

in the country. Nothing but the working of the Spirit of God could have touched the people in such a way. People came from all parts of the district, bringing little baskets of rice with them to last three days, some a distance of two days' journey. On the first morning, at half-past six, we had a prayer-meeting, at which two hundred were present, and at nine o'clock we assembled again, and after a Bible reading on "Sin" all united in making a solemn confession to God. The chapel was crowded, and the extreme stillness showed that the thoughts of the people were working. We broke up after a three hours' service, and as the people left the chapel scarcely a word was spoken. In the afternoon we met again at two o'clock, and continued until nearly five. Next morning there was another service at 6.30. At least three hundred were present. At the close of the subsequent meetings the people were very reluctant to disperse, and in the evening there was singing and prayer all over the village. All seemed to be in some way concerned about the "Great Salvation." One after another got up to acknowledge the good they had received at these meetings, and likened the three days to the day of Pentecost. After the meetings numbers came to us broken down under a sense of sin, and to ask what they must do to be saved. During the whole time I have been in Madagascar I have never seen anything like this work."

—The Preachers' Union in Antananarivo has, in addition to Sunday preaching, formed itself into a sort of Salvation Army of sixty men, for the purpose of holding service on market days. Three fourths of the London Missionary Society's adherents throughout the world belong to the Madagascar Mission. Each missionary has the oversight of from sixty to seventy congregations. The college has sent out two hundred and thirty young men, and more than one hundred and ten of these are still in large centres of population.

FARTHER INDIA AND THE ARCHIPELAGO.

—"What benefits can come to the people [of Siam] through the preaching of the priests when it is given in a language understood neither by the priests nor by the people? The homilies of Buddha in the Bali language are simply committed to memory by the priests and recited. It would be sinful for them to preach in any other language. Neither have I discovered in the priests any evidence of the missionary spirit or of care for the good of their fellow-men. The two words which characterize Christianity and Buddhism are as unlike as light and darkness. Christianity, love; Buddhism, selfishness.

"For years I spent much time in presenting the Gospel to the Buddhist priests, and as I went from temple urged the priests to take up a crusade against the giant evils of Siam—gambling, opium, and liquor—telling them how these evils were ruining the poor people, body and soul.

"But invariably I received the heartless reply, 'Let them alone. Let it be unto them according to their merit or demerit.'"—Rev. EUGENE P. DUNLAR, in *Church at Home and Abroad*.

—"Beyond doubt we think a great deal about the East Indies, but it is not always nor universally felt with any vividness that the Christian Netherlands have in the East Indies a lofty, serious, and noble calling to fulfil. It cannot have been the sole purpose of Divine Providence to make the Netherlands rich through India. It has unquestionably also had in mind to make the Indies happy through the Netherlands. Beyond doubt, on the whole, our dominion has been a blessing for India. It has gradually introduced there order and quiet, peace and security, and here and there has promoted prosperity; but is that enough? Would that satisfy God's will? Have we no concern with higher than material interests? Shall we not suppose that these magnificent lands have been entrusted to the Christian, the Protestant Netherlands, in