

known. There is no mention of purgatory. The piety depicted is "a mild, early form of Catholicism," as Mr. Esbjörn, the author, remarks. It shows, he remarks, that the tenderness of the North, which had been disguised and repressed under the exclusively masculine virtues of heathenism, burst out into a powerful prevalence as soon as the cruel worship of heathenism, and its sacred groves of trees, adorned with rotting corpses of men and beasts, as above all at Upsala, had been done away. "Is there found among us quite so much warm and humble a Christianity as has sought expression for itself in the 'Sunsong?'"

The same review contains a paragraph from Esaias Tegnér, which is of interest to missions, and which very soundly balances the two elements that must be kept in mind in the consideration of what we may expect as to future unity of language among the nations, and what we may not. "The international world-speech, if it ever comes into use, whether it turns out to be one of the now living national languages, which shall, by the superiority of its historical culture, conquer for itself this, or whether it shall be an artificially constituted language, a *pasilali*, will never have to do with other spheres of life than these which are actually international. It will never have power to edge out the particular national languages from the field in which they have an inalienable right to maintain themselves, namely, where it concerns the utterance of that which is, for the various peoples, in the true sense *their own*. The rights of nationality, even as respects language, will never be able to come in conflict with the higher rights of humanity, as this in time to come shall assert its claims more and more."

In Madras the rival preaching of the heathen, and their insulting behavior during the street preaching of the Christians, both go on unabated. There are now far more Hindu than Christian preachers there.

Herr Lazarus, of the Danish Mission, says bitingly: "Religious contributions are a trait of character among the people that has been laid waste by the missionaries in Madras." It is a great pity that they should cease to do for the gospel what they were wont to do for their idols.

A year or so ago, to counteract the influence of the Hindu Tract Society, it was resolved by the various Protestant missionaries in Madras to publish a little monthly paper. Mr. Lazarus was chosen chief editor. It took well, and soon reached a monthly circulation of 6,000 copies. This has now increased to 10,000. Except a single English article in each, it was published entirely in Tamil. It is now issued also in Telugu. If it circulates well in this, it is contemplated issuing it also in Canarese and Malayalam. These are the four Dravidian languages of South India.

Our French Protestant brethren, having their immediate interest concentrated on two missions, that in Senegambia and that in southeastern Africa, among the Bassutos (whose country is called Lessuto), where they have 6,000 communicants, of course follow all the fluctuations of these with a liveliness of interest not so easy for those whose attention is distracted by a large number of missions. In the Bassuto mission there has been for months back a remarkable revival of interest among the pagans, and large additions to the number of catechumens. At the station of Morija, in December, 75 were baptized at once. Apropos of this, M. Dieterlen makes some very apposite remarks: "I hesitate to give account of this baptismal solemnity, fearing to hear once more the optimistic commentaries which