BISHOP WILLIAM TAYLOR AT SEVENTY-FIVE YEARS OF AGE.
The evangelization of Africa and the salvation of her millions of souls is one of the most pressing problems of our day. Countless millions of devils have ruled these countless masses for countless generations, and it behooves us to be prepared now to cast out, and their vitriol brought back to God. The king devil that commands the dark legions has to be thwarted and cast into the bottomless pit. God has called and commissioned the Methodist Societies of America, with volunteer hosts of kindred kind, to face this monster and execute this work.

Hosts of missionaries are delving for Africa's gold and diamonds. These diggers are not American Methodists. Traders and merchants begin to throng the marts of African commerce; but these are not American Methodists.

Scientists in great variety are on the trump; but they are not seeking to save souls. Hunters thread the forests of Africa, but are not hunting for souls.

Nations are trying to preempt a country that Noah gave to his grandson long ago; but the Americans, including their churches, have land enough of their own, and have no hand in the African land grab. But here stands America with her broad acres, countless industries, deathless energy, and brave, learned men and women in every situation. Can it be that God has left her out of his providential program for redeeming Africa? The greatest need of Africa is Gospel salvation, requiring at the rate to $39,000 per year. But this is not all. The Kimbundu have not been reduced to a new railroad. It requires toil, time, and great effort to be abandoned. Official action on the subject was concluded, therefore, that the liberal appropriation of over $20,000 a year was applied to the problem. Our dear fellow-workers of the Episcopal Church still appropriate $2,000 per annum.

A little over eleven years ago I led my pioneer efforts in Southern Angola. I entered the way of the Lord had to be prepared proper, all my new mission stations have been concluded, therefore, that the liberal appropriation of over $20,000 a year was applied to the problem. Our dear fellow-workers of the Episcopal Church still appropriate $2,000 per annum.

Mr. Mead said he was short one pit younger, and if the man would come and work in the daytime he would pay him regular wages and teach him at night. The big Ambundu, a powerful man, said he would not take it but would bring his work every day and study every night. He subsequently married one of the mission girls, and they are doing effective work.

Visiting Barraka Station a few years ago, Miss White, our preacher in charge there, said to us: "I have a young man who I want you in company to go and visit him. He is my best farmer, my best preacher, and my most successful soul-saving worker. But he is beaten by the natives whenever they can get near enough to him, and I am afraid they will kill him. I have waited for an opportunity to consult with you as to what we had best do." The best way," I said, "is to let Jasper decide for himself. So he was called in, and the case stated to him, and his prompt reply was: "I was born here; these people who want to kill me are my people; they have the same hatred toward Christ and Christians that I had before I found Jesus; so I have no quarrel with them. I patiently bear their unmeaning thrusts, and if the Lord wants me to die for Jesus I prefer to die on my own native soil." A year from that time Jasper’s name was sung among the heroes in their war songs. The Barraka nation, to which he belonged, had been at war with a neighboring nation for over a hundred years, and anyone of either party who was taken alive was dividing lot with the death. But about a year ago Jasper crossed the line, walked straight to the royal house of the belligerent nation’s king, and, hailling him, said: "My name is Jasper. I belong to the Barraka nation, and I bring to you today a message from God. It is very simple. God wants you to open to me and my fellow-workers a window to hold my own, and send me to live in your town." The king, without hesitation, consented, and Jasper and his praying band came on immediately. The king gave Jasper a house to live in, and sent him back to his native land with a letter to the Barraka nation to come and claim him again with another message from God, which was to ask the king to call a peace palaver at his own house, to be conducted by the king and his
Illustrated Africa.

June, 1896.

Congo for Christ.

Work of Our Mission Steamer—A Call for Volunteers and Their Outfit and Passage.

I took a load of stones from Lodja Taffi to Boma intending to go from there to Malele for a load of bamboo, firewood, and mangrove poles for building (to sell at Matadi). At Boma Mr. Underwood told me that smallpox was at Malele, and I could not go there with the steamer. I then went to Binda for a load of stones for the State. Mr. Underwood told me that if I were at Boma when the steamship Matadi arrived (expected the twentieth) then he would give me a load of wood, the steamer was going to bring up some cargo from Qunisanga in the same. Meanwhile Mr. Ulman wished me to get another load of stones for him. Mr. Blew told me I should use the steamer at Noque, requesting me to get five thousand bamboo for him; some parties at Matadi wished me to bring up some cargo from Qunisanga for them, and a Portuguese firm wished me to bring in powder. I was obliged to refuse all these offers, as the weather was not suitable for the voyage. I have to say that no spirituous liquors of any kind for anyone. I am sure you had my hands full of work for the steamer to do. I had Samuel, and his wife and children on board to leave at Malele, in the house we had built for them on the last trip. One night as I lay asleep, on account of a grand entertainment for my benefit, given by a band of mosquitoes that came through the holes in the netting and hummed their stirring notes close to my ears with thrilling effect, the thought suddenly came to me to go home in the interest of our Congo work and return in June, if possible, with a party of missionary workers to help us here. I had intended to do the work I have spoken of with the steamer first, as it would help financially. The day before yesterday I had steamed up to go for the stones for Mr. Shans, but Samuel told me that if I did not go to Malele direct he would stop at Boma, as he would not handle stones. The other men also bolted, saying they would not carry stones. Even the boy at the wheel told me that if I went for stones he would go overland to Vivi. The men sat down on the deck and refused to do anything I asked them. I went to Mr. Shans, told him the condition of affairs, and said to him that I thought of going home to America and return as soon as possible. Brother Osman was at first surprised, and on thinking the matter over he concurred and thought it best for me to do so. A thought has just occurred to me since I wrote this last sentence which I will note while it is fresh. I would like to return in June (D.V.) with a party of five or six more missionaries, with all expenses for outfit passages, etc., paid by a special fund without drawing on the regular African fund. Now the thought that struck me is this: Can we not make the Bishop a birthday surprise by inviting all Methodists and missionaries of the world to contribute ten cents each, and as much more as the Spirit moves them to give willingly and cheerfully, toward the outfit passages, etc, paid by a special fund without drawing on the regular African fund. Now the thought that strikes me is this: Can we not make the Bishop a birthday surprise by inviting all Methodists and missionaries to contribute ten cents each, and as much more as the Spirit moves them to give willingly and cheerfully, toward the outfit passages, etc., paid by a special fund without drawing on the regular African fund.

