

his face nor his feet. Another saint had never seen him self naked. Another, a famous virgin, joined herself to a community of nuns who shuddered with horror at the very mention of a bath. . . . This cult threatens to reappear. We note that some curates are abandoning clean collars and necks, and imitating the priests abroad in these matters; and where a complaint was made of this to a bright woman of literary tastes, she replied, "But uncleanness is not a crime." It seems as if it threatened to become a merit.—*Temple Bar*.

THE MISSIONARY WORLD

THIRTY SEVEN YEARS' RESULTS IN INDIA.

Mere statistical figures do not give the highest results, but they are well worthy of study. I take them from two reliable sources: First, the Government Census for 1881, which also gives the numbers in 1871 for comparison. The census for 1891 is not yet published, but we have it on the highest authority that the rate of increase in Christian converts is fully maintained. Second, the elaborate and careful statistical returns prepared every ten years by a committee representing all the Protestant societies at work in India. These extend over the three decades, 1851, 1861, 1871, and 1881. As another decade has nearly run out, it is easy for any one familiar with the missionary history of the period and accustomed to statistical enquiries to form an estimate for the year 1890. As the first visit was so near to the returns for 1851, we give these without any estimate for the two years from 1851 to 1853, so that the period will practically extend over thirty-nine years—rather a long generation. The following are the numbers for the Protestant Christians of all India, without including Ceylon and Burmah. Native Protestant converts, 1851 (from returns), 91,092; 1881 (from returns), 417,322; 1890 (estimate), 720,000—that is, an increase of eight-fold in forty years, or seven times in a generation. The estimate is a low one—only at the rate of seventy per cent. for the decade. It was eighty-six per cent. for the previous ten years.

But what is more important—showing that the increase is not merely in numbers, but is an inward as well as outward growth—is the fact brought out in the tables giving the increase in the number of communicants, which is greater than in the number of professing converts. The numbers were: 1851, communicants returned, 14,661; 1881, communicants returned, 113,325; 1890, estimated, 215,000. The estimate is based on the low rate of increase of less than eighty per cent. in the last decade, while it was one hundred and fifteen per cent. in that from 1871 to 1881. This gives an increase of fifteen-fold in thirty-nine years, or they have multiplied thirteen times in a generation.

But a higher proof of Church organization is seen in the increase of native pastors and evangelists. The former, especially, have multiplied at an astonishing rate, implying an increase of intelligence and character in the members of the Church, and a much greater efficiency in ecclesiastical work. Forty years ago there were only twenty-one ordained native pastors in all the missions in India. Now they cannot number fewer than 700 or 800. Thus: 1851, native pastors (returned), twenty-one; 1881, native pastors (returned), 461; 1890, native pastors (estimated), 750.

These invaluable agents have multiplied thirty-six times in thirty-nine years—or, say, thirty-three-fold in a generation. This is also strong proof of the happy relations in which the foreign and native workers stand to one another, when the former raise the latter to the highest positions of power and honour. It shows also the confidence they place in the converts.

Lay preachers have not increased so fast, but their numbers are also rapidly growing. Thus: 1851, lay preachers (returned), 493; 1881, lay preachers (returned), 2,438; 1890, lay preachers (estimated), 3,000.

Here the Church has a cheap and efficient agency for the spread of the truth—cheaper and better far than uneducated men sent out from this country, who rarely acquire an accurate knowledge of the language or the modes of thought and feeling of the inhabitants, and cannot live long in that climate on native fare and after native habits.

INCREASE OF CHRISTIAN INFLUENCE.

The place which Christianity holds as a power in India struck me, on my second visit, as far more wonderful and hopeful than the numerical increase of converts. Christianity is no longer held in contempt. Its position and character are recognized. In Madras they are looked upon as leaders in social movements. They take their place in literary and scientific pursuits, and hold their own in the learned professions, and some have risen to high positions under government, with the approbation and encouragement of their unconverted brethren. In Southern India they take the first place in the number of the educated, as compared with their numbers in the population, and in the North they come next to the Parsees. I would only say that while the native Christians have multiplied eight-fold and communicants fifteen times during the period covered by my two visits, the influence of Christianity as a living power is a hundred times greater in 1890 than it was in 1853.

THE PLACE WHICH CHRIST OCCUPIES IN INDIA.

I close with a word on the place occupied by Christ in India. The change during this generation is wonderful. None but those who can compare the present with the state of matters thirty-seven years ago can form any idea of its

extent. In 1853, the knowledge of Christ was considerable, but there was little idea of Him as a living power or authority, to be reckoned with outside the classes directly under the influence of missionaries. He was not widely looked up to with either love or reverence. Now the knowledge is far wider, and the character of Christ stands out in bold relief against the character of the gods of India. His superiority is generally acknowledged by the great body of educated natives, and the devotees of the old religion tremble for their systems of idolatry and hate the Author of the religion which they feel is destined to supplant their own, while the enlightened look upon him with reverence and admiration, and many with sincere affection. In fact, Christ is now the central figure to educated Indians, and these now number not fewer than eleven or twelve millions, while their number is being increased every year at the rate of another million as they issue from the schools and colleges. It is a rare thing for the youths who go through the higher schools and colleges to leave without a feeling of admiration for the character of Christ, unless they are so depraved as to hate virtue because they love vice. There is much searching of heart about the person and work of Christ. It is in India as in Judea, Christ "is set for the fall and rising again of many in Israel." For that He shall be recognized as the Saviour of India is assured as the promises of God. —*Rev. James Johnston, in Missionary Review*.

