

better things. In 1854 there were 2 missionaries, 9 communicants, 2 schools, and 63 pupils.

Since that year, and more especially since 1879, the progress has been very marked. The statistics of 1882 show 29 missionaries, 94 native helpers, and nearly 19,000 communicants. A great deal of the recent success of missions is due to the kindness shown by the missionaries to the natives during the famine which visited the country about five years ago and carried off about five millions of India's people. We have now briefly given the histories of the principal English-speaking societies. There are two societies in Germany also worthy of special notice, the Basle Missionary Society and the Gossner Society. The latter does its work among a native hill tribe, the Kohls, at Chota-Nagpore. In 1850 there were only four converts and the missionaries had been at work for five years. Five missionaries had fallen in that time at their post. Now there are at least, according to Christlieb, 30,000 baptized converts in 7 districts under 13 missionaries and 6 native pastors, with an annual increase in the number of converts of 2,000. In this district also, under the Society for the Propagation of the Gospel, there are nearly 12,000 Christians. Such strange successes seem to be characteristic of Indian missions. We give a few examples found in missionary reports since 1877. In Tinnevely we find in the two societies there, an increase of 35,000 in the membership. One of these societies proclaims the Gospel now in 631 villages. The American Baptist Missionary Society in its various branches and within six weeks baptized 8,691 heathens.

Summing up the numbers given in the reports, we find about 417,000 native Christians. Of these 300,000 are in the Southern Presidency (Madras), 93,000 are in Bengal and the

north-west provinces. In the west and centre we find a small but growing community of 16,000. In Rajpootana, one of the Central States, a number of missionary societies are at work, amongst them that of our own church at Indore and Mhow, in the south of the State.

The remainder of the 417,000 are distributed over the small States not included in those formerly mentioned.

The progress of Christianity as regards numbers is thus given by Rev. Joseph Cook. He compares the various decades since 1851, thus—

	1851.	1861.
Native Christians.....	91,092	138,731
Communicants.....	14,661	24,976
	1871.	1881.
Native Christians.....	22; 258	417,372
Communicants.....	52,976	113,325

In the first of these decades the ratio of increase in India, Burmah, and Ceylon together was 53 per cent., in the second 61, and in the last 86. In India proper in the last it is 100.

But the progress of Christianity cannot be shown by statistics. Its progress can be seen rather in the subtle influence it has had upon India's millions; the benefits that have accrued to them by its means, in the stoppage of cruelties and abolition of all the horrible customs such as the suttee, sacrifice of infants, and feast of Juggernaut; in the exaltation of woman to her proper sphere; in the religious and secular education and consequent change of feeling. Its power is seen in the gradual decay of caste; the distrust expressed by the natives in their gods and religions; in the secret confessions which many make ere they leave the world, of their belief in the one Saviour; in the attempt which has been made so lately to use the Scriptures, with a Saviour left out, as an infallible guide. The author of this attempt, so lately deceased, Keshub Chunder