

ished, most palpably strike the view."
—*Idem*.

—An old peasant in Northwest India learned by heart the first chapter of St. John's Gospel. After his harvest was over he would go out year by year into the villages around and repeat what he had learned. In eight years he had brought some four hundred of his countrymen to embrace Christianity and receive baptism.

—"It is estimated that in India, counting all Protestant missionaries, there is about one to every 500,000 people. The entire revenue of all the Protestant missions of the world is computed at £2,450,000. The total British share of that sum was, for 1889, £1,301,306, while the national drink bill is about £10,000,000, and one of our smaller wars cost close on £5,000,000."—*Bombay Guardian*.

—"The non-Aryan races of India have, in all probability, a great future before them under British rule, for, though under a state of tutelage to-day, time is all on their side. They are indeed grossly ignorant and backward, but their very faults are the faults of a simple savagery which has its winning side. They are the *children* of the vast family of nations in the Indian peninsula, and as such they have endeared themselves to men such as Cleveland, Elphinstone, Outram, Douglas Graham, Briggs, and Dixon, who have labored among them, for their sturdy courage, their trustful simplicity, their unwavering loyalty to benefactors. Probably no brighter pages of England's work in India will be written in the future than the pages which will hereafter record the joint labors of political agents and missionaries among them, and the marvellous results achieved."—Rev. A. T. GURNEY, in *Church Missionary Intelligencer*.

—There is stagnation, if not retrogression, at almost all the mission stations of South India, say the Leipzig

brethren. Of 100,000 Protestant Christians in Tinnevely, 8000 within the year have been lost to the English Church. This the Lutheran brethren ascribe to too strenuous an endeavor to carry through in the way of outward discipline rather than of inward transformation an abandonment of all caste usages, and the assumption of self-support. Most, perhaps all of the defections have probably been to the Roman Catholics, who have mostly let caste take its own way in India.

—The Rev. J. G. Trimmer, Chairman of the Wesleyan Mission, Jaffna District, Ceylon, gives an account of what came very near being "premature reporting." He says: "We were holding a meeting in a small village, and practically all the population was present. My companion had given a beautifully simple, earnest address, and his audience seemed to listen not only with eagerness but with acceptance. When he had done, I briefly summarized the truths of which he had been speaking, and asked, 'Do you believe these things?' 'Yes, sir,' was the response, unanimous and hearty. It occurred to me to see how far their faith, or profession thereof, would go on Christian lines. 'You believe in God; that He is one, and one only?' 'Yes, we do.' 'You believe that He made all things and sustains all things; that good is pleasing to Him and evil hateful?' Still the responses were 'Yes.' 'Do you believe that this Bible is God's Word, and that other Vedas are wrong?' 'Yes.' 'Do you believe what it says, that God sent His Son into the world to save sinners?' and still no less heartily was assent given. I marvelled, and repeated the questions in other ways; I made them more personal. 'Do you really believe, then, that Jesus is able to save men from sin—to save you?' 'Oh, yes.' 'Do you believe that He died for you, to put your sin away, that He loves you now and cares for you?' 'We do.' 'Will you, then, accept Him as your Saviour and accept Him now?' 'Yes, sir;