

societies are slowly coming to the conclusion, that India will never be reached by Europeans or Americans, and that the main hope for its evangelization must rest with the Christian natives themselves. But if this is to be so, *the self-reliance and self-help of these men must become a very definite object.* Whether they be specially versed in Presbyterianism, Episcopalianism, or Methodism, is not of material importance; for these forms of church government may advantageously merge into a very simple and specially Oriental method, when the Indian Christians are really left to themselves. But it is of prime importance that the native workers should be thrust away from that reliance on the missionary, for his initiative and direction, which at present is so perceptible. One is repeatedly met by the remark, "They are so exactly like children." But babes will remain babes until they are forced from their mothers' arms. Few things seem to me of more importance than the raising-up of men of vigor, self-reliance, and devotion, who shall be able to stand alone; and I do not see how these are to be formed apart from the inculcations of deeper aspects of truth, and especially of the doctrine of the Holy Spirit, concerning which the apostle said, that they who receive them were no longer babes, but strong men in Christ Jesus.

I can not close without expressing my admiration for the devotion, earnestness, and self-denial of the immense majority of missionaries whom we met in India. We were everywhere welcomed with an infinite warmth and thoughtfulness, and shall ever cherish the remembrance. The number, manifoldness, and excellence of the methods employed were equally interesting and astonishing; and the swiftness with which, as in the case of the famine children, the missionaries adapt themselves to a new situation and seize an opportunity.

It is much to have seen the Taj, the Pearl Mosque, and Akbar's Tomb; to have stood in the Residency graveyard at Lucknow, and to have seen the angel carved in white marble at the grave in Cawnpore; to have prayed under the roof of Henry Martyn's Pagoda, and to have sat in the room where Carey died; but it is a greater privilege to have stood for a moment beside the leaders of the greatest fight that the Christian church has ever waged since the time of Constantine, and to have been permitted to raise to their parched lips a draught of the living water, making a brief interspace in their great fight.—*Missionary Review of the World.*

Missionary Jottings.

THE English Presbyterian Church, the mission work of which is mainly in China and India, has 165 stations, 153 native and 55 European missionaries. Ten hospitals are open, at which some 30,000 patients are treated annually. The hospital of this mission at Swatow is the largest in all China.

To show what Bible societies have done for missions, it is stated that the British and Foreign Bible Society alone has put 155,000,000 volumes in print, 4,367,152 last year. For use in Europe 80 languages are employed. In Africa as many, and 24 for Moslems. An agency on the line of the Suez Canal sells Bibles in 70 languages.

It is somewhat significant that since the town of Yatong on the borders of Thibet was opened to European trade, the only European to avail of the privileges thus conferred is Miss Annie R. Taylor, the heroic medical missionary. Considerable interest has been manifested in what she has to tell concerning Jesus, and the copies of the Gospels she had for distribution are eagerly sought after.

THE following statistics of Christian schools in Japan are compiled from native papers, and so will not err on the side of exaggeration: Protestant boarding schools for boys, 15, with 1520 scholars; for girls, schools 47, with 2527 scholars. Day schools 105, pupils 6031; Sunday-schools 837, pupils 30,624. The Greeks and Roman Catholics have no Sunday-schools, although they have 50 day and boarding schools between them.

A SECOND monthly paper appealing to French Romanists is *Le Pretre Converti*, edited by a band of ex-priests, who have taken their stand by the evangelical faith. Though friendly disposed toward Abbe Bourrier's paper, *Le Chretien Francais*, the newcomer moves on a slightly different plane, and opens with a bold pronouncement for Protestantism, both in doctrine and practice. *Le Pretre Converti* takes good account of current work among priests.

DR. EDKINS, giving in the *Chinese Recorder* his reminiscences of the last fifty years, says: "The great river of idolatry is dried up. The conflict now is between Christianity and the world power. Our books are being widely examined, and the result will be an enormous accession to the Christian ranks in a few years. Faster than India, sooner than Japan, China will become a Christian land, and it will be the greatest victory achieved by the Christian religion since the conversion of the Roman Emperor Constantine."

IN Ludihana, India, there is a medical school which has been established for some twenty years, and is under the direction of Christian women, qualified physicians for soul and body. Rev. F. B. Meyer, during a recent visit to India, inspected this institution and reports concerning a portion of its work as follows: "The amount of medical work done at this place and in the three dependent dispensaries is something surprising. Last year at one village 2000 cases, at another 2000, in the city between 12,000 and 15,000. Think of what is meant by 233 major operations—that is, those which required the use of anaesthetics—and 1100 minor operations!"