One good result of the recent General Conference of Missionaries, held at Allahabad, is the collection of accurate statisties of the number of native Christians in India. Mr. Sherring, a missionary, appointed to propers a paper on the progess and prospects of Protestant India missions, reported a native Christian community of a quarter of a million—an increase, in ten years, of sixty-one per cent. The following summary, which we take from the Friend of India, contains most important intol-

"Ten years ago there were 189,731 native Christians in the whole of India. This number bassines then increased to 224,161 that is, to the extent of 84,430 persons, that is at the rate of 61 per cent. During the preceding eleven years, or from 1850 to 1961, the rate of increase was about 53 per cent. Considering the several Provinces of India, the increase has been as follows: at the end of the year 1861, there were, in Bengal, including Behar, 20,518 Christians. At the close of 1871, there were 46,968, while the communicants advanced from 4,620 to 18,502. In the North-western Provinces, the Christian community has nearly doubled. In Oudh, the increase has been at the rate of 175 per cent.; in the Punjab, of 64 per cent.; in Central India, Punjae, of the per cent.; in Central India, of nearly 400 per cent.; and in Bombay, of 64 per cent. The greatest aggregate increase in all India has been in the Madras Presidency, where there are 160,955 Christians, in contrast with 110,078 ten years ago. In Burmah, the Christian community has continued almost stationary, the numbers being 59,866 in 1861, and 62,729 in 1871. In Ceylon, the increase has been about 15,000. Altogether, the increase in three countries has been upward of 100,000.

"In several missions, the increase has been very remarkable, and is worthy of special attention. For instance, at the commencement of the last decade, the American Baptist Missions in the Telugu anistron Dapist Anistrons in the Lengus country had only 23 converts. They have now 6418. In Chota Nagpore, the increase has been from 2531 to more than 20,000, a little more than two-thirds of whom are attached to Gossner's Mission, the remainder being associated with the Society for the Propagation of the Gospel. The Christians Propagation of the Gospel. The Christians of the American Episcopal Methodists have advanced from 305 to 1835, or at the rate of 500 per cent. The converts of the American Reformed Church have increased from 796 to 2476, or more than 200 per cent., and of the American Lutherans, from 367 to 2470, or upward of 500 per cent. In the two Provinces of Tinnevelly and South. two Provinces of Tinnevelly and South-Travancore, the Christian community has increased from 72,652 to 90,968 persons. Generally speaking, a greater proportional increase has taken place in smaller mission-stations—that is those which in 1821 onstations—that is, those which, in 1861, constations—that is, those which, in 1861, contained only a few Christians—than in the larger and older stations. It is a healthy sign of progress that, in the ten years, the number of central mission stations in India has increased from 319 to 423; of native ordained ministers, from 97 to 226, and of communicants from 24.076 to 52.813. communicants from 24,976 to 52,818. Of the entire number of converts added to the Protestant Church in India during the de-Protestant Church in India during the decade, three-fourths, at the very least—that is, considerably more than sixty thousand persons—are from low-castle and aboriginal tribes, which, everywhere, for the most part show themselves much more susceptible to Christian influence, and much more free from prainding they much Hindogs." from prejudice, than pure Hindoos.'

It will be seen from the above that the record of our own Church in India is highby honorable to the laborers we have sent there. In the work of general education, also, the fruits of Christian mission are most cheering. In the year 1861, there were, in all the missions in India, 75,975 numis under instruction: in 1871, 188,072 pupils under instruction; in 1871, 122,872, an increase of 46,897. Of these pupils, 1621 have passed the entrance examination in the Indian Universities; 154 have taken the degree of Bachelor of Arts; 18 the Master's degree, and 6 the degree of Bachelor of Laws. In this work of higher education, the Free Church of Scotland has taken the lead of all the other churches.

As to the mission presses in India, Burmah, and Ceylon, here are some facts:

"They have published, in the course of the last ten years, no fewer than 3410 se-parate works, mostly of a Christian and educational character, in 31 languages and dialects. The number of copies of books and tracts printed amounts to 12,817,172, as follows:

Number of copies of the entire Bible in the Vernacular languages.....

Number of copies of Christian Books. 2,812,495 Number of Christian Tracts in the Verna-cular languages 5.707.355 Number of School Books.

Number of other Books....

