

"Did he drink any more, mother? What became of him?"

"Never," she said, with evident pride in her voice, "and *who* do you suppose he was? He was the man whose passion for liquor, rose in business, had a happy home once more, and two living children were given them, a boy named Martha and James, and"—

"What?" interrupted Martha in astonishment, "Not my father, surely! My father ever a drunkard! Ever beat you! I remember you've told me I had a sister Mary long ago who died. And was *this* Mary my sister?" and she burst into tears.

The mother comforted the children, saying it seemed a dream to her, but it was all a by-gone, and never referred to between the parents. God is good, and will ever hear the cry of the humble suppliant, however low and wretched. God is able unto all things, even to save to the uttermost those who are perishing.

Mission Notes.

—Rev. E. H. Bickersteth, author of "Yesterday, To-day and Forever," has given \$5,000 to begin a mission among the Bhils in Central India.

—The *Missionary Herald* for September says that eleven Jesuit missionaries who left England last January, to form a mission in Central South Africa, have settled in Lobengule's kingdom, with the permission of the king; and another Jesuit expedition is on its way to King Umzila, and adds—"It is to be hoped that our missionaries now on their way to Umzila's kingdom may not find themselves forestalled by these Jesuits."

Mr. H. K. Carroll, one of the editors of the *New York Independent*, in an able lecture at Chautauqua on the World of Missions, says, that of the eighty-four societies now in operation, more than fifty have been organized during the last fifty years. Their aggregate income is nearly \$7,000,000 yearly. He believes, after careful estimates, that the amount of all missionary expenditures yearly, both for home and foreign work, is about \$15,000,000.

—The Rev. W. B. Boggs, one of the American Baptist Missionary Union, who is laboring among the Telogers, of India, has baptized 1,295 converts in the Ongolefield since January 1st. The great mass of converts are reported as living as well as they know how, and, with more knowledge, will become strong men and women in Christ. In four different villages the idols, numbering about a hundred, were all given to the Missionary.

—Rev. J. C. Hawker, of the London Missionary Society, has been visiting the district of Belgaum, in Southern India. He found everywhere an earnest desire among the people to hear the Gospel. In some places the whole population turned out to hear him. He visited the hunters' hamlets, a wild, lawless class of men, very ignorant, with the reputation of very violent highwaymen. They heard the Gospel gladly, and begged the Missionary to visit them again.

—It is admitted by all that the trade in opium, in India, is a reproach to England. A million of acres of the best land of India is devoted to the culture of opium. The British Parliament, after discussing the subject, has concluded that nothing can be done about it, because the trade yields some \$30,000,000 revenue in India. The *London Times*, in commenting of the discussion, says "the stagnation of Missionary efforts is obviously explained by the fact that people judge of British sincerity in inviting them into the Christian fold by the persistency with which the British Empire deadens and paralyzes their energies." When will Christian England have a budget free from the taint of opium and alcohol?

Family Reading.

AN INCIDENT IN THE HISTORY OF THE BIBLE IN MADAGASCAR.

RETAILED BY THE REV. JOHN PHILIPS, HUNTING.

A few bands of missionaries began work in Madagascar about the year 1820. They found the people without a written language, idolaters, in deep social degradation, and just emerging from the horrors of the slave trade. The missionaries were permitted to work for about sixteen years, the last of them being compelled by persecution to leave the island in 1836, and it was fully a quarter of a century before any were permitted to return. But before they left in 1836, they had reduced the language to a written form, had taught between 20,000 and 30,000 persons to read, had gathered a few hundred converts into Christian fellowship, and had completed the translation of the Scriptures.

