

increased at a far more rapid rate than the British territory, which no one believes to have been actually the case. Taking the rate of increase in British territory, 93 per cent., as true for all India, native and British, then the people of our Indian Empire of 1881 would have increased by 24,000,000 only, not 30,000,000. In other words, 6,000,000 people, overlooked by the enumerators of 1881, were discovered by the enumerators of 1891. That apparent but unreal increase being mostly in the Native States, which are very largely Hindu, the increase in the number of Hindus during the decade is probably considerably less than it appears. The aborigines, non-Christian, also increased unaccountably during the decade from 6,500,000 to 9,000,000.

Between 1881 and 1891, according to these tables, the Hindus increased by 19,500,000; the Mohammedans by over 7,000,000; Christians by 410,000. The Hindu increase is 10 per cent., the Mohammedan increase is over 14 per cent., the Christian increase is a little over 22 per cent. But as I have already indicated, it is expected that the fuller tables yet to be published will show that the Protestant Indian Christians have again grown during a decade, not 22 per cent., but double their previous number. The old Syrian Christians on the south west coast of India and the Roman Catholic Christians are not in the same degree progressive, and forming, as they still do, the great bulk of the Christians of India, they keep down the percentage of progress.

It is interesting to note the provinces of India where Christian progress has been greatest. I take note only of those in which the number of Christian people has increased by more than 22 per cent., which, as we have seen, is the rate of Christian progress for all India. South India shows the greatest absolute increase. In the province of Madras, where the Church of England, the London Mission, and the Roman Catholics have large Christian communities and extensive work, 370,000 persons have been added to the Churches during the decade. That gives a rate of increase likewise much above the average. In the province of Bengal the increase has been over 74,000, to which our own missions in the Eastern Himalayas with 1,350 Christians have contributed at least many fold their share. The Church of England, the Baptists, the Lutherans, the Danes, the Roman Catholics, have all large Christian communities in the province. The actual increase for the whole province of Bengal has been from 125,000 to 192,000 Christians. In the Punjab the increase is 21,000, the actual figures for 1881 and 1891 being 33,000 and 54,000. Were the thousands of our European troops stationed in the Punjab deducted from these totals for 1881 and 1891, the wonderful movement in the Punjab would be more manifest. Our own Mission, we know, has been the channel of a considerable amount of the blessing, and along with as the missions of the American Presbyterians, the United Presbyterians of America, and the Church of England have shared it. Conspicuous progress is also seen in the Province of Assam, where, mainly through the instrumentality of a Welsh mission, the Christian community has grown from 7,000 to close on 17,000 during the decade.

Bombay has proved a comparatively barren province, though the number of Christians is still comparatively great, viz., 159,000. Its increase was under 22,000, which is considerably under the average rate of 22 per cent. The reason may be that a considerable proportion of the Christian population of the Western Presidency are old Roman Catholic Christians and unprogressive.

The decade has been a period of wonderful expansion in the number of Christians in connection with the Missions of the Church of Scotland in India. In the Report for 1881 it is said that there are 937 Christians in connection with our Indian missions; the Report for 1891 gives 3,903, or over four times as many as there were ten years before. If we wished to boast we would call it an increase of 316 per cent. But far beyond the figures is the hope that some of the Christian knowledge, faith, and power that we are implanting is self-propagating and will continue so. Also that the Church herself has undertaken her Indian Mission in a true spirit.

STATISTICAL REVIEWS OF PROTESTANT MISSIONS TO THE HEATHEN.

Dean Vahl, the President of the Danish Missionary Society, and author of the well known Vahl's *Mission Atlas*, has prepared a comparative statistical review of missions to the heathen for 1889 and 1890. The tables are, for the most part, compiled from the annual reports and magazines of the different societies, any failure to secure such authority being noted. The distinctive characteristics of the summary is that it is confined as closely as possible to missions to the heathen. Hence missions among Christian Churches, such as the Oriental and Catholic Churches, are excluded, Turkey and Egypt being only mentioned where work among Mohammedans is done. On the other hand, missions to the North American Indians under the care of the Home Missionary Societies, are included, as also all mission work among the Chinese and Japanese in the United States. In the main, missionaries' wives are excluded, only unmarried female missionaries being reported. The distinction between ordained native pastors and unordained native preachers is not observed, on account of the varying nature of the reports of the different societies.

Commencing with England, seventy different societies are reported, including not only the ordinary list, but such societies as the Religious Tract Society, the Ladies' Negro Educational Society, the Coral Missionary Fund, the Jaffa Medical Mission, All Saints' Sisterhood, Cowley Fathers, the Colonial and Continental Missionary Society, and others. The total missionaries reported from these are 1,453, an increase of 100; unmarried female missionaries, 531, an increase of forty-five. The number of native ministers has fallen off from 1,942 to 1,931, the number of communicants, however, has increased from 52,127 to 260,037.

In Scotland there are seventeen societies, and the number of missionaries is 222 as against 217, and 135 female unmarried missionaries as against 142; the number of native ministers is forty-two, and the number of communicants 23,970, as against 22,302.