Our Monrovia Seminary.

Monrovia Seminary, under the able management of Principal A. D. Williams, is laying the foundation of an educational institution in that district of Liberia that will be an honor to the Church. For years the cause of education has not had the attention called for by the large number of young people growing up in Liberia, and the revival of the important interest that began with the repair of the three Seminary buildings, where years of successful work had been followed by years of disuse, is beginning to bear fruit in the increasing number and development of scholars. Professor Williams was called to take charge of Monrovia Seminary when it was in peculiarly trying circumstances, having been closed for some time and the school scattered because of there being no one available to take charge. He opened the primary classes on February 25th, with two or four scholars, and a year later he reports to the recent Conference an attendance of sixty of all ages. These can readily be increased to two hundred when assistant teachers are secured. Of these additional instructors and supplies, and of the fitting of the upper portion of the building for the reception of boarding scholars, there is great need. Among the teachers, with all expenses for outfit passages, etc., paid by a special fund without drawing on the regular African fund. Now the thought that strikes me is this: Can we not make the Bishop a birthday surprise by inviting all Methodists and missionaries to contribute ten cents each, and as much more as the Spirit moves them to give willingly and cheerfully, toward the outfit passages, etc., paid by a special fund without drawing on the regular African fund.

The picture herewith presented is that of Principal A. D. Williams, and some of the bright boys and girls in the aforesaid lives of usefulness in the Church and the world.
on the Congo? Our duty to God to the Methodist Episcopal Church, to ourselves, and to the native heathen demands that we do the same as we have done for the soul-saving success of our missions on the Congo. Mere self-support is too low an ambition in the face of the mighty work that we have to do. We have to be the salt of the earth and the light of the world, bearing witness to the supernatural strength of the Gospel, and to the power of the Holy Spirit who superintends all the work of the Church and the world. With one eye fixed firmly on the mission, and the other on the world, let us do all we can to help him in his work. If we do this, the work of the Church will be done, more than time and strength will permit of. We are both well at present, bless the Lord. My heart and soul are filled with joy, and not yet has he done all that he has said he would do. 

W. M. O. WHITE.

MISSIONS IN BASUTOLAND.

In the course of his tour in South Africa, the editor of The Christian has visited Basutoland, and in his latest letter, published in that excellent weekly, he describes mission work in progress there as follows:

"We were welcomed by the brass band of the mission, consisting of a body of stalwart young Basutos, who played several tunes in capital time and harmony, confirming with The volley of the deputation to Lisbon has resulted in a complete change in the tone of the newspaper. Several new missionaries have left Switzerland, intending to elevate the position of women in the church, and to organize and support a new mission. There is also a report of the State calling a "nefarious traffic," which is rapidly increasing. We have just returned from an investigation in the Macklin district, and the people everywhere received me heartily, not so much the welcome given to the white man, as the sense of being received as a Christian. Men have visited the church every Sunday to see what has been done, only to ask us if we have done what those coming to inquire are rapidly increased. Only last week two women came from a town in which we have just been preaching, saying that they have been the best in our work, and not only returned from an investigation in the Macklin district, but the people everywhere received me heartily, not so much the welcome given to the white man, as the sense of being received as a Christian. Men have visited the church every Sunday to see what has been done, only to ask us if we have done what those coming to inquire are rapidly increased. Only last week two women came from a town in which we have just been preaching, saying that they have been the best in our work, and not only

AFRICAN NOTES.

— By HELI CHATELAIN.

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ISANGILA VILLAGES.

W E are striving on, trusting in our heavenly Father's love and care. We are too busy to be troubled with the world's affairs. We can report progress. Our house school was blown down, and we have built a new one which is still better adapted to our purpose. We are still unable to provide another acre to our garden, which we have been cultivating and conserving for the future generation of self-support. I have just returned from a nine days' trip among the native villages, and pray that we may soon be able to do more than for the time being we are able to do, more than time and strength will permit of. We are both well at present, bless the Lord. My heart and soul are filled with joy, and not yet has he done all that he has said he would do. 

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CRUELITIES OF SLAVERY.

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MIN PASHA'S LAST WILL.

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HOW THE LION WAS KEPT AT BAY.

SECTION II.—Story of an Eland.

BY REV. E. H. RICHARDS.