We leave the sceptics who insist that missions to the heathen do not pay, to digest these facts at their lessure. To earnest Christians they furnish occasion for thankfulness.

200,270

"IS IT WICKED TO READ FICTION?"

That depends. We never knew of a man's receiving serious moral or intellectual injury from reading the Parables of Christ, the Pilgrim's Progress, or Milton's Paradise Lost. Some of the truest books ever written have yet been fictions in form. If by fiction you mean such books as Adam Bode, or John Halifax, or Robert Falconer, we do not think reading fiction an unpar-donable sin—nor indeed an offence. But if by fiction you refer to such fiction as one finds in dime novels, the lower order of Sunday-school books, fulsome religious bio-graphies, and the campaign lives of public men, we have no hesitancy in saying that it is a great waste of time and attention, and frequently injurious to morals to read them .- Christian Union.

Nations and men are only best when they are gladdest and deserve heaven when they onjoy it .- Richter.

SHEEP-STEADING.

A late editorial in Good News opens with these words, "Sheep-stealing is usually ra-garded as the meanest kind of stealing." There is very little doubt that it is so regarded, though it might be hard to say exactly on, the again thingut to many is say cannot why. Ferhaps it is because of the unocent and helpless habit of the sheep itself; at any rate, and whatever the reason may be, that is the general judgment.

But we under she herds find certain sus-picious characters prowling around our folds, and even occasionally making away with a straggler or so. Is not that merely a superior article in the way of sheep-stealing?

Here is a person of the high, prelatical turn of mind. He peers stealthily over the fences, or lies in ambush by the way, looking out for a weakling or a giddy youngling. Sometimes he "salts" them with flattering words or ingenious attentions. ling. Sometimes he "saus mon distanting words or ingenious attentions. And if they prove tame enough, so that he can rub their noses (with flowers, perhaps,) or scratch their heads (with books), how deftly and unctuously he does it! It is really sheep-stealing made a fine art. For all at once there is a pounce, a feeble, bleating struggle, and the silly sheep is gone! gone !

Here is a somewhat amphibious character-a man that will wade up to his waist any day to catch a sheep, or even a lamb (if it isn't too young).

He haunts the river-banks and other such places, often in a very rough and disagree-able manner. For he is satisfied that if he can only shove a sheep into the water, it is won. Sometimes he makes a mis-step, and gets only his plunge for his pains, and is seen retreating empty-handed—to the delight of all honost people.

But not to wear out my metaphor—
the practice of proselyting has gone
unwhipped so long that those who practice,
it begin to hope that it will soon prove both
safe and reputable. It is full time, therefore to speak out that the there fore, to speak out; not that these muttonists can be persuaded or taught, but that our flocks may learn how to receive them and in what spirit to repel them.

It is intrinsically and necessarily a discourtesy, and is no more entitled to respect-ful reception than is any other ungentle-manly conduct. It preceeds from the as-sumption that the other Church (whichever it is is so much better than ours that it is a mere charity to haul us over the fence or squeeze us through between the rails. For, whatever such men may secretly think, they are not likely to say that they want us for the Church's benefit! They must at least imply that our position is so unscriptural and injurious that they ought to interfere for

Now, have my readers thought what that Now, have my readers thought what that means? The Presbyterian who is asked to join the Baptist Church, for example, is asked thereby to say, and all his life to maintain, that when his parents dedicated him to God in baptism they enacted a solemn that is in their years. farce, solemn-that is, in their regard-but in fact empty and sinful. He is invited at overy communion season as long as he lives, to assume an attitude, not merely of superiority, but of exclusive correctness, toward those whom he most reveres, and has most reason to revere. Such invitations are an insult which only supreme necessities of truth and holiness can endure. But who sees, in that or any other Church, such flaming tokens of sounder truth or greater holiness-nay, of the only truth and holiness—as the case requires?

So with the prelatical personpriest; he modestly asks you to consider him the proper shepherd, and your own pastor the "thief and robber." Nothing less will answer to the conclusion of his argument or his constant pretensions. Either we are vain pretenders, intruders upon God's (and the bishop's) domains, or he—is trying for extraneous sheep.