When Radama I., the king under whom the work began, died in 1828, his widow seized the throne and murdered the rightful heir, and her husband's relatives reversed Radama's enlightened policy and sought to restore the old state of things. In order to accomplish this it was necessary to get rid of the missionaries. The directors of the London Missionary Society, under whom the mission was begun, had not only sent out spiritual teachers, but also artisans to instruct the Malagasy in weaving, tanning, carpentry, and smith work; and the obvious benefits derived from their instructions naturally won for the commission more toleration than it would otherwise have received. In 1829 a meeting took place in the house of one of the missionaries, which was destined to exercise much influence upon the future history of Madagascar. When they met, a messenger arrived from the Queen thanking them in her name for the instruction they had given her people, and inquiring if they had anything more to teach them. The good men thought they were only about the beginning of their great work of instruction, and they sent back a message enumerating many subjects which they were preparing to teach. Among these they happened to put down Greek and Hebrew, for they had already begun to instruct some of their advanced pupils in the original tongues of Scripture. When the message was carried to the Queen she replied that she did not want her people taught languages which no one spoke. Could the missionaries not teach them some useful thing? Could they not teach her people to make soap? The missionaries were perplexed at the request, but Mr. Griffith, one of the older missionaries, turned to a young Scotchman of the name of Cameron, who had come out two years before to take the place of the carpenter who had died of fever, and said, "Mr. Cameron, can you help us here? Do you know how to make soap?" Young Cameron answered, "Give me a week and I will try."

While the persecution was still raging in Madagascar, an old minister in the Perthshire Highlands—the Rev. Mr. Black of Dunkeld—gave me an account of the early days of this James Cameron. "I saw," said the old minister, "a number of lads in the town a little behind with their education, and I took up an evening class to help them on a bit. Among those who attended was a young lad of the name of Cameron, who came in some five or six miles from the country: an intelligent studious lad. Finding that at home he was reading books on chemistry and such like subjects, I asked him if he had any particular aim in this. He answered no, but that he wished to get as much knowledge as he could—it might be of use some day." This was the first account I had of James Cameron. How he became a mission-

ary I learned from his own lips when I met him in Madagascar in 1873, then an old man of seventy-three. "I was," he said, "apprenticed to a carpenter. When my apprenticeship was out I went to Edinburgh to get work as a journeyman, but I did not succeed to my satisfaction. I went to Berwick, but not being satisfied there either, pushed on south to Leeds. Here I happened to take up a copy of the *Evangelical Magazine*, and found on its cover an advertisement for a missionary mechanic to go out to Madagascar. I said to myself, 'That is how I should like to spend my life.' I went to my pastor, Dr. Winter Hamilton, who put me in communication with the directors of the London Missionary Society, and in a few months I was on my way to Madagascar." Mr. Cameron arrived in the island about two years before the little meeting of which I have spoken. I suppose his chemical reading came back to him. He found abundance of materials for the manufacture, and by the end of a week he had made two bars of soap which were accepted at the palace. But the Malagasy Government found that he could do more things than make soap. They discovered that he could make gunpowder, and they sought to induce him to undertake that task. He answered that he did not think such work would be in harmony with his duties as a servant of the Prince of Peace, but that whatever he could do for the Queen and people of Madagascar, consistently with the object of the mission, he was ready to do. In a short time young Cameron had five or six hundred men under him, employed in different works in the service of the Government, and, for the time the departure of the missionaries was delayed. They saw, however, that there was a strong desire, if not a settled purpose, on the part of the Queen to get rid of them, and they set to work with renewed earnestness, and with especial zeal, for the translation of the Scriptures. The first Malagasy Christians were baptized in 1831, some of the missionaries were ordered to leave the country in 1832, in 1835 Christian worship and instruction were forbidden, and all the missionaries left excepting two, Mr. Baker and Mr. Johns, who remained till the following year to complete the translation of the Scriptures. When they left, in 1836, they had the satisfaction of having completed their great task, and of having printed, bound, and put into the hands of the converts some seventy copies of the Bible.

