

when hundreds of such men shall appear preaching and compelling the people of India to receive the gracious message. Let it be one of the special blessings prayed for that God would raise up such men and give the missions and the churches wisdom to refrain from discouraging them or putting obstructions in their way. An Indian evangelist is not likely to resemble a European evangelist in his methods of work any more than in personal appearance. —*Indian Witness.*

—According to the last census, 76 languages are spoken in Bombay, and each one represents a company of people, or caste, with special dress, or undress, or color, or cap, or turban.

—Some of the missionaries of the London Missionary Society attribute much of the success attending the work of the Salvation Army in India to the fact that it does not administer either baptism or the Lord's Supper. In that country one may attend any meeting, and to any extent, but so long as he does not submit to baptism caste is not broken, and he does not encounter the persecution which befalls those who make a formal profession of Christianity.

—Sir Alexander Miller, in his address at the distribution of prizes in the Calcutta Boys' School, remarked that this school differed from all other schools he had met with in Calcutta in the fact that all the different races in the Empire appeared to be represented among the pupils. The student who carried off the largest number of prizes was a Burmese, an unusual and unexpected occurrence, considering the national reputation of the Burmese for disinclination to sustained effort of any kind. This association of so many different races in the work and life of the school was a matter of much importance in the mind of government. Such intercourse leads to the successful welding of the races of India into a homogeneous community, an object which the Indian Government had constantly in

view, but which hitherto they had failed to realize.—*Indian Witness.*

—Rev. P. H. Moore, of Assam, writes: "Sunday, October 18th, we spent at Balijuri. At eight in the morning we had the privilege of baptizing 31 Kohls in the creek, about a quarter of a mile from the village. There were 16 men and 15 women and girls. There were 9 men with their wives, and altogether the candidates represented 14 households. A preaching service, the Lord's Supper, and Sunday-school occupied the afternoon. In surroundings which would seem strange enough in America, we worshiped in spirit and in truth, and God's presence was revealed. A thatched hut with roof just high enough to stand up under; walls made of reed and plastered with mud, with holes here and there for doors and windows; the floor (the earth) swept clean. In this hut, 34 by 17 feet, picture 100 adults and children of all ages, some in the costume in which they were born, all sitting on mats on the ground. In the center is a rough pine box, in which the missionary carries a part of his camp outfit, and which is now drafted into service as a table for the Lord's Supper. A clean white cloth hides part of its roughness. A cane stool serves the missionary as a seat."

China.—In 1894 there were in all 1977 missionaries in China—869 men, 502 married women, and 546 single women. Ten hundred and eighty of these were representatives of British, Irish, and Canadian societies, 812 of them of American societies, and 85 of Continental societies. The China Inland Mission leads all others with 593 missionaries, followed by the Presbyterians with 180; the Methodist Church, North, with 140; the American Board with 117, and the Church Missionary Society of England with 110.

—During 1895 the American Bible Society sold and distributed in China Bibles and portions thereof to the extent of 385,875 copies.