There are a great many who see these things in the proper light, and resent them accordingly; but others are thoughtless and short-sighted, or allow themselves to be beguiled by a polite and kindly manner. I invite all such to reflect, and to see clearly before they commit themselves, precisely what they are requested to do. And Tarly what they are requested to do. And I call on honest men every where to combine together and put down sheep stealing. - Cor. Southern Presbyterian.

The early Britons wore coarse bags of hide, made all of one piece, and tied round the ankle, but the Romans introduced daintier foot-gear, and from them the Anglo-Saxons learnt to make both boots and shoes Saxons learnt to make both boots and shoes of leather, both being generally of one piece, laced from the toes all the way up with strings, and sometimes protected at the sole with a sort of wooden clog. A pair of shoes worn by Bernard, King of Italy, and grandson of Charlemagne, were recently found in his tomb. "The soles were of wood and the upper parts of red leather," says an Italian writer. "They were so closely fitted to the feet that the order of the toes, terminating in a point at order of the toes, terminating in a point at the great toe, might easily be discovered. Finer, neater, and greater ornamentation came to be employed in later times. Some one with a deformed foot is said to have first had shoes pinched at the coe, and the innovation was so much admired that, in state of the depunciations of monks and spite of the denunciations of monks and priests, it was widely followed by courtiers and gallants of the Middle Ages. There were scorpion-tail shoes and ram's-horn shoes; the long curly points being stuffed shoes; the long curry points being studied with tow as well as toe. Shoe-toes became more natural, but high heels, then called chopines, were introduced in Elizabeth's regn. This fashion also came from Italy, and Coryate reports that in his time the chaping was a common that the proposal. chopine was so common that no one could go without it.

The changes of fashion in shoes and boots during the last two or three centuries may be traced in familiar paintings, such as Hogarth's.

I think the first virtue is to restrain the tongue, he approaches nearest to the gods who knows how to be silent, even thought he is in the right. -Cato.

PRAYER AND THE PRAYER GAUGE

This is the title of a discourse by the Rev.

President Hopkins, of Williams College, de-livered in the First Presbyterian Church in Troy, at the invitation of several of the pastors of that city. The subject is treated not in the spirit of controversy, but with the simple wish of aiding candid minds in the solution of its difficulties. As stated by Dr. Hopkins, the question when reduced to its simplest terms. its simplest terms, is merely whether prayer is a means that will cause events and there issues to be different from what they there issues to be different from what they would have been had no act of prayer taken place. Now changes are produced in two ways, either by what we call immutable law, or by the exercise of free will. Immutable law belongs to matter. Otherwise there would be no basis for physical science, and experience would lose its value. Free will on the contrary, belongs to mind. will, on the centrary, belongs to mind, which is a domain of a different character. In matter, as subject to law, there is only necessity. There is no place for an alternative. A stone cannot roll half-way down the kill and then turn round and roll back. But in freedom there is no necessity. There is room for an alternative. Accordingly science, in the sense of the physicist, can never come into this region. While the river come into this region. While the river runs and the iceberg floats downward by immutable laws, the will of man comes between these laws and their results as they would be without that will. Without his will the stream would float on uniformly. By the interposition of that will, the water is made to set head and the results have a light and the results and the results and the results are the results and the results are results are results and the results are results ar is made to set back, and turn his mill-wheel. He stands at the sluice way and directs the flood. But he does this through the very immutability of the law of gravitation. In-flexible laws in their relation to will are like inflexible sticks of timber. But by the in-terposition of will, inflexible sticks of timber may be arranged into different shapes. In like manner, inflexible laws may be so adjusted among themselves as to work out very different results. The action of the will on fixed laws, however, cannot be understood without a clear perception of the significance of the terms, natural and supernatural. Nature is defined by Dr. Hopkins as the region of necessity in which nothing begins to be that is not caused by some thing external to itself. This is the exclusive domain of physical science. The supernatural is the region above nature, in which action can be originated, the region of will, of choice, of personality. In this definition, the reader will perceive that Dr. Hopkins coincides with Coleridge, and other subtle thinkers of a recent day, and discards the ancient theological conception. Of course, he makes the actions of man supernatural as far as they are free. An act which has its origin in free-will is just as much beyond any power of nature, and therefore just as supernatural as it would be for an angel to descend from the sky. That would be supernatural, Dr. Hopkins maintains, but not miraculous. Unless we make a maracle merely a wonder, the appearance of the angels to the shepherds was not a miracle. A miracle, according to Dr. H., is a physical effect in which the elements of nature are controlled by a direct act of of nature are controlled by a direct act of the will, revealing a personal force superior to the laws of nature in the control of mat-ter. Applying these principles to the phi-losophy of prayer, Dr. H. argues that pray-er has the power to produce changes in the physical course of nature, by invoking the aid of a higher personal will. It is a great error in men of science to recognize im-personal law to the exclusion of the influence of a divine personality. The remainder of of a divine personality. The remainder of the discourse is mainly occupied with an examination of the views of Professor Tyn-dall, whose language fairly interpreted, the author claims, covers the same ground as his own. He charges Professor Tyndall, however, with various inconsistencies, which all centre in the conception of physical law as something more than a flexible instrument in the hands of God. President Hopkins has no fear of science, nor of immutable law, but he protests against that view of the divine attributes which gives infinity in one direction only to impose limits in another. His discussion of the theme will be welcomed by numerous readers whose minds have been exercised by difficulties that they were unable to overcome. He handles the argument with equal vigor and charity. With no appeal to popular prejudice, he trusts to the light of reason and the force of religious sentiment for the support of the views which he sets forth with grave and impressive eloquence.-N. Y.