Two societies are reported from Ireland, the Irish Presbyterian Church and the Quia Illoe Jungle Tribe, with seventeen missionaries and 539 communicants, a growth during the year of nearly 100.

From the Netherlands thirteen societies are reported, with eighty-eight missionaries and 6,901 communicants, as against 6,045 for the preceding year.

Germany reports eighteen societies, with 485 missionaries, a growth of twenty-three, and 101 female unmarried missionaries, an increase of eight; the number of communicants is 110,351, as against 107,134.

Three societies, with 142 missionaries and 11,859 communicants, are reported from Switzerland; three societies, with eight missionaries and 233 communicants, from Denmark; two societies, with forty-one missionaries and 9,134 communicants, from France; four societies, with fifty-two missionaries and 20,905 communicants, from Norway; seven societies, with forty-eight missionaries and 194 communicants, from Sweden; and one society, with six missionaries and eighty-seven communicants, from Finland.

The United States is credited with fifty-six societies, in which are included all of the Woman's Boards, the Berkeley Temple enterprise in Japan, Simpson's Mission in New York, and others. The number of missionaries reported is 1,301, an increase of fifty-six, and of unmarried female missionaries, 573, an increase of 113; the number of communicants accredited is 190,023 as against 180,747.

The list for British North America gives twelve societies, including the Toronto Young Men's Christian Association work in Korea, there are 114 missionaries, thirty-five female missionaries and the number of communicants is 12,244, as against 11,756 for the preceding year.

Seven societies are reported from the West Indies, with 230 missionaries and 122,576 communicants, a growth of just 1,000

during the year. The list for Asia numbers sixteen, including a number of tract and book societies in India and China, and two societies in Batavia; the number of missionaries is sixteen, and the communicants 6,700. From Africa we have reports of twelve organizations, employing seventy-four missionaries, and showing 35,827 communicants. From the Pacific Coast, including the Melanesian Mission, the Hawaiian Missionary Society, and the Australian Wesleyan Missionary Society, there are eighteen societies reported, with 102 missionaries and 73,000 communicants.

The total summary for the whole field shows 4,495 missionaries for 1890, as against 4,085 for the preceding year; 2,002 unmarried female missionaries, as against 1,189; native ministers, 3,374, as against 3,395; native helpers (excluding heathen teachers in mission schools), 42,870, as against 41,765; communicants, 885,110, as against 852,760.

The total income of the 265 societies is put down as £2,229,750 1/2, or about \$11,148,797, as against \$10,650,312 for 1889, an increase of about \$500,000. England heads the list with \$4,990,527; the United States comes next with \$3,234,245; Scotland gave \$557,085; Germany, \$704,480; the West Indies, \$291,180; Switzerland, \$24,490. Only three countries, France, Africa and Finland, show a slight falling off, in every other case the increase is very marked.

A CHATHAM MIRACLE.

DR. CARL VERRINDER'S VICISSITUDES OF TORTURE AND OF HEALTH.

HE SURVIVES THEM ALL, AND RECOINETS HIS WONDERFUL DELIVERANCE FROM POVERTY AND DEATH, AND HIS RESTORATION TO PROSPERITY AND VIGOUR OF MIND AND BODY—GOOD WORDS FOR THE A. O. U. W.

Chatham Planet.

In a Raleigh street residence there lives, with wife and one child—a little ten-year-old daughter—a musician known throughout Ontario, if not the whole Dominion, as a prince among pianists, organists and choir masters,—a veritable maestro and "Wizard of the Ivory Keys," and no one who has ever listened to his manipulation of the great organ in the Park Street Methodist Church, or heard him evoke "magic music's mystic melody" from the magnificent Decker Grand in his own drawing-room, but will declare that his eminence is well deserved, and his peers can be but few among the professors of Divine Art. The door plate bears the following inscription:—

CONSERVATORY OF MUSIC.

DR. CARL VERRINDER,
Director.

To sit, as did a *Planet* reporter a few days ago, in a very atmosphere of sweet harmony, created by Dr. Verrinder's magic-like touch, was an experience that might well be envied, and one calculated to inspire the most sentimental reveries. But sentimental moods finally vanish and leave one facing the sober and practical side of life. The music ceased and the conversation took a turn leading to the real object of the reporter's call.

