

and know not how to get rid of them. The letter goes on to say :—

"At the first visit in one place expensive gold ornaments were displayed, and the talk turned on wearing ornaments. One of the women asked to be allowed to put a pair of gold bangles on Mrs. Bissel's hands, and said, 'You look so well with them, why don't you wear them?' Then a short paragraph was read on what are the true ornaments of woman. But the woman pressed her case. 'You wear these bangles home, and be sulky two or three days. Don't speak a word to your husband, and he will get them for you. That's the way we do.' She was evidently speaking from experience!"

Miss Pollock, of the Madura mission, writes concerning the same kind of work :

"The work is different, in some respects, from what I had anticipated. It is not going quietly to a house and sitting down with two or three women, talking with them, gaining their confidence, and then telling them of the love of Jesus; for my approach to a house is a signal for nearly all the women in the village to congregate. If I go to another house, all follow. Their mud houses are built so near together as to be more like different apartments in the same house than separate homes; and their intercourse with each other is so unrestrained, that quiet privacy is almost unattainable. My talks with them must be more like an address to an audience, than an informal talk. Did I not thus make it, in some degree, a formal matter, the confusion of tongues on their part would soon put an end to all effort on mine."

Religious Intelligence.

PRESBYTERIAN CHURCH OF THE U. STATES.—The Presbyterian Church of the United States supports 135 ordained foreign missionaries, besides teachers, doctors, and native agents. The "New School" used to work with the *American Board*. This co-operation is now to cease; and the Presbyterians are to concentrate their energies on their own Missions.

LONDON MISSIONARY SOCIETY.—In view of the changes taking place and the rapid developments of the missionary work in Madagascar, this Society is anxious to increase its working force in the island.—Useful positions can be found for twelve missionaries, two physicians, and two trained school-masters. This number is asked for by the laborers on the ground. To equip, send forth and sustain these,

would add largely to the expenditures of the mission, but feeling the pressing need of such a reinforcement, several steadfast friends of the cause have forwarded generous donations. The aim of such a large increase is not only to meet the urgent demand, but to train up a native ministry who shall be fitted for evangelistic work at home, and who shall pass beyond to the African continent as the missionaries of the Madagascar Church. It is estimated by one of the missionaries that 50,000 people are now associated over the country with the Christian cause.

THE WESLEYAN MISSIONARY SOCIETY reports a remarkable revival of religion in Ceylon. Rev. John Scott writes, "Five hundred conversions in four months, rejoice, and at the same time humble me to the dust." The Buddhists of this island have shown much indifference to the truth, and at times much opposition, but the seed sown will spring up. In South Africa its churches give cheering signs of vitality and progress. The king of Ashanti, Western Africa, has given a formal guarantee of security to Christian missionaries in the prosecution of their work.

THE CHURCH MISSIONARY SOCIETY publishes an appeal to the universities in behalf of the Heathen and Mohammedan world. It is stated that whilst 23,000 clergymen of the Church of England are at home, only 240 ministers of the same Church are missionaries, and of these only fifty are graduates of the universities. It is evident from these figures that the disproportion between home and foreign laborers is altogether too great,—a little more than one out of every hundred for missionary work among the heathen. This includes all the Episcopal societies. The Church Missionary Society reports in India alone 65,000 native Christians and 30,000 children. There was a marked improvement in the standard of native Christians in the Tinnevely districts. Their Christianity was assuming a more energetic and aggressive character. In some parts of the Christian districts heathenism had become quite unknown.

THE FREE CHURCH OF SCOTLAND has its missionaries in South Africa and India. It has in the former eight missionaries and 1100 communicants, in the latter sixteen missionaries, ten native preachers, two medical missionaries, and 600 communicants. In India fourteen young men who have been trained the last four years by Mr. Paterson of Madras, as medical missionaries, have returned to their homes to support themselves by their practice, and at the same time to engage in evangelistic work. Thirteen members of the African