SENSATIONALISM IN THE PULPIT.

Zion's Herald administers a well deserved rebuke to the ministers of the present day who endeavor to attract an audience by day who endeavor to attract an audience by the eccentricity of their sermons, and men-tions the fellowing case in point: "We have just now seen a cara printed for circulation by the pastor of one of the oldest Congre-gational Churches in Central Massachusetts; a church which has long been blassed with a church which has long been blessed with the labours of the most cultivated ministers and men of the finest tasto. These cards bear upon one face the appointed hours for Sabbath and weekly services, and invite general attendance; than which nothing could be more proper and worthy of imitation. On the reverse side, however, of the card, we were astomshed to read the following topics of discourse in order for the Sab ropics of discourse in order for the Sabbaths of the current month: 'Deformed Feet, 'The Strange Contents of a Lost Trunk,' 'The Tragic History of a White Lie,' 'Frosted Locks,' 'Go to Jericho,' (we can easily see under this topic, how an admirable practical application of the subject might be made to the procedure.) might be made to the preacher) 'Beautiful Shoes; their Prophetic Suggestiveness,' 'Salt Again.' And this is preaching the Gospel, in the year of our Lord 1873; and in the centre of Christian civilization. We in the centre of Christian evilization. We are not at all surprised to learn from a friend, who heard him, that the preacher entered his pulpit with lavender kids upon his hands, which he only removed as he commenced his sermon. Neither are we surprised that the house is crowded.

O wisdom, with how sweet an art doth thy wine and oil restore health to my healthless soul! How powerfully merciful—how mercifully powerful art thou! Powerful for me, merciful to me. SPIRITUALISM.

In the first place, if there is anything in spiritualism, nothing could be easier than to demonstrate its truth. Why do wo behove, it is asked, in the revelations of the electric telegraph? Because we submit them to crucial experiments every day and every hour of the day. Why don't we believe in the revelations of mediums? Because they observe our days of the day. cause they always evade a crucial experi-ment. Take a simple case. President Lincoln's assassination was known throughout America within an hour or two after it had happened. Subsequent evidence of course confirmed the truth of the report. If a spiritualist had announced the event in England before it had come to us by any ordinary means (the submarine telegraph was not then laid down) we should have been convinced instantaneously that spiritualists possessed some mysterious power. If, in fact, they possess the means of know ing what is happening at distant times and places, they can place the reality of their claims beyond all conceivable cavil. They can prove their power fifty times a day But any one proof would be sufficient. If a single revelation were made such as that of Lincoln's accusation. Lincoln's assassination, it would be enough. Why has no such proof ever been given? For the simple reason that the power does not exist. All the alleged wonders of this kind depend upon what A said to B, and what B repeated to C, and so on. If a single witness has lied or made a mistake, they are valueless. A man claims a power of communicating with disembodied spirits; if he has it, opportunities for demonstrating it in the most public manner are open to him every day and all day long; and yet it is never done. And for this reason we recommend ordinary inquirers to wait. If the alleged power exists, it will prove itself. If it does not, they had better not waste time in examining into it. Mr. Home, indeed, suggests a reply, and a wonderful reply it is. The spirits, it seems, are capri-cous. It may be so, but a philosopher is bound to accept the simplest explanation consistent with the facts. Perhaps, when a watch is missing from my pocket and is transferred to that of a notorious thief by no visible agency, a spirit may have done the trick; but it is safer to assume that the the trick; but it is safer to assume that the thief managed to do it without my seeing it. The same argument applies to Mr. Home's spirits. So long as their caprice leaks them always to shrink from a crucial test, it is simpler to assume that they don't exist. Give us a phenomenon otherwise insoluble, and we will accept your explanation; but so long as you give nothing which may not be explained by assuming a certain quantity of roguery, imbecility, or, it may be, morbid action of the bram, we shall not go out of our way to assume the existence of spirits. The spiritualists prove a great deal too much; if a tenth part of what they say is true, they have the means to publicly demonstrate their supernatural powers.
They never do. What is the obvious inference? If it were declared that the heir to an estate who had been lost really existed; if he might recover his property by simply showing himself in Westminster Hall; if he obstinately refused to come, but offered to produce a number of affidavits from people who had met him in dark rooms, or talked to him for a minute in his attorney's office, what should we think of him ?-Saturday Review.