It seems highly probable that the service Mr. Cameron and the other artisans were able to render largely contributed to the continuance of the mission from 1829 to 1836. But for such incidental service as I have described, it is not improbable that the mission would have been driven out in 1829, and, if so, the Bible would not have been translated, and the history of the Gospel in Madagascar, one of the most wonderful things in modern times, would not have been. We have thus a remarkable providence in the way in which the Bible was given to the Malagasy, as well as the remarkable illustration of the power of God's Word in its influence in Madagascar.

The five and twenty years during which missionaries were excluded from Madagascar were years of continuous persecution, which at times, as in 1849 and 1857, broke out with extreme violence. It has been computed that during this quarter of the century about ten thousand persons were punished by the tribunals of Madagascar for their fidelity to Christ. The Martyr Church of Madagascar may not be comparable with some other martyr churches for breadth of knowledge and experience, but for simple fidelity to Christ it may take its place among the noblest of them. The fidelity of the native Christians would have been wonderful if, during the long days of darkness, they had been sustain-

ed and guided by the example and counsel of missionaries—it is most remarkable and instructive when we remember that the Bible, and the God of the Bible, were their sole support and guide. The few converts left behind by the missionaries in 1836 met as they could in each others' houses and under the cloud of night, or in the wood, or among the rocks on the hill side. Their piety and their numbers grew, and when, after a quarter of a century of suffering, the persecuting Queen died, the Gospel had virtually conquered, and had prepared for the downfall of idolatry which took place a few years later, and for the present state of things in which the whole people have put themselves under Christian instruction.

POPULAR SAYINGS FROM POPE.

Although the poems of Alexander Pope are seldom read at the present day, people, without knowing it, quote him more frequently than any other author or book with the exception, perhaps, of the Bible, Shakespeare, Milton, Byron, Isaac Watts, Benjamin Franklin, and Æsop. The following list of quotations will give some idea of his popularity in this regard.

Shoot folly as it flies.
Man never is, but always to be, blest
Lo, the poor Indian!
Die of a rose in aromatic pain.
All are but parts of one stupendous whole
Whatever is, is right
The proper study of mankind is man
Grows with his growth and strengthens with his strength
Vice is a monster of so frightful mien,
Pleas'd with a rattle, tickle'd with a straw
He can't be wrong whose life is in the right.
Order is Heaven's first law.
Honor and shame from no condition rise,
Act well your part—there all the honor lies.
Worth makes the man, he want of it the fellow.
An honest man's the noblest work of God
Look through nature up to nature's God
From grave to gay, from lively to severe
Guide, philosopher and friend.
Just as the twig is bent the tree's inclined
Mistress of herself, though China fall.
Who shall feel when doctors disagree?
A little learning is a dangerous thing
To err is human, to forgive divine.
Fools rush in where angels fear to tread
Damn with faint praise.
Willing to wound and yet afraid to strike
Breaking a butterfly upon a wheel
The feast of reason and the flow of soul.
Welcome the coming, speed the parting guest.
Do good by stealth and wash to him, it fame.
An ideal damnation round the land
That mercy I to others show
That mercy show to me
The mockery of woe
This is the Jew
That Shakespeare drew,
Party is the malice of unity for the good of a few

—Detroit Free Press

It is surely scarcely necessary to say further, what the holy teachers of all nations have invariably concurred in shewing, that faithful prayer implies always correlative exertion, and that no man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.

Ruskin.

The Worcester Press says Mr. Moody, the evangelist, has built at Northfield, his native place, a seminary which, with the land, will cost some \$50,000. The school has been running a year already it is supported by the "hymn book fund" and by private gifts. The number of resident pupils is to be 70, with a yearly tuition fee of \$100 each, but the girls must do all the work of the institution, for there are to be no servants, except a porter to take care of the furnace and do the fetching and carrying. The principal, Miss Tuttle, has been sent out to the Indian Territory, for a dozen young Indian girls, who are to receive here a better education than the schools of the more civilized tribes provide, and Mr. Moody also has a scheme for educating Chinese girls.