

in wailing and woe. The Christian enjoys himself before, during, and after the feast—that is, if it is really celebrated in the Lord. The heathen also openly declare so many men they had never before seen eating together. And what astonished them most, all, they said, had been so joyous and like minded. One heathen does not trust another, not even him who has bidden him to the feast. Therefore when they slaughter, the flesh is divided and shared out, and every one cooks and eats at home. There with us now all the flesh was cooked at once and consumed in brotherly fellowship. One trusts the other. Even the heathen forget with Mynheer their fear of the food of strangers, and eat and trust Mynheer and his Christians. Whoever has eyes to see, may see that God's Word is something that has a working of its own; whoever has ears to hear, may hear what a cooked ox has to preach."

—"In 1898 a Hamburg firm had the audacity to export, in chains, hundreds of slaves from Dahomey to the Congo, under the name of 'free laborers.'"—*Allgemeine Missions-Zeitschrift*.

—The Germans seem now ambitious to equal the bygone wickedness of nations that led in commerce before them.

—Professor Kruger, in the *Journal des Missions*, comments approvingly on the synodical action of the Universities' Mission, in determining that the native converts should understand it to be their duty to support the native clergy, and that to this end the latter should be decisively discouraged from affecting the more complicated and costly European ways of living. Professor Kruger remarks: "There seem to be very few who foresee the difficulties and future complications which we create, and which are sure to paralyze the life of the native churches, when we undertake to cut out the native pastors on the pattern of the European clergy. It is not the frock that makes the monk,

nor yet the pastor, nor even the sum of acquired theological knowledge, useful as this is; it is the spiritual energy and the personal consecration to God, then the call of the Church, which alone make the ministers of Jesus Christ."

Professor Kruger, lamenting the death of Bishop Charles A. Smythies, says: "His episcopate was marked by an apostolic zeal whose ardor, prudence, and perseverance were never remitted." A Catholic missionary says of him: "An angelic character!"

—King Lewanika, of the Barotsi, with whom the heroic Coillard is laboring, shows as yet no sign of spiritual awakening, but has become at last attached to the missionary, and, in a certain sense, to his message. He never, if well, fails at a Sunday service, and has lately given forth a formal ordinance, *de par le roi*, the terms of which, to our uninstructed ears, appear to denounce capital punishment against any parents who shall neglect to send their children to the mission school. We presume the sense of the edict is not quite so sanguinary as the sound. At the recent dedication of the new church—which in Barotsi eyes is a miracle of architecture—the king made a little speech, in which he said: "Where are the white men that before this have ever taken the pains to construct buildings like this, not for their own exclusive use, but for us? Do you not see, then, that there is something in the breasts of these men, the missionaries? What do they make by fatiguing themselves so for us? Tell me! And you, Barotsi, who despise their instructions and refuse to send your children to their school, are you then so wise and intelligent? Perish our customs and our superstitions! They hold us chained in darkness and conduct us to ruin. I see it, I!"

Let us pray that Lewanika, now a friend of the missionaries, may soon be a friend of their Master.

--The brethren of the Rhenish Mis-