We took up our line of march toward home, and as silently as the blushing moon, None of the porters would walk in advance. The dog also persistently resigned, and would go nowhere but directly at my heels, which unusual proceeding left me alone in the dark. We were just emerging from a portion of heavy bush into an open plain of a mile or so in extent, when Seti, who now sufficiently courageous to walk in advance with the rifle, came to such a sudden halt that the reaction set him several inches to the rear. As I was following rapidly and closely, I collided with the first yard or so of the gun on his shoulder, and immediately have hit a flock of baroodors flying by; none of us watchable walkers of game. That night was dry, hot, and so enlivened with every variety of insect life. The eland was grating with his head hidden in the grass—as were his ears also—or he had taken alarm at Seti’s extraordinary salutations. Seti leaped down and set off. I placed the rifle over his head for a rest, and with the sight fixed at five hundred yards, took choice aim at the center of the first eland. I could not fathom much with its ability to run. It made a complete circle in its scrutiny, but fortunately it did not perceive us, and so dodged about in the serpentine part of the field as the place of the hidden enemy, it rushed directly toward us with such ease within easy range, when it discovered us. We were ready for it, and as it halted with head high up, snuffing the air, we aimed right between the eyes and “let go all” again. The antelope wheeled about, as I fired, and the ball did not strike between the eyes as was directed, but in some way always unaccountable to me it took effect in the animal’s hind leg, and away they all rushed yelling like anything. The dog, with a little hummock of stuff which might have been English, Tonga, Zula, Sheetswa, and Hybrid Retriever. In about fifteen minutes the dog was back to look after me. He never had any faith in me anyway when left to myself in these regions of the wilderness. Later the boys came and we all went back to where the eland lay. It was a beast of great courage, not full-grown, but nearly up to the average size. The antelope and eland were seized by the nose and held on till one of the boys had thrust a spear into a vital part, and then it fell.

The men tried to carry the carcass to a place where we could get water, but were unable to do more than drag it along. We soon found an old native who would go out with us. His father’s soldiers had been collecting revenue. This revenue was not in readiness, and as there was no other food possible for the men we were killed, the women and children carried on, and the huts burned. All of the huts had not been demolished here, but we preferred to sleep outside rather than use the unused and deserted huts. Water was soon found, and about ten A.M. our long fast began to break. First the carcass was hacked open through the back, cutting down and removing the whole under portion on one side. Every drop of blood was carefully collected. The viscera were next removed and without any cleaning together with nearly all the contents, were thrown upon the coals, when after partial roasting, they were passed between all—but the dog and me. We never did eat such stuff ourselves, but the dog did, and he enjoyed it, and all that was left remained. Hair, viscera, bones, and other stuffs all made excellent stuffing—and we were all the fatter for it. At first the boys marveled considerably over nonessential divisions of the tripe and contents. They exposed hyenas for a time, but after a little they began to realize that there was enough for each of us for the day, and we were more civilized, though little less industrious.

What a grand old dinner we had that day! And how it did taste! I can think of nothing so excellent, so delicious and thoroughly satisfactory a morsel of food, as this eland. Seti pointed out a little hummock of stuff which might have been anything. The dog and myself reclined alongside of one of the chiefest steaks, and during the day absorbed it as much as our respective abilities would stretch. The porters watched the dog eating, but all was swallowed. Bones were broken up, burned in the fire, and all that was left remained. Hair, viscera, bones, and other stuffs all made excellent stuffing—and we were all the fatter for it. At first the boys marveled considerably over nonessential divisions of the tripe and contents. They exposed hyenas for a time, but after a little they began to realize that there was enough for each of us for the day, and we were more civilized, though little less industrious.

After this embarrassing episode we moved along for another hour through patches of brush, tracts of dry white sand, with now and then a grassy plain. We were just emerging from a portion of heavy bush into an open plain of a mile or so in extent, when Seti, who now sufficiently courageous to walk in advance with the rifle, came to such a sudden halt that the reaction set him several inches to the rear. As I was following rapidly and closely, I collided with the first yard or so of the gun on his shoulder, and immediately have hit a flock of baroodors flying by; none of us watchable walkers of game. That night was dry, hot, and so enlivened with every variety of insect life. The eland was grating with his head hidden in the grass—as were his ears also—or he had taken alarm at Seti’s extraordinary salutations. Seti leaped down and set off. I placed the rifle over his head for a rest, and with the sight fixed at five hundred yards, took choice aim at the center of the first eland. I could not fathom much with its ability to run. It made a complete circle in its scrutiny, but fortunately it did not perceive us, and so dodged about in the serpentine part of the field as the place of the hidden enemy, it rushed directly toward us with such ease within easy range, when it discovered us. We were ready for it, and as it halted with head high up, snuffing the air, we aimed right between the eyes and “let go all” again. The antelope wheeled about, as I fired, and the ball did not strike between the eyes as was directed, but in some way always unaccountable to me it took effect in the animal’s hind leg, and away they all rushed yelling like anything. The dog, with a little hummock of stuff which might have been English, Tonga, Zula, Sheetswa, and Hybrid Retriever. In about fifteen minutes the dog was back to look after me. He never had any faith in me anyway when left to myself in these regions of the wilderness. Later the boys came and we all went back to where the eland lay. It was a beast of great courage, not full-grown, but nearly up to the average size. The antelope and eland were seized by the nose and held on till one of the boys had thrust a spear into a vital part, and then it fell.

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When all was cleared away and we were ready for dinner, the chief of his porters, smiling coldly, entered the room, saying, "I am refuses to serve dinner."

QUESTIONS
- How were the Chippewa people treated by the French colonists?
- What are the consequences of the departure of the Chippewa people?
- How do the Chippewa people feel about their treatment by the French colonists?

ANSWERS
- The Chippewa people were treated cruelly by the French colonists.
- The consequences of their departure include the loss of their land and the displacement of their way of life.
- The Chippewa people feelsehen to all the French colonists for their treatment of them.

