

Chandra Bose, well known in this country, favor lay administration of the sacraments.

"It is plain that some change in these city missions is needed before these great centres will become centres of Christianity. It is equally plain that we cannot expect to stereotype and perpetuate in the Eastern church the divisions which mark the Western church. The selfish desire of any mission board to keep its work intact and not to be swallowed up in a great union movement should be rebuked by Christians of every denomination, and the dangers of disorder and license should be checked by earnest sympathy with the aspirations of the native Christians on one side, and by earnest co-operation between all mission bodies on the other."

II.—THE TREATMENT OF CONVERTED POLYGAMISTS.

To us in the home field, this question seems very simple, but in India, and on other mission fields, it is a complicated and knotty problem.

"The opinion of missionaries on this subject is much divided, and the matter has been discussed at various conferences. An excellent statement of both sides of the question is made in the *'Indian Evangelical Review'* of April, 1886, by Rev. J. J. Lucas, who has taken pains to inform himself of the opinions of many leading missionaries. My own impression, formed from conversation with a large number is, that a majority of the missionaries in India, especially of those longest in the field, would decline to advise a man to dismiss one of two wives, and that many of them would baptize him, in that state, while protesting against polygamy as unchristian. The Madura Mission not long ago decided to baptize converted polygamists who had acted in ignorance of Christian ideas, in cases where there was no way of separation without injustice. Of this decision the American Board has expressed its disapproval. But Mr. Jones, of that mission, avows the belief that the policy of refusing baptism to such candidates must in time be reversed."

To over sixty representatives of different missions, Mr. Lucas sent the following question: "Would you, under any circumstances, baptize a convert with more than one wife, allowing him to retain his wives?" And an *affirmative* answer was received from the great majority.

Yet, Mr. Lucas himself opposes baptism in such a case, because of the apparent sanction given to polygamy, the temptation laid in the way of inquirers, the formation of two classes of Christians within the church, and the injury done to the church itself. Yet he would not ask the husband to put away either wife, but he would say, "Wait. Your first outward step towards Christ must not be marred by a cruel wrong and flagrant injustice. Wait, holding fast your faith, and time will bring a change." And still he admits that the majority of missionaries, if left free to act, would go further than this, though leaving much to be determined by the circumstances of each case. Mr. Lawrence was assured by old missionaries, that their opinions in this regard had been changed by long experience on the field.

III.—WHO SHALL BE EMPLOYED AS TEACHERS IN MISSION SCHOOLS.

Great trouble and perplexity are experienced in this matter. Hin-