

thus are hostile to the work of missions, actively so less perhaps than formerly, but have still to be carefully watched. Mr. Lawrence relates his experience in addressing a school of boys and girls in Bombay. He was obliged to use a Hindu teacher as interpreter. He spoke of the evils of idolatry, of the position of women, and of what each member of the school should do in opposing these evils. To his surprise he afterward found that the interpreter had added his own comments: to his words about idolatry he had added the remark that these were the sentiments of the speaker, not his own. The teacher had to interpose and say emphatically that they were the sentiments of the mission, and should be those of the scholars.

"It is supposed that a Hindu or a Mohammedan, secretly, perhaps, inclined to Christianity, will not do much harm while teaching mathematics or the languages from text-books chosen by the mission. It frequently happens, indeed, that the heathen teacher is himself converted while connected with the school. A Mohammedan boy in a school in Bombay came recently under the favorable notice of a government inspector, who, in commending him, expressed his purpose to find a place for him to teach. The boy left the school and was not seen there again. On being questioned as to the cause of his leaving, he said that he was afraid he should be made a teacher, and if he became a teacher, that meant becoming a Christian. But it is gratifying to find that the number of Christian teachers is constantly increasing, while that of non-Christian is constantly decreasing. In 1871, of 4,201 native male teachers in the mission schools, 2,206 were Hindus or Mohammedans. In 1887, of 5,943, but 2,462 were non-Christians. A much greater reduction may be expected during the present decade."

If only Christian teachers are employed, many schools must close, and the instruction given in others be far less efficient than now. The aim therefore is to secure at least a Christian head master or mistress, and Christians for religious instruction, while other positions are filled with Christian teachers as fast as practicable.

But for the present, Hindu teachers in part are inevitable. None desire more than the missionaries themselves to supersede them entirely, and none will so rejoice when a sufficiency of competent Christian teachers can be had. And to this end, says Mr. Lawrence:

"Nothing can serve better than the Normal schools in charge of the Society for Vernacular Christian Education. In its excellent institutions which I visited in Dindigul, in South India, and in Ahmednagar, in West India, it receives to be trained as teachers Christian young men sent by any mission. And to the missions of the American Board it has furnished many of the best teachers in their employ. One of the greatest needs of India is evoted, well-trained Christian teachers, and anything which can increased their number is worthy of all the aid that can be given."

IV. INSTANTANEOUS BAPTISM.

This question has assumed prominence and importance largely by the remarkable conversions attending the preaching of Rev. Mr. Knowles, an English missionary, and his colleagues of the North India M. E. Conference, at the Hindu festivals. Mr. Knowles holds some peculiar