

000 and 16,000,000 readers, most of them taught in the modern methods of the Christian world. The various missionary, tract, and Bible societies printed last year for India 1,133,115 volumes.

—This testimony, taken from the *Mission Gleaner*, speaks volumes for the value of British rule: "She said, in answer to my question, 'My work has been among the Telugus in the Madras Presidency. It is only a little missionary settlement, very far from any English colony or English garrison. There have been weeks at a time when my fellow-workers were away on journeys, that mine has been the only white face within fifty miles. Afraid? Never! My color was my safeguard. Where the English govern they govern. Since the mutiny of 1857 there is not a Hindu who does not believe that the eye of the Government is so ever upon him that to strike down a white man, though it was at midnight, in the jungle, were to feel the noose about the neck. It is wonderful—the safety the English have bought in India for themselves and all of their color.'"

—A Calcutta paper publishes the following: "Some months ago the home of a wealthy Hindu family was on fire. There were nine *purdah* ladies in the house, all of whom resolved to meet their fate in the flames rather than expose themselves to the crowd which surrounded the building. Six of them perished and the other three were dragged out by force, terribly burned."

—One of its missionaries writes to the London *Christian*: "Gossner's mission works exclusively in India. In the division of Chota Nagpur of Bengal, among the Kols, we have met with great success ever since our operations commenced there in 1845. Besides this we have another field—viz., at Ghazipore and on several stations in the province of Behar. It is, however, chiefly among the Kols that the Lord has blessed the work of our missionaries, there being now upward of 40,000 native Christians under our care; and the work is going

on continually increasing, so that we have about 3000 new inquirers every year. To instruct, teach, and guide our large congregations we have taken care to train up native assistants, of which there are at present 19 ordained pastors and 322 catechists, teachers, and colporteurs."

—"The pastor of a village church in North India reports that the celebration of the Lord's Supper in the villages is beneficial because it tends to the emancipation of woman. It would probably puzzle a European to prove just how this particular service tends to the elevation of woman; but the explanation is easily given. Most Europeans know that Indian women eat after the men have eaten; but foreigners cannot comprehend the full significance of this fact until they understand the native idea concerning food that has been touched by another. *Jutha khana*—that is, food left after eating, is only fit for inferior persons and menial servants; and there is no more emphatic assertion of woman's inferiority than the fact that she always gets *jutha khana*, that which is left after the men have eaten. As men and women partake together of the Lord's Supper we perceive that this service most significantly affirms the Christian idea of the equality of man and woman."

—The Methodist North India Mission has 1575 paid workers, of whom 21 are Europeans and 60 are native pastors; 11,847 full members, and 21,304 probationers; and 15,838 pupils in the schools. The baptisms were 6937 last year, of which 4053 were of adults.

—The following report relates to one of the stations of the London Missionary Society in the Quilon district: "There were 500 adults present, representing about 500 families, and the collection was as follows: Small handfuls of rice tied up in little leaf bags, 33; eggs, 7; large yams, 11; small yams, 14; cashew nuts, 2; laurel nuts, 3; pumpkins, 2; arrowroots, 16; British rice, 1; small silver ring, 1; British