

ity has been successful only among the very lowest classes of Indian society. A careful survey of the Indian Christian community will show how much of truth there is in the above statement. According to Professor Christlieb's estimate, in India out of every six converts one comes of a higher caste or class; and when we consider the highly organized religious creeds, the deeply rooted social prejudices and customs, and that subtlest and most inflexible of foes, caste, which Christian missionaries have to cope with when dealing with high-caste Hindus, the success that has already attended their efforts is itself a triumph of Christianity. We of course admit that those classes of the Indian population least influenced by the subtle, stereotyping influence of Hindu culture and the Hindu religion have become most accessible to Christianity. But what is the result? It is those very classes, despised, trampled down, and looked upon as utterly incapable of improvement of any kind, that now, with the enlightening influence of Christianity, compete successfully with the highest castes and classes of Indian society in every direction—morally, socially, and intellectually. In our opinion, even if there had not been a single convert from the higher classes of Hindu society, the transformation which Christianity has wrought among the lower classes that it has won over to its fold, is a clear evidence of its unique triumph in this country.—*Indian Spectator*.

—The *Indian Evangelical Review* quotes the following statement made by the Young Men's Christian Association of Calcutta: "The University of Calcutta is the largest educational corporation in the world. Every year it examines over 10,000 students. Of these, more than 6000 are candidates for matriculation; nearly 3000 others have spent two years studying in one of the affiliated colleges; about 1500, having completed the four years' college course, desire to obtain the de-

gree of Bachelor of Arts. It is no exaggeration to say that this vast educational organization is operating every session in destroying the superstition and shaping anew the secular thought of at least 15,000 of the picked young men of this province.

—Strolling through Wellington Square one Sunday afternoon, we found preaching going on in 5 different places in the square. In 2 places the preachers were Mohammedans, the 3 remaining ones were Christians. The Mohammedans had the most hearers, and the majority of them were of that faith. The hearers at the other places were principally Bengalis, and represented Hindus, Mohammedans, and Christians. The Mohammedan preaching was in the Hindustani tongue; the Christian preaching was in Hindustani at one place, in English at another, and in Bengali at the third. We were not able to understand the particular topic of the Bengali preacher. The English Baptist missionary, who was preaching in English, was discoursing on the reproductive power of sinful lives, and the Salvation Army preacher, who addressed his company through a Hindustani interpreter, spoke of the punishment of sin and the sinner's need of a Savior. One of the Mohammedan preachers forcibly laid down the undeniable principle that men who disregard the plain words of their own Scriptures are in truth the adversaries of their own faith.—*Indian Witness*.

—The foreign mission field of the American Free Baptists comprises the districts of Midnapore and Balasore, in the lieutenant-governorship of Bengal, and contiguous portions of other districts on the west and northwest. It has an area of more than 7000 square miles, and a population of about 3,500,000. The missionaries number 5, besides 8 unmarried women; native helpers, 247; church-members, 729; and pupils in day schools, 3216.

—The official report of the Northwest Conference of the Methodist Episcopal