

—or, say, *thirty-three-fold* in a generation. This is also strong proof of the happy relations in which the foreign and native workers stand to one another, when the former raise the latter to the highest positions of power and honor. It shows also the confidence they place in the converts.

Lay preachers have not increased so fast, but their numbers are also rapidly growing, thus : 1851, lay preachers (returned), 493 ; 1881, lay preachers (returned), 2438 ; 1890, lay preachers (estimated), 3000.

Here the Church has a cheap and efficient agency for the spread of the truth—cheaper and better far than uneducated men sent out from this country, who rarely acquire an accurate knowledge of the language or of the modes of thought and feeling of the inhabitants, and cannot live long in that climate on native fare and after native habits.

INCREASE OF CHRISTIAN INFLUENCE.

The place which Christianity holds as a power in India struck me, on my second visit, as far more wonderful and hopeful than the numerical increase of the converts. Christianity is no longer held in contempt. Its position and character are recognized. In Madras they are looked upon as leaders in social movements. They take their place in literary and scientific pursuits, and hold their own in the learned professions, and some have risen to high positions under government, with the approbation and encouragement of their unconverted brethren. In Southern India they take the first place in the number of the *educated*, as compared with their numbers in the population, and in the North they come next to the Parsees. I would only say that while the native Christians have multiplied eight-fold and communicants fifteen times during the period covered by my two visits, the *influence of Christianity* as a LIVING POWER is a hundred times greater in 1890 than it was in 1853.

THE PLACE WHICH CHRIST OCCUPIES IN INDIA.

I close with a word on the place occupied by Christ in India. The change during this generation is wonderful. None but those who can compare the present with the state of matters thirty-seven years ago can form any idea of its extent. In 1853 the knowledge of Christ was considerable, but there was little idea of Him as a *living power* or *authority*, to be reckoned with outside the classes directly under the influence of missionaries. He was not widely looked up to with either love or reverence. Now the knowledge is far wider, and the character of Christ stands out in bold relief against the character of the gods of India. His superiority is generally acknowledged by the great body of educated natives, and the devotees of the old religion tremble for their systems of idolatry and hate the Author of the religion which they feel is destined to supplant their own ; while the enlightened look upon Him with reverence and admiration, and many with sincere affection. In fact, Christ is now the central figure to educated Indians, and these now number not fewer than eleven or twelve