

those that were singing it. Oh, how beautiful is a hymn sung by a church which the Spirit of God has just been moving and blessing! The hymn sank into silence, then recommenced. I then heard the sound of a multitude dispersing, and silence at last descended upon the station and upon all the country round."

Mr. Ernest Mabilie, speaking of a deceased member of his flock to whose singular excellence all bore witness at his funeral, remarks: "I, for my part did not fail to insist that the mildness and humility of Ra-Bethuel were not a simple accident, an affair of temperament, but that they were most truly the fruit of the Spirit of God in his heart, and that the deceased was thus a brilliant proof of what the power of the gospel can make of a black. For the opinion is very widely spread among the Bassutos themselves that the word of God has no real influence except over the whites, and that the blacks cannot be Christians in real earnest, that they only know how to feign sentiments which they do not have and to ape habitudes which they do not understand or really hold in affection."

The *Evangelisch Lutherisches Missionsblatt*, speaking of the death of Mr. Hudelston Stokes, for a number of years an English official in India, and a zealous friend of missions, remarks: "The complaint is often heard from India that such men, who cast their whole influence unreservedly for Christianity, become more and more rare among the English officials."

The *Missionsblatt* remarks: "The blood of the missionaries that in late years have been murdered in East Africa, speaks a language which the friends of missions in Christendom ought not to neglect. First, it teaches us to praise God, that in our days of less heroic faith, there have yet been people who have offered up their life for the sake of Christ and His cause. Assuredly this blood will not be in vain, but, as elsewhere, so also in East Africa, will fertilize the soil for a rich harvest. But besides this consideration, this blood also admonishes us of something which ought to turn to our instruction, namely, that it never goes well with missions when they are involved in public affairs, nay, that even the appearance of a connection with secular power, especially when it appears as a conqueror, is very harmful. It is therefore not at all true that a European colony, and, above all, a colony of one's own countrymen, is *invariably* of any great advantage to a mission. Before the intervention of the German East African Company the Christian missions in East Africa were developing themselves slowly but prosperously; it was only with the occupation of a large strip of land along the coast that hostilities arose which first cost Bishop Hannington his life, and now threaten the existence of all the missions. The committing of the freed slaves to the mission stations appears to have been the immediate occasion of the attack of the Arabs upon them. The history of missions shows many examples, according to which, the missionary cause has made much greater progress under native kings than under the flag of a colonial power. The Halle missionary, C. F. Schwarz (1798) found under the Rajah of Tanjore much more encouragement for his cause than his colleagues under the Danish governors. The missionaries in Travancore, (South India), Madagascar, Japan, and many South Sea islands, confirm this experience. Many competent men in India have already declared that the Christianization of this greatland, especially in the South, would have been farther advanced had it *not* been an English dependency. Contact with many irreligious Europeans, especially when these are in influential places