

and openly avow their opinions, hinders many natives from acknowledging the pre-eminence of Christianity above their religion.

"We will let this judgment speak for itself, and would by no means undervalue the obligation of the home church to prosecute missions in the colonies, but rejoice when increasing weight is laid on the right discharge of this duty. Only, after all these experiences, we must declare that it is an erroneous opinion to maintain that German missions must always, *first and foremost*, follow German colonial movements, and everywhere begin their work where the German flag is unfurled. Indeed, it is a serious question whether it is wise at the first founding of a colony, so long as things are yet unsettled, and perhaps even fighting is going on, to send in missionaries to begin their work in the very same line with the pioneers of trade and civilisation. And it is still more misleading to think that one can desire an incitement to missionary zeal from German *patriotism*. No; missions are most fortunate when they hold the spiritual and the secular sphere as widely as possible apart, and never make flesh their arm. But the ominous thing appears to us to be when one, as has been actually the case, and that not only on the Catholic side, advocates the use of weapons, *for the sake of missions*, were it even against the slave traders. We do not speak here of *political* reasons, they lie entirely in another sphere. What German would not rejoice that our Fatherland is willing and strong enough to protect her subjects and her interests abroad, and to exert her influence for the suppression of the slave-trade on the sea and in her colonies. But when the representatives of the missionary cause (therefore, for the sake of missions), become champions of an armed intervention in the interior of Africa, in opposition to the slave-trade, an intervention which is not conceivable with out attacking the negro tribes and Arabs of the interior, they forget that Christian missions never, without belying their character, dare grasp the sword, or put it into the hands of the State, for the missionary work is the messenger of peace, whose only weapon is the gospel. And this word of God is still strong enough, as it has proved of old, to overcome slavery. Was it then an armed force in Greece and Rome that suppressed slavery and the slave-trade? After Christianity had overcome the evil inwardly it then fell externally. Every well-manned mission station has a far stronger influence on the country round than a fortified camp of soldiers.

"When the famous Colonel Edwards, who during the Sepoy Mutiny of 1857 was stationed in Peshawur in the Punjab, said in a speech which he delivered three years afterward in Exeter Hall: 'The border station Peshawur is one of the most difficult and dangerous posts in India. But during the terror of the mutiny perfect quiet prevailed here. How came that. Because we honored God there from the very beginning, because we founded there a Christian mission, and I tell you, Dr. Pander, one of the ablest missionaries of India, went out in that time into the street of Peshawur, where 60,000 heathens and Mohammedans stood before him, and there he opened his Bible and preached the gospel to them. He feared nothing, and did his duty in confidence of God's defence, and I testify here that we in Peshawur owed our security to a Christian mission which was among us, as it were, an Ark of the Covenant.' When Luther, against the will of the Elector of Saxony, returned to Worms, he wrote to him: 'In this matter no sword shall nor can give counsel or help; God must deal here alone without any human care or officiousness. Therefore he who believes most will here defend most.'"