

intended. It set the missionaries free for translation work. In 1830 five thousand copies of the New Testament were printed, besides a great many other books. In consequence of a French attack in 1829, the order against teaching was withdrawn, in the fear of further irritating the Europeans. With the re-opening of the schools and resumption of preaching there were speedily evidences of success. In May, 1831, twentieth-eight of the first Malagasy converts were baptized. One of the first converts was a former practiser of divination, who at his baptism took the name of Paul, and was commonly known as Paul the Diviner.

The church grew rapidly. But it soon began to encounter persecution. The school teaching, went on vigorously, and in 1833 it was calculated that 30,000 Malagasy could read. Large portions of the Bible had been translated and tracts of various kinds were circulated. At length in 1835, what was called a Kabary, viz., a great assembly of the people, were summoned, and afterwards a special decree was directed against all Christians. All who had received baptism, entered into society, and formed separate houses for prayer or worship, were required to confess it to the public officers in the course of one month, and if they did not confess within that period, and were accused by others, they were to die.

The missionaries were obliged to leave. The persecutions began which continued at intervals for many years. We have not space to refer to the details of these persecutions, but it may be noted, that, in the wide history of the Christian church, no martyrdoms are recorded exhibiting more strikingly triumphant faith, and the endurance of the loss of all things for the sake of Christ. Eighteen men and women were at once condemned to death. They were stripped of their clothing and enveloped in dirty matting, so that no appearance of dignity and nobility should affect the popular mind. Their mouths were stuffed with rags, to prevent them speaking or singing. Four who were nobles were condemned to be burned alive. Amidst the fire they were heard to cry:—"Lord Jesus receive our spirits. Lay not this sin to their charge."

Fourteen were condemned to be hurled over precipices. They were bound with cords, and when lying at the precipice's edge were offered liberty and life at the price of apostasy. It has been said that they were then hung over the cliff, and with the knife ready to cut the ropes, were again offered pardon if they would renounce the faith. None wavered, and all were hurled over the precipice. Between two and three thousand were sentenced to different punishments—labour in chains for life, public floggings, fines, degradations of all. Delicate women worn out with cruel chains, and strong men sent into exile in distant unhealthy parts, became, many of them, an easy prey to death. High and low,

rich and poor alike were bound together in a fellowship of suffering. This persecution went on at intervals for nearly a quarter of a century. Such testimony borne to the reality of Christian faith, in our own day, proves that the same Spirit is with the living church, as in the days of old. Madagascar has been consecrated by the shed blood of multitudes of faithful martyrs, and cannot be forsaken. The Christians had in the meantime, during the years of persecution, from 1836 to 1862, increased from 2000 to 7000. During the twenty-six years more than ten thousand had been sentenced to various penalties, and two hundred to death. In 1869 the Queen, then Ranavalona II., was baptized, and in the provinces of Smerina and Betsileo all the idols were destroyed. At the close of 1870 the adherents to Christianity had increased to a quarter of a million. In 1887 there were a thousand schools and a hundred thousand scholars, in connection with the London Missionary Society's work. The French priests have poured in like a flood, and made great efforts to lead away the people from the pure Christian faith, but with little effect. We cannot but trust that God, who has preserved these Malagasy churches in the past, will preserve them in the future—during the present year.—*Missions of the World.*

HINDUISM NEAR AND FROM AFAR.

"We wish," says Dr. John McLaurin, of Bangalore, India, in the *Lone Star*—"we wish those of our friends who were not able to be present at the Parliament of Religions at Chicago to have some idea of the stuff over which those vast audiences in the White City went wild with delight—what a delightful admixture of falsehood, fog, claptrap and cheek. How refreshing to sit enjoying the cool breezes of Lake Michigan while these oily-tongued Orientals abused their missionaries, blasphemed their God, and read them lectures on what to do with their money and how to conduct their missions. How encouraging to any returned Indian missionary who may have strayed in, to see delicately nurtured Christian (?) ladies struggling over the seats and upon the platform to *embrace and kiss one of these high priests of Belial*. While this is going on before his eyes, other scenes are before his mind. He sees a whole procession of 21,000,000 of *Hindoo widows*, ranging in age from three to three-score years, *despised, degraded, debauched, starved, beaten, spat upon, toil-worn, and cursed*. He hears their shrieks of despair as many of them cast themselves to the bottom of some well to escape the misery and shame of the life before them. And the man who stands upon your platform, receiving the adulation of America's daughters, is the representative of a religion which *teaches and upholds all these and a thousand other unmentionable horrors.*"