

sweet potatoes, mules, and owning cows. There is running water near by, clay for bricks, a supply of wood, a shelter against the detestable northwest wind. No swamps and no white ants, and a situation 5000 feet above the lake level—airy therefore and relatively healthy. In short, all the external conditions are inviting; but that in the eyes of our brethren, and with right, is not that which alone suffices, nor yet that they are in the region commended to them by Dr. Kerr-Cross. Rather do they seek for the earth the final decision from heaven. They would fain have from thence, if not a sign or wonder, yet a token of assent, manifesting itself in inward certainty and tranquillity of mind respecting their undertaking. They know, moreover, that such light from above must be the reward of prayer. Therefore, before they seek their rest, each for himself apart and likewise all conjointly, they set forth their thoughts and apprehensions, the matter on all its sides, as so often already, before Him, to whom this place is to be consecrated—Him whose name is to be proclaimed here in the wilderness. Thereupon there falls upon them a joyful and settled confidence, and in that very evening it was decided for them: *Here abide we and build. Human habitation and God's kingdom.*—*Missions-Blatt aus der Bräutergemeine.*

MADAGASCAR.

—From the *Chronicle*: "I had several opportunities of meeting the congregation at this place, and preaching the Gospel to them". Ambohimarina, in the Province of Antornboka, at the north end of the island—"as well as examining the school-children. There are more signs of life in the church here than in any of those I had hitherto visited, and I believe that there is a considerable number of genuine Christian people. They have formed as many as five out-stations, have placed over them an evangelist, and have provided teachers for the schools. . . . This good work was initiated by Ramaka, the former gov-

ernor, who for many years had been, and now is again, pastor of the Andohalo Church in Antannarivo, and to whose wise administration and kindly Christian character I had many testimonies. One of the natives, for instance, speaking of Ramaka, said to me: 'When any one was ill, high or low, Ramaka would put his dignity on one side and go and visit him.' . . . A fortnight's journey from Ambohimarina brought us to Anorontsanga. The governor here, thank God, is one of the most intelligent and earnest Christian men in the island. It is impossible to be long in his company without seeing that for him 'to live is Christ.' He is, in the first place, the servant of Christ, in the second the servant of Ranavalomanjaka, the queen of the island. All the people I conversed with—Europeans, Hindus, Jahanuamen, Hova, Sakalava, Mozambiques—were loud in his praises. 'He is truly our father and mother,' said one man to me, 'and his only thoughts are for our good.' Thank God, again I say, for a man like Rakotovo, the Governor of Anorontsanga. He not only takes his turn in preaching at the church, but also teaches a weekly Bible class. Every August, it seems, he has a large gathering of children from nearer the schools, and also representatives from all the churches, which—though five years ago there were only five in existence—now number twenty. " . . . Two days' journey south of Andronhonko brought us to Andranosamonta, one of the most important trading centres on the northwest coast. The governor is a man somewhat advanced in years, and is under Rakotovo. He, too, is an earnest Christian (indeed, it was for this reason, added to his intelligence, that Rakotovo placed him here), and takes the deepest interest in religious matters, he himself teaching a Bible class every Monday morning.

"A series of special religious meetings have been held at Ambohipanang, in the centre of the Rev. C. Jukes's district. 'I have never,' says Mr. Jukes, 'known such a time since I have been