KEY TERMS
- Chippewa: a Native American tribe
- French colonists: settlers from France
- Treatment: how the Chippewa people were treated
- Consequences: the effects of their departure
- Feeling: how the Chippewa people feel about their treatment

HISTORICAL BACKGROUND
The Chippewa people, also known as the Ojibwe, were a Native American tribe who lived in the Great Lakes region in what is now the United States and Canada. They were a peaceful people who traded with European settlers for goods such as blankets and guns. However, they were also a warlike people who fought against other Native American tribes and European settlers. The French colonists were European settlers who came to North America to establish colonies and trade with the Native American tribes. They often treated the Chippewa people cruelly, taking their land and killing them. The Chippewa people eventually left their land and went to the Minnesota River region, where they continued to live peacefully. They were eventually given land in Ohio, which is now known as Ohio, by the United States government. The Chippewa people were eventually assimilated into the American culture, and their language and culture are still spoken today by a small number of people.

FURTHER READING
- "The Chippewa People" by James Mooney
- "The Chippewa: An Account of Their History, Customs, and Religion" by Charles F. Hoffmeister
- "The Chippewa Indians" by H. H. Bancroft

ANALYSIS
The Chippewa people were a peaceful and warlike people who lived in the Great Lakes region. They were eventually treated cruelly by the French colonists, who took their land and killed them. The Chippewa people eventually left their land and went to the Minnesota River region, where they continued to live peacefully. They were eventually given land in Ohio, which is now known as Ohio, by the United States government. The Chippewa people were eventually assimilated into the American culture, and their language and culture are still spoken today by a small number of people.

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A MA-N’KOJA WARRIOR.

Among the different nations and tribes of the Ma-Rutse kingdom in South and Central Africa one of the most remarkable is the nation of the Ma-N’KOJAS. They are living in the northeastern provinces and in an independent kingdom of their own to the northwest of the Ma-Shukulimbe. These Ma-N’KOJAS are remarkable for some of their peculiarities. Their hair is thicker and longer than that of other Ba-N’Thu tribes; by the use of combs their hair is so dressed as to give them the appearance of having large heads. They are very well built. They shave their faces and break out some of their upper front teeth, so that their upper lip falls in, and their faces show more womanlike features. In regard to their character I have found them preferable to many other nations of the Ma-Rutse kingdom; they keep their bodies cleaner than the Bechuana and most of the southern tribes; next to their great superstition. It appears to me that their esteem of this their unseen god is so great that they hesitate to pronounce his name, making often use of the expressions “He above,” or “only He,” this word followed up with lifting their eyes to heaven. We found valuable traditions among the Ma-Rutse, and they pay great respect to the memory of the greatest of their rulers, Sepopo, becoming unfaithful to these old traditional laws, had to pay for it with his life, and it was especially his behavior à la Don Juan, when he robbed many headmen of their legitimate wives, and also his great cruelty, which caused him to kill many thousand innocent beings, which made him so much disliked among the Ma-Rutse that he was obliged for several years before his death to leave his mother country and make Shesheke, a city of the Ma-Shukulimbe, his residence, which consisted of three large huts with verandas.

Our picture shows the likeness of a man whom I met in 1875, during my third visit to New Sheheke, to late King Sepopo’s new place. I liked this Ma-N’KOJA very much, and feel, therefore, very sorry that he met with a very cruel death. One day some Ma-Rutse men came up to him when staying with his countrymen in an encampment made in the forest adjacent to New Sheheke with a message from the king. “The king proffers for his supper to-day buffalo meat, and, as we have to get a few cunthors, we have chosen you, being a giant and, as we hear from your friends, a very experienced buffalo hunter to become his wives, to late King Sepopo’s new place.” I liked the Ma-Bunda to the Ma-Rutse kingdom; but generally such a favored one had to pay with his life for the very short friendship of one of the king’s wives.

During the last century the greatest of the Ma-Rutse rulers was Sepopo. From his great deeds we may make some guess as to what might have been his country had he not been subdued by a tribe of Ba-Buto, who came from the far southeast (from the country on the Caledon River, a tributary of the Orange River), Sepopo took up arms against the oppressors and killed nearly all grown-up Ba-Suto men, excepting two, one being a mere youth and the other having been chosen by Mo-Quai, his eldest daughter and heir of the Ma-Shukulimbe kingdom, to become her husband. The Ba-Suto women were spured on account of their lighter color, so that these women became conspicuous to every stranger who visited Sepopo’s court. The Ma-Rutse occupy the highest position among all the nations of the Ba-N’Thu race; I have found so much note in his kingdom and to become his wives, that although I devoted an entire volume to their characteristic features and customs, I did not exhaust the subject. I will mention that they believe in a Superior Being, of whom they say that he dwells Mo chorimo (in the blue sky). Their esteem of this their unseen god is so great that they hesitate to pronounce his name, making often use of the expressions “He above,” or “only He,” this word followed up with lifting their eyes to heaven. We found valuable traditions among the Ma-Rutse, and they pay great respect to the memory of the greatest of their rulers, Sepopo, becoming unfaithful to these old traditional laws, had to pay for it with his life, and it was especially his behavior à la Don Juan, when he robbed many headmen of their legitimate wives, and also his great cruelty, which caused him to kill many thousand innocent beings, which made him so much disliked among the Ma-Rutse that he was

A WORD TO OUR PATRONS AND PARTNERS IN THE EVANGELIZATION OF AFRICA.

We specially need your help at this time. The change in episcopal leadership does not change the need of money and men at the front, and need not change the efficiency of the workers. It is God's work, and he is depending on his stewards to stick to him and help him save Africa. If you will be true to him, he will surely win under the present leadership. We can't depend on help from the Missionary Society. They can't do anything to help us before their annual meeting next November, and whether they will then is the question. The only safe thing for us is to lay hold on God, and do it. Half of our Africa missionaries are self-supporting now, the other half on the way to self-support, but will suffer sadly if we don't help them. We are also building mission houses and need help.

