

receives the support of several societies and the patronage of all. It was a noble thought that inspired its present honored principal to make this institution the representative of Christian education in Southern India, and only equalled by the liberal and magnanimous spirit with which the Church and Wesleyan Missionary Societies have cordially contributed to its support. And not less interesting and hopeful is the illustration of co-operation that our native brethren are affording us in the Madras Native Christian Association, and its able journal, *The Christian Patriot*, which have done so much to unify the Indian Christians and develop among them a true *esprit de corps*. It is matter for rejoicing that native Christians are bound so little by sectarian ties, and are able to exhibit a broad, albeit evangelical Christianity to their countrymen. We shall expect them soon to find other lines upon which to unite, which will tend greatly to the further development and strengthening of their community."

—"Ringeltembe described the Christians he showed to Bishop Middleton at the entrance of the Aramboly Pass in 1815 as 'a poor, ragged lot;' but the life of the Spirit was in them, and their descendants are to-day strong men in Christ Jesus. They are educated, manage their own church affairs, have been patient under persecution, and compare favorably with any Western Christians we have yet seen. In South India, too, the Church has been healthily progressive, but we stand too near it to take in its great perspective; we are making the ecclesiastical history of the near future, and the story will find expression as time goes on.

"Bishop Caldwell withdrew his lectures on the Shanars of Tinnevely because what was true in 1843 was no longer true in 1873. Over the peninsula changes like this are silently happening, and it must be remembered that criticism of Indian Christians comes most frequently from the newly arrived missionary, who too often only sees

things that are in sharp contrast to his Western experiences. He wants to see all the graces of the Christian life developed in Indian Christians in a day, and forgets the point of Carlyle's fable of the oak and the larch—viz., that the 'quickest and completest of all vegetables is a cabbage.' Jonah's gourd grew in a single night; an oak tree requires a century for its growth. How is the tree of the Lord's right hand planting in India? The London Mission branch"—the writer is speaking of the London Missionary Society centenary—"is strong and vigorous to-day. Ninety years ago the London Mission had not a single Indian Christian; the number this year stands at 71,350, distributed over Travancore, South India and North India. God has blessed the work of His servants—to Him be the glory."—Rev. W. ROBINSON, in *Harvest Field*.

#### MADAGASCAR.

—Sir Charles Dilke is proposing that France should concede to England the neutralization of Madagascar and some other claims of her foreign policy, and that in return England should consent to the neutralization of Egypt. He remarks that it is strange that the religious leaders in England should be so much excited over French aggression in Uganda and so perfectly apathetic over French aggression in Madagascar, which has more than four times as many Protestants as Uganda. Perhaps the fact that the leading missionaries in Madagascar are Dissenters, and in Uganda churchmen, has something to do with this.

—A new high-school for girls has been opened in Antananarivo by the queen. "Three hundred pupils in their spotless white garments, with small bouquets of flowers, went out to meet the queen, walking in procession and chanting a song of welcome. On meeting the royal party the girls formed in lines and the queen passed in her grand 'silanjana,' borne by great men of the