

Church for the year 1895 is as follows : Church-members, 9504 : probationers, 18,789 ; total Christian community, 41,019. There are 861 Sunday-schools with 27,530 scholars. The adult baptisms during the year were 4780 ; children baptized, 3617. The adult baptisms number 1500 more than in the North India Conference, and the number of children baptized is more than 1000 in advance of the older conference. Combining the returns of the two conferences, we find that the total number of baptisms during the year 1895 numbered over 14,000 ; the church-members and probationers are nearly 64,000, and the total Christian community is over 90,000.

—Twelve years ago Siam had a territory of 500,000 square miles. France coveted possessions and grabbed on one side. England was opposed to that policy and seized lands on the other side. So Siam had but 300,000 square miles left in 1885. That was reduced to 200,000 in 1893. Now that is reduced again to about 50,000 by a recent treaty between France and England, in which the latter makes peace with a strong power at the expense of Siam, which is not consulted in the matter. England gets the entire Malay Peninsula. France stretches her claim almost to Bangkok, and only the narrow valley of the Menam seems to be left to the Siamese. To all practical purposes it seems about to be obliterated from the map to satisfy the colonial greed of European powers.—*North and West.*

China.—A blind boy came into our hospital a few weeks since, seeking relief for some malarial trouble. The doctor gave him the medicine and then asked him if he did not wish to be cured of his blindness. Naturally the boy was willing, but with the prudence early developed among the Chinese, he said he would consult his family. He did so, and returned within three or four days, saying that the family had talked the matter over and decided that it would be for his advantage to remain

blind. That the family judged the case without great reference to any code of ethics, is doubtless true ; but that they had the material welfare of the boy in mind is very certain. The reason for this is that the blind in this land enjoy privileges or advantages not possessed by those having good eyesight. Any bright, quick-minded man, *if blind*, is sure of getting a good livelihood by fortune-telling, the Chinese believing that the blind possess a sort of insight as a compensation for the lack of eyesight. The great question for nine tenths of the Chinese is how to get a living, how to keep the wolf from the door? And the Chinese wolf is very large, very hungry, and omnipresent. The reasoning of this family was therefore not tinged by any sentimental expressions of sympathy, any desire that he might look upon the faces of his kindred, but solely confined to the one question as to whether the boy could make more money in a year as blind or as seeing.—*Rev. F. M. Chapin.*

—What a world-wonder ! As if it were not enough for China to establish a modern university at Tien-Tsin, with an American ex-missionary for president, behold her greatest representative, Li Hung Chang, sets forth to make the tour of the globe, halting *en route* to "assist" at the coronation of the Czar of all the Russias, and, "they say," to return home across this glorious Republic and the Pacific. Well, well, WELL!! It will follow ere long that at least one Chinaman will know, and be thoroughly convinced, that some good things are to be found in the lands of the foreign devils.

—Success under God must depend mainly upon the native churches. Foreigners have planted Christianity in China, and their wisdom and experience and higher type of piety will probably long be needed to advise and guide and incite the native Christians. But, after all, the main work in the evangelization of a people must be done by that