INDIAN MISSIONS IN THE NORTH WEST.

Miss Florence McLean, writing from the Crowstand on the 3rd February, mentions incidentally the following interesting items: Our school is full at present and all well with the exception of one poor little fellow who is very low. I think that with great care he might possibly recover.

The weather has been so fine lately that the children are able to be out a great deal.

I was very much amused the other day: looking from the door I saw a group of the smaller ones in a corner seemingly much excited. On going over to see what it was I found them all in a circle and in the centre was what they called a Christmas tree. It was a tree with all the old rags and tin pans and pieces of all sorts of trash and one rag doll, which Santa Claus kindly gave me when I arrived on the scene.

Miss May Armstrong writing on the same day adds the following news: We have forty-seven Indian children in the school now. My room is filled completely. Mattie has four seats vacant, but they need not be long so because there are a good number of little ones out on the reserves who can be got in. The children are quite bright and in good condition for learning quickly. They are in pretty good health, are comfortably seated and are interested in their work. Their eagerness should be a great satisfaction to me.

Mr. George Wellbourne writes from the Stoney Plain on the 11th of January: After two and a-half months' experience we feel encouraged, if for no other reason, because we have formed an attachment for the pupils which makes our work among them considerably easier.

It is always a source of satisfaction to us that our relations with the older Indians is of so cordial a nature. The one whom I mentioned as causing so much unpleasantness at first is now all that could be desired.

An additional interest has been lent to our Sunday meetings by Lazarus consenting to interpret for me, so that now we are able to talk to them about the passage which we read.

We are also much pleased on our own account as well as on that of the Indians, that the Rev. D. G. McQueen has been able to so arrange his work as to be with us one Sunday each month.

The pupils are all in good health, and are learning English faster than we are learning Cree, although we neglect no opportunity to do so.

Mr. J. Ansdell Macrae, Inspector of Protestant Indian Schools, has done not a little since his appointment to increase the efficiency of the schools under his care, and the committee and teachers take pleasure in acknowledging their indebtedness to him for many acts of kindly courtesy and for the consideration with which he discharges the often delicate duties of his office. Mr. Macrae's communications are not all of the tenor of the extracts given below, which is from a personal letter to the editor, but we have not received—indeed we have not asked to publish the others. "Your teachers are out of competition for the bonuses given to day school teachers, and therefore cannot know how they stand in the line of educationalists. But the fact is, you have taken the lead in getting high class teachers and the result is showing very plainly. Miss Cameron has done more good in one year at Kiding Mt. than other teachers had done in the same school in ten years. Morrison at Round Lake is most competent. The Misses Armstrong are capital in the school-room, and Skene is a good teacher. I congratulate you on your selections for the school room, and shall mention Miss Cameron to the Department as the best day school teacher in the North-West Superintendency."

VANCOUVER ISLAND.

The Rev. J. A. McDonald, of Alberni, B. C., writes on January 25, I have my sister Minnie and my friend Alexander McKee with me now. Both help in the work indirectly by giving me all my time for study of the language and dealing with the Indians. We are waiting patiently to hear if anything has been done or will be done about starting a school for the Indians, and asking for the Government grant.

We have two boys with us at present and could get others. Many of the children have gone with their parents to the Sound for sealing and will return next month. My sister thinks of opening a day school next month to see how the children will attend. We went down to the Opichesah village in fifteen minutes yesterday. It was like a day in spring, so mild and bright. We had twelve in attendance at the Sunday school and they have their lesson well learned both in English and Indian. The pronunciation is more difficult than Gaelic, but I am getting my tongue around it and my ear accustomed to the sound. We received five quarters of Sunday school lesson picture rolls from St. Andrews Church, Victoria, as well as Christmas cards from friends in the East and illustrated Sunday school papers, cards, etc., from the Rev. Mr. and Mrs. Scouler, of New Westminster, all of which are very useful, especially the lesson rolls.—*The Western Missionary*.

"THE other day," writes a Chinese missionary, "I was standing on the bank of a river, waiting for the ferry to cross with some thirty or forty people from a village close by standing near, discussing my appearance and the religion I preached. A man addressed a question to me, but I did not answer, as I was listening to a discussion between the ferryman and some carters about the fare across, so that I might know how to act when my turn came. Inferring from my silence that I could not speak Chinese, they opened their minds about me pretty freely, and sometimes I had the utmost difficulty in repressing a smile. Eventually a well dressed man, holding the reins of a beautiful white pony, said, 'In a village near us, yonder, are over ten of their followers. I have often discussed this affair with one of them named Jang, but somehow, no matter how much you may revile his religion, he never reviles in return.' Is not the best argument for Christianity, either at home or abroad, a Christlike life?"

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IS A COLD BATH DANGEROUS FOR LADIES?

At a recent meeting of physicians in London the question of cold baths for ladies was brought up for discussion. It was unanimously decided that a woman received great benefit from a moderately cold bath, provided that she was free from chill afterwards. This may best be avoided by wearing a "Health Brand" pure wool underwear next the skin. Invaluable for spring and summer in the lightweights, as ladies and children will find after bathing, perfect fitting and beautiful new styles.

THIRTY years' dealing with the public is likely to give a man a name, either good or bad. In the case of our old friend, James J. H. Gregory, of Marblehead, the dealings have been so honourable that the name is a synonym of integrity wherever known, and every man, farmer or otherwise, who buys seed of him knows he is getting just what he pays for—rare enough in these days of tricks in trade. Send for his catalogue, which is free to all, and get something that is absolutely reliable.

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