

the country as preachers. The money collected by the churches is supplemented by the Government, and the people so chosen are sent out in the name of the Queen, the church in the Court, and the church which selected the men and assisted in the expenses. Every preacher sent out is selected freely by the Christians of the individual town churches, and partly supported by the said town churches; but they are all approved of by the Queen, receive instructions from her, are freed from Government duty by her, and, of course, are chiefly responsible to her.

After explaining the modified form of State Church, which has been thus set up to meet the peculiar circumstances of the case, Mr. Davidson says religious and political motives have both had a share in dictating the new policy. That the preachers will be "used as political agents to some extent is inevitable, but this is not the object proposed by the Queen in sending them out. The Malagasy Church, as a persecuted Church, has been a prosperous one. Let us earnestly hope that in its new condition it may not lose its old spirit."

Dr. Davidson then refers to the work of other societies in other provinces. "You know," he says, "that the Lutheran Church of Norway has established a mission in the Betsileo, at a place called Betafo. Three missionaries reached Madagascar from Norway about three or four years ago, and some nine others have come out this year. When they first began mission work in the Betsileo every obstacle was put in their way, and they were subjected not only to petty annoyances but to real hardships, which they bore without complaint; but while they are now allowed perfect freedom to teach and preach, it is evident that a strong secret influence is being exerted to prevent the natives attending their instructions. I have just to-day received letters from the native pastor of a congregation founded by the Church Missionary Society at Vohimar in the extreme north, by which it is plain that the Church Missionary Society's converts there are enduring a mild species of persecution at the hands of the authorities of that place. They say that now they are in a worse condition than when they were under the old heathen Government, inasmuch as then less influence was exerted to hinder the attendance of the people on their services than now. The cause of all this is plain: the Government have not adopted Christianity in the abstract, but the special Church organisation already existing, and they carry so far their old heathen prejudices into their Christianity. They were intolerant heathens; they promise fair to be intolerant Christians.— Their intolerance is of the sly kind, not amounting to open opposition; but the in-

fluence of the Queen is so strong that, without resorting to violence, she can prevent the people from attending chapels not approved of by herself. The result is that the narrowness and bigotry of those in power are standing greatly in the way of the spread of the Gospel out of Imerina. I trust that broader and more liberal views may be attained by those in power, and that every freedom may be granted to the agents of other missionary societies to carry on their work in the island. And it now surely becomes the duty of the London Missionary Society to see that it exercises its influence openly and honestly in favour of the representatives of other denominations of Christians who are labouring in new and difficult fields. I do not think it necessary at present to enter into particulars, but I can assure you that so many obstacles are put into the way of the missions established by the Church and Lutheran Societies, that they will be driven to establish missions in the capital, unless more freedom is allowed them.

Moravian Missions.

According to a recent work the missions at the present consist of 88 stations, 318 European missionaries, 1,021 native assistants, 300 schoolmasters and schoolmistresses, 70,311 members of the Church gathered from the heathen, about half being British subjects, 20,721 communicants, 20,000 children in day schools, and 19,000 in Sunday schools. The numbers were thus distributed about the end of 1867:

	Stations.	In Congregations.
Greenland.....	6	1,787
North America and Labrador.....	8	1,237
British West Indies... 32		26,964
Danish West Indies... 8		6,062
South America—id Surinam.....	12	24,760
Musquito Coast.....	6	662
South Africa.....	12	8,755
Australia.....	2	56
N. W. India (for Tibet) 2		8
	88	70,311

Zulu Mission.

Mr. Tyler writes of a little church at the Inhlmbiti, under the pastoral care of a native Christian:—

"Three years ago, these individuals (the church members) were found by Umbiana as filthy and disgusting as any of the wild heathen in these rugged places. . . . The neat little chapel was crowded to overflowing, and as many stood about the door and windows as could obtain a hearing. At the Communion Service, the heathen remained, and the contrast between them, in their nakedness and filth, and their neatly clad happy-looking Christian friends, was