

series of tables giving the statistics of each province and town. The names of the various societies laboring in each and of the missionaries and native ministers is given, with the number of native assistants of every class, of converts attached to each mission in 1851-61-71-81, and the communicants and congregations at the latter date. Then follow tables relative to education, which give in detail the respective number of theological, Anglo-vernacular and vernacular schools, with the number of pupils in each, and a similar list of female boarding and day schools, with the Zenanas in which pupils are instructed. Finally, these tables are summarised, so as to give in each separate page a clear conception of the agencies and results of the various societies, then of the stations, agents, congregations, christians and communicants in each province, then as complete a summary of the female educational work, and all this is done in relation to British Burmah and Ceylon as well as continental India.

Nothing could be more full, complete, and clear. The whole reflects credit on the missionaries throughout India, who seem with rare exceptions, to have supplied all the information required, and yet more on the three missionaries who collected the information and arranged it so admirably. The labor must have been immense.

The volume does not readily offer passages which can be extracted, but some of the information so plentifully supplied to those who are not afraid of columns and pages of figures, will show not only the extent and variety of the agencies employed in the evangelisation of India, but to what a marked and gratifying extent these agencies are accomplishing the work for which they have been called into existence. Leaving, for the sake of brevity and directness, the tables relating to British Burmah and Ceylon, with the single remark that they are almost as satisfactory as those relating to continental India, it appears that, in the latter, there are laboring thirty-seven missionary societies, seven female missionary societies, seven isolated or individual missions, as well as the Edinburgh Medical Mission and Christian Vernacular Educational Societies. Some of the female, and two or three of the smaller societies are properly branches or departments of the larger societies. Of these, thirty-two are British, twelve American, one Australian, and the remainder Continental. The five leading British Societies are, the church with ninety-five missionaries, the London with forty-six, the Propagation with forty-one, and the Baptist and Wesleyan Societies with thirty-eight each.

The entire number of foreign agents was at the close of 1881, 576. One of the most gratifying evidences of solid progress is the increase of native ordained ministers from 225 in 1871 to 461 in 1881, especially if it be noticed that in 1851 there were only 21 such. These, of course are the best trained and tried of the native preachers, but the rest reach the large number of 2,388. These various agents occupy 569 stations, but their efforts penetrate often very far into the outlying districts. This is evidenced by the fact that churches or congregations exist in 3,650 places, whilst converts are found in many more. The increase of converts is at an accelerated ratio. In 1851, they were 91,092; in 1861, 138,781; in 1881, 224,258, and in 1881, 419,372.

The increase in communicants is yet more marked, having nearly doubled between 1851 and 1861, more than doubled in the following decade, and then again in the last one. The 113,325 communicants at the last date shows that more than one-fourth of the native Christians profess godliness, a far greater proportion than prevails here.

The tables have some features which those of previous decades had not, or only in a tentative form, and the difference is a proof of advance. The prominence given, for instance, to Female Missionary Societies, Female Missionaries and Zenana house-visitation, are distinct evidence of the great extension of education among the women and of better sentiments among the men. Both prove the success of missions, and the latter quite as much as the former, for the ardent advocates of Zenana missions are apt to overlook the fact if they are not acquainted with India, that access to the women must be preceded by the education of the men. The former cannot be forced irrespective of the latter; and it is an evidence of the extent to which the latter is successful in breaking down the intense and peculiar prejudices of society that twice as many girls and women now receive instruction as in 1871, and that during the same period the Zenana pupils, most of whom probably are women, have grown from 1,997 to 9,228. Sunday-schools are an entirely new feature in the tables, and the most gratifying aspect of them is the large proportion of Hindus who attend, not only thus mingling freely with Christians, but doing so for the purpose of receiving Bible instruction. There is also great significance in the large increase of subscriptions on the part of native Christians. The two rupees per head they contribute to religious purposes is for them a considerable sum. It proves also that the old fiction which has done so much service for the enemies of missions, that native Christians are paid to become Christians is not true. And it is an evidence that Christian principle is operative among people naturally selfish and socially poor. We have given these facts not only as conclusive evidence of the power of progress of Indian missions, but also as illustrative of the immense amount of information here concentrated.

The book will be of great use to all who care to study the state and progress of missions, and if any are doubtful of the reality of such work, we invite them to consider whether such an immense array of names, dates, figures, relative to hundreds of societies, stations, and places, as are here given, would be possible, unless they represented the actual facts of the missionary problem.

## OUR INDIAN STATIONS.

Akudu.

*Letter to the Cor. Sec. of the Society of Eastern Ont. and Que.*

DEAR MISS MUIR, On the 24th ult. I sent you a card in which I made a few remarks about the girls who have been in my boarding school during the past session. I wish now to write more fully about the school, both as to its past and its future.

The first girls were received early in March; the rest came soon afterwards. Only five girls have been attending the school so far. It was closed on the 3rd July, when I gave small books as rewards to those who had recited the verses correctly in the Sunday school during the three months preceding. The largest of the girls had recited almost every lesson correctly; the others had done only fairly. The school has been taught by David and Mary his wife, formerly supported by the Moseleys, who were both educated at Cocanada. David has done most of the teaching, and Mary has looked after the household affairs of the girls. Of course there are day-scholars also in the school, taught by David; both women and girls, and men and boys.

I think I told you that I intended to have the parents of the pupils provide the rice, while I would provide