WHY WOMEN ARE EXTRAVAGANT.

Somebody once said that the women of o-day are so extravagant in dress, and so helpless in other respects, that none but rich men can afford to marry; and foolish people have been saying the same thing, or some-thing very like it, ever since. Every time a man fails in business people take a mental inventory of his wife's wardrobe, and cry out: "Poor fellow! he was ruined by her extravagance

No account is taken of his club expenses or his unnecessary restaurant bills, or his fast horses, or the vanity which prompted him to buy a bigger or finer house than he needed. Nothing is said of his dress coats made by some one who charges extra price because he calls himself an "artist tailor." because he calls himself an "artist tailor."
The man may have gambled his money away, or have lost it in reckless speculation, for all anybody knows to the contrary; while his wife, believing him to be rich, has dressed and lived only as his circumstances warranted, doing it, too, only for his sake, that he might not he ashumed for his sake, that he might not be ashamed to introduce her as his wife. Or, if she had been as extravagant as he, the fault is his so long as the fact remains that any proper man can lovingly control the course of any proper wife. Women are often ext. avagant. The fact cannot be denied. But that they are more so than men is by no means true. As a rule, every woman wishes to live withm her husband's income, and in nine famiher nusuand s income, and in nine immiles out of ten, all the economizing is done by the wife. This constant iteration of the charge against women, however, has secured a kind of passive acceptance for the theory, and nothing is more common now then for roung war with calculate of two than for young men with salaries of two or three thousand dollars a year to lament their inability to marry, because women are so extravagant. One of these has recently told the public through the newspapers how it takes all his salary of two thousand dollars to support a single man, and looking over his bill of items, and find-ing that it takes fifty dollars worth of perfumery to keep him sweet, we quite agree with him that he should not marry.—Hearth

THE DANGERS OF OCEAN TRAVEL

A correspondent of the Scientific American points out the dangers of ocean-going ships, laden with material very easy to ships, laden with material very easy to burn, even if not dangerous from spontan cous combustion; and he asks what would be thought if the railroad companies should baild two story cars, the lower floor being devoted to highly inflammable goods and the upper floor to passengers? Yet, he says, this is exactly the arrangement on an ocean steamer. He suggests the employment of separate vessels for passenger traffic, and states that ships of higher speed than any now in use could be built especially for the purpose. Scientific and Aseful.

LOBSTERY AND LIZARDS.

If a lobstur's claw is broken off below the third joint, another will soon appear in mimature at the end of the stump; about the third year it will overtake in size the one on the other side. This explains why the pugnacious creatures are so frequently noticeable with one large and one very small pair of fighting shears. At a particular season, the males engage in feroclous combats, outling each other in pieces if they can. Nipping off the sword-arm of an opponent is a point of saugumary ambi-tion. They quarrel worse than a congregation of tailors on a strike.