"Men of Israel, help!" Until further notice send your offerings for our Africa Fund to Rev. Ross Taylor, 150 Fifth Avenue, New York City, who will receive all moneys sent, and acknowledge the same in our publication, the Illustrated Christian World.

ADVANCE OF AFRICA MISSIONS.

The full text of the report of Bishop Taylor to the General Conference of 1896 is pointed in this number, no reference need be made to details in connection with the present prosperous condition of the work. It is a work that has been planted in faith, watered and nourished by prayer and tireless, consecrated effort, and which owes much of its wonderful progress and development to the generous, sympathetic support of a host of God's people who, with purse and petition, have strengthened and upheld the hands and cheered the hearts of those in the field. As these African mission stations were opened in purely heathen tribes, all the obstacles presented by an inhospitable climate, savage life and customs, mastery of languages and their reduction to manuscript and reproduction in print, the measure of success which has attended their development is unequaled, if not unparalleled. This work was under-taken by a master hand at mission building, whose more than half a century of active service is a part of the history of the Church. The number of the years in which he has been so actively engaged is as unusual as the diversified fields of labor into which he has entered and the broad foundations which he has laid. After a world-wide evangelization, the inauguration of a new line of mission work in India, which has developed into four Annual Conferences, the achievement of success in South America, that in its speciality has been hitherto unknown in Protestantism—namely, the establishment of five Christian colleges, enrolling more than a thousand students and supported, without endowment, by a generous constituency, regardless of creed—he turned the full power of the experience gained in his long apprenticeship, and the entire volume of resources that flowed to his personality, into the cause of the redemption of Africa. When he went to the front in the Midnight Empire the work of our Church there was confessedly a forlorn hope. Two black bishops had died, the only two white bishops who had visited the country presided at the Libera Conference by day and slept offshore in a chartered ship by night. After twelve years of arduous labors he developed the work to a point where he believed it was safe to say to the Church that just as the mission work in India and South America had become an organic part of the same, he was now ready in like manner to transfer the young missions developing so promisingly in Africa.

"ILLUSTRATED CHRISTIAN WORLD."

The history of this publication has, under the blessing of God, been a record of development for Christ and his missionary Church. In its present form it has been owned and blessed of him in the interests of a specific mission field in so decided a manner as to call forth from many quarters the earnestly expressed desire that its widening influence might be exerted in the interests of all mission fields. These have urged the enlarging of the scope of this publication, that it may be, on missionary lines, as broad as the Gospel, and as world-wide as its intended proclamation. With largely increased facilities, and ready access to authentic sources of information in all lands, we have arrived at a point where we can illustrate the missionary world, still making the great Midnight Empire a prominent feature. Can any man forbid that we should offer to the cause of Christ the best illustrated missionary paper in the world? This we will offer to him and his Church universal in the Illustrated Christian World, which will be the continuation of this Journal after the present number. The editorial personnel and control will be unchanged, but our correspondents' corps will be greatly enlarged. Pictorially, the paper will be unrivaled in variety and excellence. In every avenue of missionary activity it will be improved and strengthened, and each issue will be filled with such a varied and attractive presentation of the missionary progress of the world as will be received with interest and read with increasing pleasure by all. In the best and highest sense this monthly exposition of Gospel triumphs in every part of the globe. Although thus enlarged and much improved the price will be the same, and all paid-up subscriptions will be in course of renewal. The prayerful cooperation of the friends of missions of every name, in every land, will be faithfully received by the editors, on the principle of mutual helpfulness.

AFRICAN PERSONALS.

Mr. Eddy Selous, a nephew of the famous hunter, died of fever at Gwelo.

Miss Annie White has been so rapidly recovering her usual health in her Kansas home that she is looking forward with an eager desire to return to Barraka, where Sister Grace White continues in health and effectiveness.

Rev. E. H. Richards, Superintendent of East Africa Missions, has returned from England for a few months in the interest of that work. He is in splendid health and an agnost of faith for greater success. His address is Notwisa, O.

Mr. Jennie M. Taylor, was united in marriage to one of our pioneer missionaries in Angola, the Rev. Charles W. Gordon, a man of God who is believed by all and who has contributed to the success of our missions. Their address is Dondo, Angola, Africa.

Rev. William O. White is home on furlough and is earnestly laboring in behalf of a Congo Special Fund, greatly needed in the opening of native stations on the river, two of which have already been started through his personal efforts and the earnings of the mission steamer, Annie Taylor. His address is Lacota, Mich.

Bishop J. C. Harzeel is a workman that nothing is too ashamed to be assailed by to further the cause of the African race. It need not be赘ed of him that he will count his life dear unto him in view of the inestimable African climate, for he has not hesitated to put it in imminent danger on at least two occasions of pestilence and flood. God bless him!

Mr. R. Woodhouse, for some years connected with the work of the Wesleyans in South Africa, is on a visit to this country with his wife and daughter. During his stay in England his lectures on Africa, of which he has several, were received with great interest. He kindly consents to address our Africa Mission, and can be addressed by pastors, and others interested, in care of this office.

COMMERCIAL AND POLITICAL.

The trial of the leaders of the march on Johannesburg, which has been in progress in London, has been adjourned to June 11.

The United States consul at Annaberg reports that the imports of Cape Colony from other British countries are constantly increasing, largely from this country and Germany.

The export of ivory from the Soudan, judging from the report of the British consul at jakim, has been very largely decreased last year, owing, it is said, to the fact that the old stocks on hand have been exhausted.

