

leges, and as the basis of India's expectations. It is to be hoped that the English public will not allow such broad statements of policy to pass unnoticed or lie unremembered. India expects England to fulfil her promises. And whatever England promises, India henceforth claims as her right. India in 1858 had no right to demand the terms given by the Queen's proclamation. But, having received the boon, the people of this country have tenaciously insisted upon the concessions of the proclamation as their inalienable right. Statements like that of Sir Henry Fowler's will be treasured up in the same manner. And so long as these assurances are lived up to, India will be satisfied; but if it is rumored that England is breaking faith with India, trouble will follow. The words quoted above arrest attention because the relations between a supreme power and subordinate provinces in distant lands are not usually maintained on such terms. Turkey's relations with Armenia would have to be radically changed if the Porte should lay down the rule that Armenian interests are to be supreme in dealing with that unhappy province. Spain and Cuba are not held together by such a silken bond as that. We do not think the world's history furnishes another such instance. It is certainly a significant fact that the greatest colonial empire ever under the sway of a single ruler is governed, professedly at least, according to the principles laid down by Sir Henry Fowler. Some people in Canada and South Africa and Australia, as well as in India, say that England does not always transact business with her colonies according to this rule. Yet it is a satisfaction to be told that this is what England wants to do, and will do as soon as she can afford it.—*Indian Witness*.

—Some figures published in "Medical Missions in India," by the late Medical Congress at Calcutta, are of interest. Between 1877 and 1883 the number of government hospitals and dis-

pensaries had increased by 76 per cent, and was in the latter year 2025, while the number of patients treated was 16,973,468—an increase of 176 per cent. For cataract alone 20,279 operations were performed, and 7,500,000 persons were vaccinated, yet only one fifteenth of the people of Bengal live within five miles of a dispensary.

—An Indian Mohammedan gentleman belonging to the Civil Service, gave this testimony to the good work of the missionary school. Speaking of his Bengal Christian teacher, he said: "He taught me the meaning of truth, and honor, and sympathy, and love. No man ever influenced me as he did, and when he died I mourned him as a father."

—Dr. Miller, of the Madras Christian College, has been the mark for much severe criticism on account of his alleged lack of Christian fervor in teaching. Therefore these words from the Principal are well worth reading: "Taking into account the last sixteen or twenty years, I am confident that there are as many, or probably more, men now active members of the Christian Church who became so through their being baptized either while actually students of the Madras Christian College, or as the direct result of their connection with it, than have been similarly added to the Church through the instrumentality, not only of any one but of all the other 17 mission colleges, or at all events of the 13 Protestant mission colleges in Southern India put together."

—The popular conception of a Mohammedan Malay is that he is a very undesirable sort of person. The published accounts of the memorial service of the late Sultan of Johore will serve to correct this impression. And the memorial service held at Johore last September, under the direction of the Presbyterian Church, is also a reminder that some wrong impressions concerning possible harmony between Christians and Mohammedans must be re-