"There are stories abroad," said the newspaper man, "regarding some extraordinary deliverance from death which you have met with recently, doctor. Would you object to stating what foundation there is for them, and, if any, furnish me with the true facts for publication." Dr. Verrinder shrugged his shoulders and laughed. "I have not," he replied, "been given to seeking newspaper notoriety, and at fifty-five years of age it is not likely I shall begin; and yet," said the professor, after thinking a moment and consulting Mrs. Verrinder, "perhaps it is best that I should give you the circumstances for use in the *Planet*. The story of my rescue from the grave might fittingly be prefaced by a little of my early history. We resided in England, where, though I was a professor of music, I was not dependent on my art, as I had acquired a competence. My wife was an heiress, having £50,000 in her own right. Through the rascality of a broker she was robbed almost of all her fortune, while by the Bank of Glasgow failure my money vanished forever. It became necessary for me then to return to my profession in order to live. I do not speak of it boastfully, but I stood well among the musicians of that day in the old land. My fees were a guinea a lesson, and it was no uncommon thing for me to give twenty in a day. We came to America, landing in Quebec, where I anticipated getting engagement as organist in the cathedral, but was disappointed. Subsequently we moved to St. Catharines, in which city I procured an organ and choir, and soon had a large clientele. Later, in order, as I thought, to better my fortune, I took up my residence in London, first filling an engagement with a Methodist church and afterwards accepting the position of organist in St. Peter's cathedral. In those cities I made many warm friends, and their tributes and gifts I shall ever retain as among the most precious of my possessions. It was while living in London and pursuing my art with much earnestness and labour that I received a stroke of paralysis. Perhaps,"—here the speaker rose, and stretching himself to his full height, thus displaying his well-built and well-nourished frame—"I do not look like a paralytic. But the truth is I have had three strokes—yes, sir, first, second and third; and they say the third is fatal, ninety-nine times out of one hundred. Yet here you see before you a three-stroke victim, and a man who feels, both in body and mind, as vigorous as he ever did in his life. My ultimate cure I attribute to my testing the virtues of a medicine whose praise I shall never cease sounding as long as I live, and which I shall recommend to suffering humanity, as I am now constantly doing, while I know of a case and can

reach the ear of the patient. After removing to Chatham I had not long been here when my health further began to give way. Gradually I noted the change. I felt it first and most strongly in a stomach affection which produced constant and distressing nausea. It grew worse and worse. I myself attributed it to bad water poisoning my system. One doctor said it was catarrh of the stomach, another pronounced it diabetes, still another a different diagnosis. I kept on doctoring, but getting no relief. I tried one medicine after another, but it was no use. Grippe attacked me, and added to my pain, discomfort and weakness. At last I took to my bed, and it seemed that I was never going to get well. Nothing of a nourishing nature would remain on my stomach. No drugs seemed to have a counteracting influence on the disease which was dragging me down to death. My wife would sit at my bedside and moisten my lips with diluted spirits, which was all that could be done to relieve me. Besides three local doctors who gave me up, I had doctors from London and Kingston, whose skill I believed in and to whom I paid heavy fees, but without receiving any help or encouragement. It is true that a stomach pump operation afforded temporary relief, but yet I felt that my peculiar case needed some special and particular compound or remedial agent which I know not of. But, at last, thank God, I discovered it. I had been for eighteen months a miserable wreck, unable to work, unable to eat or to sleep properly. My means were becoming exhausted. My poor wife was worn out in body and in spirit. Suddenly the deliverer came! Pink Pills! Yes, sir! Pink Pills—God bless their inventor or discoverer!—have rescued me from the jaws of death and miraculously made me what you see me to-day, hearty, happy, with a splendid appetite, a clear brain, a capacity for work and an ability to sleep sound and refreshing sleep—a boon that only a man who has experienced the terrors of insomnia can rightly appreciate. Bear in mind, my friend, I am no wild enthusiast over the supposed merits of this medicine. I have tested the virtues of Pink Pills and am ready to take oath to their efficacy. No one could shake my faith in them; because what a man has thoroughly proved in his own experience, and what he has had confirmed in the experience of others—I have prescribed the pills to other sick persons and know what extraordinary good they have effected in their cases—he ought to be convinced is so. I shall tell you how I came to try them. A fellow member of the A. O. U. W., the brethren of which Order had been more than kind to me during my illness, recommended Pink Pills. I knew nothing about what they were or what they could accomplish. In fact, I am rather a sceptic on what are termed 'proprietary remedies.' But I started to take Pink Pills for Pale People, made by the Dr. Williams' Medicine Co., Brockville. From the very first, one at a dose, I began to mend, and before I had taken more than a box or two I knew that I had found the right remedy, and that to the Pink Pills I owed my life. In nine months I have taken twelve boxes just six dollars' worth. Think of it, my friend! Hundreds of dollars for other treatment and only six dollars for what has made a man of me and set me again on the highway of health and prosperity. There is some subtle, life-giving principle in Pink Pills which I do not attempt to fathom. I only know, like the blind man of old, 'Once I was blind, now I can see!' God, in the mystery of His providence, directed my brother of the A. O. U. W. to me. I took it. I live and rejoice in my health and strength. I have no physical malady, saving a slight stiffness in my leg, due to grippe. I feel as well as in my palmist days. My prospects are good. All this I gratefully attribute to the virtues of Pink Pills for Pale People; and now my story is done, as the nursery ballad runs. If anybody should ask confirmation of this tale of mine let him write to me and I shall cheerfully furnish it. The Pink Pills were my rescuers, and I'll be their friend and advocate while I live!"

The reporter finally took his leave of Dr. Verrinder, but not without the professor entertaining him to another piano treat, a symphony played with faultless execution and soulful interpretation of the composer's thought.

Calling upon Mr. A. E. Pilkey & Co., the well-known druggists, the reporter ascertained Dr. Williams' Pink Pills have an enormous sale in Chatham, and that from all quarters come glowing reports of the excellent results following their use. In fact, Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humours in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills restore pale and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form, by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.