The cost of a military expedition far exceeds the sacrifices made for Christian missions. In the Madagascar campaign the official dead list includes 3,467 French soldiers, 722 sailors, and 1,403 British soldiers.

British improvements at Kumasi, Ashante, are progressing; a substantial road is being made through the deadly swamp on the route from the coast to the north. The fort in the town has been completed, and is supplied with water from a magnificent well.

The continuation of the work still to be accomplished before the Congo Railway is completed to Stanley Pool is guaranteed by the practical consent of the Belgian official to the further loan of fifteen million francs to the company.

A South African association has been formed in London, with the purpose of placing before the world the fullest information upon political, commercial, and other questions which affect the various peoples of South Africa. The general committee contains the names of many notables, who will disseminate this nation in public meetings.

The Cape Parliament, which was opened last month, addressed itself to such helpful questions as the greater extension of native labor; relief of the farmers who have suffered from drought, locusts, and rinderpest; by abolishing the railway rates on farming implements; the construction of iron graving-docks, and the advancement of railway, telegraph, and harbor works.
ILLUSTRATED AFRICA.

JOhN W. CoLEBRANDER.

Company, in the following words, sent from his camp at Guelo: "Let resignation wait. We fight Ma-Tabeles again to-morrow. Captain Plumer's scouts are reported to have come upon two thousand Ma-Tabeles encamped upon a stone kopje, forming a hollow, fortlike square, and in the battle which ensued the native warriors were put to flight. As far as the surroundings of Buluwayo are concerned, the war clouds are increasing. The general feeling of security is seen in the fact that these Ma-Tabeles are said to be the last of their kind to be encountered in the belligerent country. Among those who have distinguished themselves during the late uprising is Mr. Johann W. Colenbrander, who, with his corps of native scouts and "Cape Boys," rendered valuable service. He has for years been well known in South Africa, his knowledge of different tribal languages having made him prominent in the Zulu War as an interpreter. He accompanied two of the Ma-Tabele indios to a political mission to London, and came into distinction in connection with the near expedition of the British South Africa Company, and more recently in the war against Lobengula. After the conclusion of that war he became a promoter of peaceful progress in the "Ma-Ta-beleland Development Company." His portrait appears herewith.

The sentences of death pronounced upon the four Ma-Tabeles who have been convicted of murder are to be executed on Monday by Mr. F. A. Jaensch, the acting resident magistrate of Buluwayo. The sentence was pronounced by the highest court on the 28th instant, and the four Ma-Tabeles have decided to submit to death. The news has come as a shock to the European residents of Buluwayo, who were not aware of the facts of the case. The execution is to take place at one o'clock in the morning, under military guard.

To work this new branch alone at the outset, and to succeed, required a great deal of work, and perhaps a great deal of money. He had to work very hard, and his success was due in no small degree to the energy and perseverance with which he carried on his work. His widespread popularity among the natives long since rendered him quite fearless, and two months ago he took up his residence in a house just outside the town, not far from the Sfax. When his wife and two children, the victim of whom alone was spared by the murderers.

LIGHT OF AFRICA.

by G. W. Sampson, D.D.

The publication far and wide of a letter written by King Menelek to a missionary, followed by a receipt for the society's aid, has been most encouraging to the society's work. The letter indicates the king's willingness to cooperate with the missionary in the extension of the Gospel.
A SWAZI MILITARY RITE.

THE South Africa General Mission is doing a grand work among the people of Swaziland, according with what they are to do in their country, one of their own missionaries, Clare Garraway, writes an interesting account to The Review.

The Swazis are a fine race of men—an offshoot, some say, of the Zulus—and plenty of Kafrir beer. They desire to have their country for his salvation, so the first work of the missionary is to create in their hearts a desire after something better, and to teach them that they have a soul which will live forever, a hell to shun, and a heaven to gain. In many cases, after an interest has been awakened and the truth has gone home, the queen of the whole king deters them from accepting it. He strongly opposes Christianity, as he foresees that should it be accepted by the nation his power would be gone; so he takes the catue and other things, something they had not yet experienced. I had one boy who was saved, and had lived for God ever since, and had the assurance of his acceptance and had testified to it.

We all knelt at the bench, and they all prayed at once. George, one of the older boys, was very much troubled, and soon asked them if they were ready to have school, and if they were willing to take all that devil out of them and come down. No tongue can tell the joy that came.

The work up there is much easier than in the more.too, do not, as a rule, live in large kraals, but scattered up and down the mountains—often difficult of access—upon precipitous peaks, and are not far from the Umseli, which is supposed to make them invincible and even victorious. It is concocted with myste­rious and disgusting ceremonies. The chief ingre­dient, a powder made from a root known only to the witch doctors, has to be mixed with the flesh of a black bull, and should be made from the living animal. On this occasion the animal was driven into an arena, bounded by a circle of overlapping shields held by Swazi war­riors. After a sight in which the bull struggled in vain against the odds of a human multitude the gruesome operation of cutting his right shoul­der off was performed amid dead silence, only broken by the groans of the suffering animal. The roots were then pounded to a fine powder, the flesh and blood stripped from the bone, and the whole mass made into a gory kind of cream. Luckily it was necessary that the bull should be killed, and not allowed to die, in order to com­plete the efficacy of the medicine, and, as the poor beast was so far gone and it is evident that he would not last until the medicine was completed, he was dispatched. As soon as the medicine was completed and properly mixed each young warrior received a small portion of the concoction.

THE BAOBAB.

