Storms of denunciation from the press, the platform, and the ordinary walks of life may for a time darken the horizon in threatening and terrible fury, but they gradually subside, and the man of resolution becomes the hero, because, as the result of the stand he has taken, the golden sunlight of righteousness and peace is gladdening the earth.

The "Institutional Church" is one of the prominent outgrowths of modern ecclesiastical thought. Like the concentration of energies and the multiplication of social agencies and of numbers of people organized for the benefit of humanity, it is a formation that will be of great advantage to the cause. The church as an institution, as an active feature of the work of the church, as an active feature of the work of the church, is of great advantage to the cause. The institutional church is a material, the church as an institution is an abstract, but the institution is the form of expression for the abstract.

The teaching of religious truth is to be united with intellectual culture, with lessons and work that shall be"pictorially"get in the way of their calling, and in the charge of those who are able to command the best men and facilities. The "institutional church" is the attempt to do this. The attempt to do this, to make the church a means of teaching and of producing the best results, is a great step forward. The attempt to do this, to make the church a means of teaching and of producing the best results, is a great step forward.

As it is in this world, it is a garden where there are plants producing 'all manner of fruits. It is a fountain of benevolent activity sending forth many refreshing and life-giving streams.

This "institutional church" has been gradually built up into extensive and systematic organization in many of the States of the United States. That they have been eminently successful and are now in a flourishing condition evinces the wisdom of their founders.

In an article in the New England Magazine Mr. George Willis Cooke has given to the public a number of illustrations of this philanthropic work. We make the following selections from his interesting article:

Plymouth Church, Indianapolis.

In 1877 Rev. Oscar C. McCulloch became the minister of this church; and from the first he began to introduce open church methods. He interested himself in the poor of the city and established means for their relief, opened his church to so is the minister's study, where his amanuensis is waiting to take down his intellectual exercises. A kindergarten for the children of the neighborhood has been carried on in one of the church rooms for several years. It has also been made use of as a means of culture and moral development. In this way the church puts itself into close and loving contact with the people of the city, not to proselyte or to lecture them, but to extend to them the hand of sympathy and cooperation.

III.

The Hospital.

Berkeley Temple, Boston.

That phase of the work of Berkeley Temple which perhaps would attract most attention with the majority of people is the work of the modern city church. A large number of women meet every week in the church to help or to be helped. Large numbers of people are visited and encouraged. Food and clothing are supplied, coal is sold at cost prices, work is found for idle readers are included in substantial meal can be secured in the church building for a few cents. Intemperate men are sent to a Vermont farm to reform; boys and girls find a cure for a song as an outlet for the summer. In the hot season sick babies and their mothers are given a sail on Boston harbor, with nurses and physicians in attendance. Here is only a partial enumeration of the many activities of the church. Berkeley Temple has not only become a church in the new church methods, but also a school of applied Christianity.

IV.

Tabernacle Church, Jersey City.

Of a quite different character is the Tabernacle Church in Jersey City, with the connected "People's Palace." Rev. John L. Scudder, who is the minister of this church, is an orator and a wide-awake worker. The usual services are kept up with great enthusiasm and success; but the original feature of the work of the church is the marked emphasis put upon healthy amusements and a sympathetic social life. The activities of the church include a library, reading room, assembly hall, a large meeting room, and a school of applied Christianity. The church building combines the purposes of a gymnasium, swimming pool, and all open-air games, and in addition, has a large number of rooms for several years. Manual training has also been carried on in one of the church rooms. A kindergarten for the children of the neighborhood is in charge of one of the church workers, and the members are united as one family. The church building is always in use, and for a great variety of purposes. The building is at all times open, until late at night some part of it is open, and usually more than one room is occupied at the same time. A reading room and library is always open, and

Young Men of the Benguela Country.

We will next speak of All Souls' Church, Chicago, which of Jenkin Lloyd Jones became minister in 1882. The Yearbook of this church fills one hundred and twenty closely printed pages; and it is packed full with reports of activities for the social, moral, civic, and spiritual uplift of Chicago. The church has a broad and active influence in the life of the city, and has light. It has been supported by a voluntary plan, the seats being absolutely free; and all are made welcome into close and loving sympathy with the working force of the church. A large number of men and women assist in one way and another. The large parish house is used for the many activities of the parish, and this "has been aptly called a great religious beehive." The parish house is open from eight o'clock in the morning to eleven o'clock at night. On the ground floor of this building are the principal offices of the Sunday school. One room is the office of the deaconesses, adjoining which are the grocery and clothes shops from which food and clothing are dispensed. A girl's society whose objects are active philanthropy occupies three rooms.

The Berenice Church, Jersey City.

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