

was a skilful physician of souls, and the remedy which he brought to bear on this despondent spirit was the simple remedy of entire trust in the very words of God. Miss Elliot's tastes were literary, and, up to this time, she had given much attention to the poets and best English authors, but, following her friend's advice, she laid aside for a time desultory reading and began the study of the Word, the glory of which every day dawned more and more on her soul.

Charlotte Elliot had an invalid friend in Dublin, Ireland—Miss Kiernan. She was the successful editor of the *Christian Remembrancer*, an annual volume of texts, enriched and illustrated by careful selections and original poems, all designed to minister to the higher life. This lady on her death-bed expressed a desire to Miss Elliot that she would take up her work and carry on the *Yearly Remembrancer*. She did so, and in complying with her request added a number of her own poems and among these—'Just as I am!' Thus quietly even anonymously, this wonderful hymn began its career then which no one has so many seals of the divine approval in the recent times of refreshing with which the Church has been visited from on high. Many a heart has been touched by it. Many a one has rejoiced in its light. One English lady was so struck with it when yet floating about anonymously, that she had it printed as a leaflet for the benefit of anxious inquirers with no idea of its authorship. It curiously happened while Miss Elliot was at Torquay, England, under the care of an eminent physician, that he one morning placed the leaflet in her hand, saying he was sure he would like it. Great was the surprise of both parties—she in recognizing her own hymn, and he in seeing the author! Perhaps there is no hymn in the language which reveals more clearly the way of salvation, and probably no one has led more souls to Christ and has been more blessed in raising up those that are bowed down and carrying them forward into the glorious liberty of the children of God.

Just as I am without one plea,
But that Thy blood was shed for me,
And that thou bid'st me come to Thee,
O Lamb of God, I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each
spot,
O Lamb of God, I come!

Just as I am, though tossed about,
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come!

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in thee to find.
O Lamb of God, I come!

THE NORWEGIANS IN MADAGASCAR.

Norwegian missionaries have made remarkable progress in Madagascar, and have conducted their work in a perfectly friendly attitude towards the London Missionary Society's agents.

The first missionaries arrived in 1867. They chose the province of Betsileo. They planted their first station at Betafo, where the land proprietor granted them a suitable sight for their chapel, and where among a people related to the Hovas, they found willing hearers. Two other stations were established in 1869, one a place of frequent resort on account of its thermal springs.

So far the missionaries had worked under the charter of the London missionaries, not deeming it expedient to ask for a special permission from the Government, for fear it might be accompanied by some inconvenient conditions. It appeared expedient to secure a standing at the capital; and a central representative station was accordingly established there, under an arrangement with the London missionaries that no proselyting work should be conducted from it. After the arrival of Lars Dahle, the present superintendent of the mission, in 1870, a school for women and girls, and a training-school for catechists were established in connection with this station.

In 1872, permission was given by the Government to build a church in the capital. This step had become necessary on account of the number of the Norwegian converts who resorted from their stations to Antananarivo, and because the enemies of their work reported in the provinces that they were hostile to the Government, and were, therefore, not permitted to hold service there. The church was dedicated in 1874 as the Church of Cloven Rock, in the presence of seventeen Norwegian missionaries laboring in Madagascar, and the representatives of the Government and of the Evangelical Missionary Societies engaged there. The girls' school was converted into a parish school three years after its foundation, and a similar school was started for boys.