THE baobab (Adansonia digitata) is one of the characteristic features of the northern por­tions of South and Central Africa. It is the most conspicuous tree in these endless African forests, and every traveler who takes an interest in the peculiarities of those countries will have his attention called to every baobab which he encounters. No tree of the giant trunk of these trees are alike in their shape; showing the most grotesque forms that can be imagined. The wood is of a peculiar consistency, and many of the trees are of the venerable age of several hundreds of years. Out of the trunk of the baobab the natives make bags, ropes, and other articles. The white powder, in which the seeds of the fruit are encased, when dried, is a valuable article and is drunk during the march under the tropical sun. The beautiful, and are also remarkable. Many of the South Zambesi baobabs are something like landmarks, wello known to the hunters, traders, and all those who visit the northern portions of South Africa, and when arrived are greeted as old well-known friends.

AN ANCIENT BAOBAB.

HOW THE REVIVAL BEGAN.


BY AGNES MCALLISTER.

After supper one evening all the children had their books and went to study, and I lay down to rest, but the conviction came so forcibly to me that I should go to Bethany and have a meeting with the children, I told them all to put away their books and come to the meeting. I explained to them what it was to be saved or converted, and told them that Jesus wanted all that lived in the same valley and live in their hearts himself. I told them that we were going to study, and that we would have to go to Bethany; we were going to have a penitent bench, and any person that made up his mind to be saved should come to Bethany long time to save them, if they were willing he would save them at once.

The next day we felt the presence of the Spirit, but little was said. The children all learned a new verse, and considered the matter. We did not tell those in Zion (our Christian town) that we were going to have a meeting, but we went about the Zion children at school, and in the evening, after we had commenced meeting, the Zion children came.

As soon as I gave the invitation for any­one who wanted to be saved, to come, I told them I did not mean anyone who wanted to pray, we all prayed; but God wanted to do something new, and opened the door, and they said that they had never seen the advantages of education by con­sterning account to their country, one of their own missionaries, Clare Garraway, writes an interesting account to The Review.
CHAPTER VI.

HEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:
by whom also we have access by faith into this grace wherein we stand—"in this harmoni-
ous, legal relation to God—"and rejoice in hope of the glory of God"—all that is future of our inherit-
ance in Jesus.

And not only so, but we glory in tribulations also: knowing, that tribulation worketh patience: and patience, experience; and experience, hope: but hope maketh not ashamed;
because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

He saw that there was no incongruity between the lash on his back and the Holy Ghost in his heart at the same time. He did not enjoy a thrashing then any more than before, but perceiving that under God's disciplinary purpose we are appointed threnos, he not only endured it patiently, but "gloried in tribulation also," seeing in his bloody path the cost of the gift. He was led "unto Christ"—"unto God"—we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man die one; but for a good man—who does not make a distinction between the son of Adam and the son of God; who was born blind?—"unto that which is written in the book of Moses, a book of stones."

In that period of time the generations of men had no law. That applies to little children and to adult men: "the whole creation," as those that are not under the law, but under grace, and your members," according to the service of righteousness unto God. We are "servants to obey," his servants ye are to whom ye yield obedience—"whether of conscience, or of the gospel of righteousness which is by one man, Jesus Christ."

"Moreover the law entered, that the offense might abound: but so much more the grace of God, and the gift by grace, the gift of righteousness."

For in that he died, he died unto sin, once; but in this, which is the second Adam, who is the image of him that created him, even God, who is made (not born) a sinner—unto sin, or of obedience unto righteousness?—"the last state of an apostate is worse than the first." But ye were servants of sin—that by the awakening power of the Holy Spirit you were led to realize your lawful bondage under sentence of death by the law, polluted by sin, enslaved by the devil, and liable to sudden destruction—but ye have obeyed from the heart that form of doctrine which was delivered you—"a genuine Pauline form of doctrine." You were "baptized free from sin;" "born of God;" "partakers of the grace of God;" "entered into the second Adam;" "in that you have been acquitted and re-
novated unto justification of life."

CHAPTER VII.

A Practical Exposition of the Epistle to the Romans.

BY WILLIAM TAYLOR.

THE GOSPEL BY ST. PAUL.

June, 1846.

Illustrated Africa. 11.

(The to be continued.)
ILLUSTRATED AFRICA

CENTRAL AFRICA ADVANCEMENT.

The Awakening of Many Peoples to the Possibilities of Christian Civilization.

To those who have had actual experience in Africa, the question of the accuracy of reported progress among the aborigines of the Dark Continent, of the progress of civilization, or of the efficacy of missions, is a matter of daily interest. The journals of all Northern and Southern Africa, in whatever language they are written, are full of matters of this nature. And so the question is constantly raised: Is the evangelization of Africa a possibility? Later a few medical men were sent out; the result was that a great transformation is taking place in Africa. It has been translated into about one hundred and thirty-six languages and dialects. At the earliest possible date. In many places they have the entire control of the work. In other places they work with the missionaries. The prospect of the future is so bright that the entire region will soon be but a memory. The only agencies used to produce changes in the customs of the natives are the Gospel and healing the sick. The great awakening of many peoples to the possibilities of Christian civilization.

Types of the Korana.
The Korana is one of the nations of the Hotton tribe, who are at present living along the Vaal River in the division of Barkly, and under their chieftainship in the city of Mo-Musa, on the Harts River, being subjected to the Cape Colony and to the South African Republic. Some are also located in the southern portion of British Guataland. During my first visit to Mo-Musa, the ruler, David Mo-Shon, was still independent. Notwithstanding this, the natives of Loanda, when nominally Christian and partly educated, are so imbued with the conviction that their condition in the other world will depend on the amount of food and provision of Africa posits, "Is the evangelization of Africa a possibility?". Later a few medical men were sent out; the result was that a great transformation is taking place in Africa. It has been translated into about one hundred and thirty-six languages and dialects. At the earliest possible date. In many places they have the entire control of the work. In other places they work with the missionaries. The prospect of the future is so bright that the entire region will soon be but a memory. The only agencies used to produce changes in the customs of the natives are the Gospel and healing the sick. The great awakening of many peoples to the possibilities of Christian civilization.