When, by accident or otherwise, a Bra. When, by accident or otherwise, a Brazilian lizard's tail is missing, another crops, out immediately, requiring considerable time, however, to develop into full proportions. It is to themas indispensable an ap. pendage as a balancing pole in the hands of a rope-dancer, in maintaining their contres of gravity while racing through the top of of gravity while racing through the top of a tree in pursuit of prey. Could a fox run without a tail? But a second one never grows, so he is crippled for life when that is gone. Some of the newts have a new eye generated, if gouged out, which will ultimately exactly correspond with the old one in color, function, and visual perfection.

IMPROVED COOKING VESSEL

For some time past we have employed in our domestic establishment one of Warren's improved cooking vessels, and find it to be an important and valuable addition to the culinary service. It is, in fact, an automatic cook, and performs its allotted duty with a great deal better judgment and far loss fuss than the best forty dollar-a-month French cook that ever officiated over a stew pan. The patent cook consists of a series of combined vessels, and, in using it, you simply place your roast beef, steak, mutton, ham, fish or game, and the various vegetables, each in its separate division, and set the vessel on the fire; where it remains for a specified time without any attention. It cannot burn, over do or under cook, but when the time is up you have the finest cookery that can be imagined, executed on strictly scientific principles. That is to say, the cooking is done at a temperature of not over 210 ° Fah., which, according to Liebig, is the correct heat. A higher temperature is the correct heat. A higher temperature coagulates the albumen and renders meats tough and stringy. This machine is not a steamer, but a roaster; but you can make it a steamer, if desired, by shifting one or two of the covers. By the ordinary methods of cooking, one-third of the original weight of the meat is lest by the approximation. weight of the meat is lost by the evapora-tion of the juices; but with this improved device this loss is to a great extent prevented, and the cooked food is greatly improv-

STONE-COLORED WASH.

I painted a board fence and a rough outa painted a coard lence and a rough one-building two years ago, and it is nearly as good to-day as it was when finished, and it cost comparatively nothing. The fence is a common, rough board fence, with a capboard nailed on the top; and I have leaned on the fence a bundred times and it will on the fence a hundred times, and it will not soil a black coat, or any garment, by so doing, but appears slaty, with no disposition

"Take two pounds of flax seed and boil it in a common wash boiler for an hour or more, in four pails of water; after thoroughly boiling, strain it into an old tight barrel; put in one peck, in bulk, of common land plaster, one peck of nicely sifted wood ashes, one quart of wheat flour, and one quart of salt. Put in your barrel a good stick as large as a hand-spike, and stir it until it is as thick as cream; let it stand in the sun for a week, and every time you go by the barrel, stir it thoroughly, and by the end of a week it won't settle, but will remain incorporated, and is fit for use."

The above was made in quite warm weather, and worked up like sponge batter, two or three times, before putting it on; but a good stirring would, in a minute or two, reduce it again to its creamy consistency. It is now as hard as slate, and is certainly valuable in preserving the wood, and is a cheap luxury in good looks for fences or second-class buildings, and I know it is no humbug.-Rural Home.

CHATS WITH SEDENTARY PROPLE.

John Smith, a book keeper, asks what he shall do. Dyspepsia, nervousness and all that sort of thing have got hold of him. He has no time to get the fresh air, no time to exercise—no time for anything, and would I advise him to change his occupation.

"John Smith, what time are you doe in the counting-room in the morning?"

"About half-past eight."

"Could you put it off till nine ?" "Well, perhaps so, if I didn't let my work get behind hand."

"And you want to know whether you had better change your business? I advise you against a change. A man should not change his occupation lightly, and you, John Smith, his occupation lightly, and you, John Smith, need not change yours on account of your health. Book-keepers may be as healthy as cartmen, it they are willing to embrace their opportunities. Let me tell you how to manage it, and I will promise that the advice I am about to give you is exactly adapted to half the population of this city.

1st. You must retire at nine o'clock every

2nd. During the spring, summer and autumn you must rise at five o'clock. During the winter, at six o'clock.

3rd. Beginning moderately, you will soon onjoy two hours of out-door walking and recreation before broakfast. Ninety-nine persons in a hundred, including both sexes, between ten and sixty years of age, will, if they begin the early morning exercise gently and prudently, within three mouths rejoice over a happy change in their health and spirits, and they will mourn over the great loss for so many years of those precious hours of the early morning."—To-Day.

Men willingly believe that they wish to be true. - Casar.