

clay walls which enclose the native compounds glow like streaks of vermillion on the purple as the sun begins to touch the horizon. There is a glory of color over earth and sky which is truly wonderful, and has again and again filled me with intense delight."—Rev. JAMES SIBREE, *quoted in Madagascar News*.

SUMATRA.

—Of the Rhenish Missionary Society's work in the last year, Dr. Schreiber, as noted in the *Chronicle*, reported that in the island of Nias, off Sumatra, almost all the people of the district of Gombu-Humene had cast off their idols, and that Missionary Thomas had baptized 69 people at Easter, and 100 others were receiving instruction. On the shores of the Toba Lake in Sumatra success still attends the labors of the missionaries. It is quite a new field, and yet at Si Gumpar there have already been 400 baptisms and a considerable number at the other three stations. It was feared that much opposition would arise from the Mohammedan party, but hitherto all has gone forward quietly, and the missionaries are hopeful that this district, like that of Silindang, will soon be won for Christ. In the Silindang district, indeed, in spite of the great mortality caused by the cholera last year, some three thousand persons were received into membership, while from outlying places, some of them far distant, requests for teachers are being continually received. And in those parts of the island, such as Sipirok and Siloga, where Mohammedanism is really a power, the work goes forward most hopefully. At Padang Bolak, one of the most recently formed stations, there are already more than five hundred learners. This rapid increase of converts, or at least of adherents, has its perils, but the missionaries are seeking to give the people full instruction in the ways of God, and in this they are heartily supported by the native preachers and evangelists, the number of whom is now very considerable.

MISCELLANEOUS.

—The Moravian *Missions-Blatt* speaks of what appears to be "an ineradicable myth"—namely, that the early Moravian missionaries in Greenland, not knowing how to translate "Lamb of God," since the Eskimos have no sheep, finally decided to translate it "God's seal," the seal also being, as we know, a gentle, docile creature. Not so ill-imagined, says the *Blatt*. It has only one fault, it is not and never has been true. In the early times, when the missionaries as yet knew the language imperfectly, they sometimes used for "the babe Jesus" an expression more properly confined to the infant seal. The people knew what was meant, and accommodated themselves to the meaning until better knowledge taught the translators a better word. "Lamb of God," however, has always been translated by a word that signifies "a young sheep," and in Greenland by a word signifying "sheep," but lacking the diminutive form. Though the sheep is not found in Greenland or Labrador, pictures and descriptions have made the notion of it easily intelligible, and of late years sheep, intended for the food of the sailors, are often seen by the natives on European vessels. The misinterpretations of malice are usually the most persistent, but here the misinterpretation of a romancing disposition to eulogize seems to hold pace with them.

—The first Protestant missionary ordained as such, says Professor Krüger, was CASPAR WILKENS, of Antwerp. He was ordained at Amsterdam, for the Dutch East Indies, December 20th, 1610.

—The first Protestant missionary society formed on the Continent under an impulse from England was the Netherlands Missionary Society (*Het Nederlandsche Zendelingsgenootschap*), formed in 1797.

—"It is no casual coincidence that the same apostle who has maintained with victorious lucidity the evangelical