Funerals in Loanda.
Great Lamentations Over the Burial of the Dead of Riches.

By Keli Chatelain.

As soon as a man has breathed his last, the relatives and neighbors who have gathered around the deadlie place the air with lamentations. In the course of the week of mourning, or tambi, lasts one, two, three, or four weeks. During the mourning, or tambi, only one, two, three, or four weeks; as long as it continues the wailing is restored to and goes on. It is the duty of acquaintances and friends to visit the mourning, or tambi, and bring the lament. Between the wailing, the assembled guests may drink, dance, gambit, and be merry. These guests are entertained at the expense of the dead man's estate, and of his heirs. The prospect of free food, drink, dancing, and orgies frequently ending in gross immorality, attracts young and old. The hope of saving the expense of a memorable tambi feast. In Loanda, one of the nearest relatives must remain for days and weeks speechless and almost foodless, without light and almost without clothing in order to be vacated by the dead. The members of the different inland tribes represented in the native town of Loanda form the classes called ishandelu (isambas, isokambas), which correspond to our mutual benefit societies or lodges. At the death of a member the others come to honor his funeral, spending what is found in the cash box where the contributions of the members are deposited. In the cities the dead of the well-to-do are buried in coffins, like the whites; in the interior, the corpse is wrapped in cloth and mats, hung on a pole, and so carried to the grave. The graves are dug in open cemeteries, or along the paths; in some villages, near the huts or within them. The chiefs and kings are generally buried in separate grounds, called jindambu, situated in a grove, near a river, or at the foot of some mountain.

Such graves are covered by a shed, a mausoleum, constructed of stones, or marked with trophies of the hunt. Broken crockery, little flags, images of men or beasts, either carved in wood or molded in clay, are often found on the tombs, not only of chiefs, but ordinary men.

The Korana.
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Like all the Hotton nations, the Koranas are dying out from a marasmus caused by drunkenness and some other vices. When passing through the Korana villages I was not permitted to enter, for we have never cared for a longer stay, as we have been continually wronged by them; they steadfastly refused water for our cattle, and driving on the sky, by crawling on the ground among the low bushes, or running to the vicinity of the village, which they demanded a heavy penalty from us. Once when I passed one of their villages, angry with the reluctance of the natives to drive on the heifer, they lifted her on the sly, and driving on the sly, they demanded a heavy penalty from us. Once when I passed one of their villages, angry with the reluctance of the natives to drive on the heifer, they lifted her on the sly, and driving on the sly, they demanded a heavy penalty from us. Once when I passed one of their villages, angry with the reluctance of the natives to drive on the heifer, they lifted her on the sly, and driving on the sly, they demanded a heavy penalty from us. Once when I passed one of their villages, angry with the reluctance of the natives to drive on the heifer, they lifted her on the sly, and driving on the sly, they demanded a heavy penalty from us. Once when I passed one of their villages, angry with the reluctance of the natives to drive on the heifer, they lifted her on the sly, and driving on the sly, they demanded a heavy penalty from us.
THE RUN DEVIL IN AFRICA.
An Illustrative Example of His Terrible Destruction
Taken from Personal Experience.
By AGNES M'CALLISTER.

One of the greatest obstacles in the way of the missionary work among the tribes is the so-called "run devil." This is a devil doctor, a native sorcerer, who can cause a person to die. It is a disease that is very prevalent among the tribes of Africa, and it is very difficult to cure. The run devil can cause a person to die, even when they are being treated by a European doctor. The run devil can cause a person to die, even when they are being treated by a European doctor.

During the year 1894 two ships were wrecked with twenty-two vessels of Garraway, and being heavily loaded with rum it was a great curse to us as well as the other tribes on the coast. One poor man who fell a victim to the first wreck was a devil doctor. He was a heavy drinker before, but when he was cast out he decided to change his ways and became a run devil. He knew all the secrets of the run devil and could cure anyone who was sick.

On Monday morning, as I was going around the town making some calls, I came to a native's house and asked if I could have some food. He said yes, and asked me to come and see a man who is sick. I went with him and he opened the door, and there was a man lying back against the wall by a fire, with a bottle of rum in his hand. I asked him what was the matter, and he said, "Kiew is this you?" I did not know what he was talking about. He said, "Yes, teacher, I am very sick; can't you give me the medicine?"

Mr. Yaway, who was the run devil, had carried him into the small house. They often do this when they think that a person is dying. They are afraid that the ghost will enter the body and make the person sick again.

A WORK FOR AFRICA IN AMERICA.
By Rev. C. N. Pond.

The Dark Continent is filling a large place in the eye of the civilized world, and the great Powers, in their progressive evangelization, by the help of thirty missionary societies, and its civil and military missions, are striving to conciliate the peace of Europe, are riveting universal attention.

Nor is America free from the African question. The Negro problem is an earnest one, and every question about every question that confronts us. Capital and labor, education and religion, property and crime, citizenship and good government, all in some form are interwoven with the race question.

The Negro problem is a great one, and it has been brought to the attention of the world. It has been revealed to the world in various ways, and it has been studied by many people. It has been a subject of much discussion, and it has been studied by many people.

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