

car carries Bibles in 12 languages, and large stocks of religious publications. The railroads haul the cars free of charge, and the telephone companies furnish "franks" to the pastors in charge. No collections are made at any of the services. Whenever a likely place for work is found the car is sidetracked.

—In Alaska the Presbyterians have 8 mission stations: Chilcat, Fort Wrangle, Hoonah, Juneau, Point Barrow, St. Lawrence Island, Hydah, and Sitka. Swedish Lutheran, 4 stations: Golvin Bay, Unalaklik, Kangekosork, and Yakatat. Moravian, 4 stations: Bethel, Ougavik, Quinhaha, and Carmel. Episcopal, 3 stations: Point Hope, Anvik, and Fort Adams. Methodist, 1 station, Unalaska. Baptist, 1 station, Wood Island. Congregational, 1 station, Cape Prince of Wales. Roman Catholic: Juneau, and 5 stations on the Yukon. The Russo-Greek Church has missions scattered through southeastern Alaska, besides a few farther north.

—Father Chiniquy wrote lately to the *Christian*, of London, in the following cheerful strain: "I am happy to tell you that the number of converts from Rome now is much more than 45,000, and it is rapidly increasing every day. We do not count less than 100 young ministers of the Gospel, all converts, with whom it is my privilege to work. We have helped 37 priests to give up their errors to accept the Gospel."

—These statements concerning the Trinidad Mission of the Canadian Presbyterian Church are full of interest. The work is mainly among the East Indians, was begun in 1868, and there are now 6 churches, with 635 communicants, 3 native ministers, and 53 catechists. Last year there were 359 baptisms. In the 54 East Indian schools there is an average daily attendance of 2168. The first ministers were Scotsmen, and there have been Scotch members of the Presbytery ever since; but there have been associated with them Portuguese, Americans, Canadians,

West Indians, and East Indians. Of the ministerial members whose names are on the roll to-day, 1, the father of the Presbytery, is a West Indian, 1 is an East Indian, 2 are Scotsmen, and 6 are Canadians; while of the members who are ruling elders, 2 are of West Indian origin, 2 are East Indians, and 2 are of Portuguese extraction. The membership of the church has been and is even more varied in origin. We have Scotsmen, Englishmen, Portuguese, Danes, Canadians, Chinese, Africans, Trinidadians, and natives of almost every island in the West Indies, while perhaps quite half of the whole number are East Indians.

—Thirty years ago there was no organized evangelical church or school house in Mexico; the statistical results of twenty-five years' systematic work is as follows: Centers of operation, 90; congregations, 615; ordained missionaries, 60; assistant missionaries and wives of ordained and assistant missionaries, 60; lady teachers, 67; native preachers, ordained, 111; native preachers, unordained, 164; native teachers, 177; other native helpers, 94; grand total of foreign and native workers, 732; churches organized, 444; communicants, 17,000; probable adherents, 50,000.

—During the third quarter of the present century the word Mexico stood as the synonym for anarchy, misgovernment, despotism, and all other weaknesses and vices possible to a popular government. But since then so great have been the changes that *Zion's Herald* can write: "President Diaz enjoys the almost universal confidence and esteem of his people. The country has developed along many lines to a surprising degree under his discreet and efficient leadership. There was a touch of egotism in his recent message to Congress in which he reviewed the progress made under his administration; the peaceful relations maintained with foreign powers, the sanitary regulations adopted, the charitable institutions aided, the expansion of mining industries,