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THE PROBLEM OF EDUCATIONAL MISSIONS.

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In discussing the general question of EDUCATIONAL MISSIONS, two or three points need to be emphasized at the beginning. First, let it be understood, that it is not a question as to whether we may hope that men may sometimes be saved by education instead of by the Gospel. I have never heard of any missionary who held such a view. Nor can we admit that the question is fairly put, as sometimes it is, whether we shall give our strength to education or to preaching the Gospel. As Christians, loyal to the teaching of Jesus Christ, and in the light of the clear evidence of history, we can not admit that secular education has in it any saving power. For saving men there is no alternative to the Gospel. Education is by no means even a security against immorality.

Again, the question is not whether it is necessary to educate men in order to predispose and enable them to accept the Gospel. The teaching of holy Scripture, and the experience of centuries, alike show plainly that it is never necessary to educate men in order that they may become Christians. Intellectual culture is no necessary preliminary to saving faith; it may even prove a hindrance. There is nothing in secular education, as such, which tends to make men love and trust God, believe in His Son, and break the power of indwelling sin. The uttermost result of mere secular education is culture, and the power

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—(Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† I first entered India in 1865 with a strong prepossession against educational mission work, such as is very common among those just entering the mission field, as also with many excellent friends of missions at home. It was thus somewhat of a trial, when immediately on arrival at my station I was put in charge of one of our Anglo-vernacular high schools; but I nevertheless felt that my brethren were only reasonable when they urged that I should at least try to learn something of this work by personal experience, before making up my mind finally on this subject. For a year or two I remained in this position, after which I was relieved for other work, and have never since been in such a position. The result, however, of many years of experience in India, has been considerably to modify what I now regard as the rather extreme position which I was at first inclined to take. I propose in the present article to set forth the view which I take at present.—S. H. K.

which culture often gives; but culture is quite another thing from holiness, and has no necessary connection with it. There may be much of either where there is none of the other.

Furthermore, the answer to the question as to the duty of educational mission work does not, as some seem to think, logically depend upon the view one may take of the purpose of this dispensation, one way or the other.* Surely that question does not affect the duty of carrying the Gospel as speedily as possible to all nations. Missionaries engaged in educational work, who hold that the purpose of missions is elective, are as earnestly desirous, as any who differ with them, that as soon as possible Christ shall be preached to all peoples. All heartily agree that this is the will of God, and that, however the kingdom of God is to come on earth, it will in no case come until this is accomplished.

But it must be admitted that in every land we are to bring the Gospel, not merely to some classes, but to all classes; and that it shall be presented to men of every class so as best to gain access to their hearts and understandings. If, then, there be in any land individuals or classes who utterly refuse to listen to the Gospel as preached in the street or market, or to allow the missionary to enter their houses, but who will send their children to mission schools to be taught secular learning, while not forbidding us to give therewith also the Gospel, is it not clear that if we are to become "all things to all men, that we may by all means save some," we are bound to use such means as shall give us access to them?

In the use of the phrase "preaching the Gospel for a witness" no little loose thinking is often concealed. A witness is only a witness when understood by the hearer. I believe that in the majority of cases in non-Christian lands, such "witness" as is required of us, is not borne in any true sense by simply passing through a village of ignorant heathen and reciting John iii: 16, or some similar declaration of the Gospel. The words have indeed struck the outward ear; but in India, as in many other non-Christian lands, the minds of the masses are so completely prepossessed by erroneous ideas, that the very words we use in announcing the Gospel have to the people a meaning

* Many believe that it is the plan of God to fulfil to the uttermost all the predictions concerning the kingdom of God on earth, simply and only by the means and instrumentalities, evangelistic and providential, which are now in operation; and regard this so-called "conversion of the world" as the object of this dispensation. There are others, a smaller, tho of late years rapidly increasing number, who believe that the earthly triumph of God's kingdom, which all agree in expecting, is not to be attained, according to God's plan, in this present dispensation; but will be ushered in by the return and glorious personal appearing of the Lord Jesus Christ. Such believe that the purpose of this present dispensation is strictly elective; and that God is at present visiting the Gentiles only that He may "take out of them a people for His name," Acts xv: 14; and that when throughout the world such a testimony shall be given to the Gospel as shall accomplish this, then "the end" of this present age shall come, Matt. xxiv: 14. Now, very strangely, it seems to be imagined by many, who, like the writer, take this latter view of the divine plan, that if all this be granted, then the case is at once settled against educational missions.—S. H. K.

so totally different from the one we attach to them, that no little patient explanation of the Gospel day after day is needed, to enable a man to grasp the real meaning of the words he has heard.

Now if, through the influence of a false philosophy, or of books mistakenly regarded as of Divine authority, the very words we use in preaching have come to a sense utterly foreign to the Gospel, and errors regarded as axiomatic truth debar access to the mind; and if, as is eminently the case in India, such erroneous ideas may be corrected, through secular teaching received in our schools and colleges, who shall say that it is inconsistent with the mission of the evangelist to give such teaching? How can it be rightly maintained that the educational mission which seeks by secular education to accomplish this, is at variance with the Biblical conception of "preaching the Gospel for a witness to all nations?" Such missions in many instances may rather be essential to any true "witness."

ACCESS TO CULTURED CLASSES.

We are now prepared to ask whether educational missions are justifiable, in fact as well as in theory. We may distinguish between such mission work as merely aims at giving an elementary education, sufficient to enable one to read God's Word, and such other educational work as aims at giving a high-class general education. As regards the former, there can hardly be any serious difference of opinion. Whenever adequate provision is not otherwise made for teaching a people to read, it is evidently the duty of the missionary to provide so far as possible means whereby men shall be taught to read the Word of God.

As to the duty of a mission to undertake higher education, the case seems to lie thus: If in any land through existing social and political conditions, it is found impracticable to reach men with the Gospel by public preaching or by house to house visitation, while by means of such Anglo-vernacular schools and colleges as most missions maintain in India, Syria, and elsewhere, the missionary can without hindrance bring the Gospel to bear daily on multitudes of the people, especially the young, who otherwise would not hear it, then it seems clear that he ought to do it. Even if, as in India, the masses can be reached by street and bazaar preaching there yet remain important classes who can not be so reached, but who can be reached through high-class schools and colleges, then common sense would seem to teach that such institutions we ought to have. It was this consideration that led Dr. Duff and other fathers of our India missions to establish the schools and colleges which are to-day such a prominent feature of mission work in India. During the past half century the Gospel has by this means been expounded to hundreds of thousands who, but for these institutions, would never have had any

intelligent notion of the Gospel. This fact clearly justifies the establishment and maintenance of this department of missionary labor.

It is true that the higher classes of India, who will not listen to the street preacher, have latterly become accessible in other ways, as by public lectures and by house to house visitation. The good work of this kind done here by President Seeley, Dr. Pentecost, and Dr. Barrows, is familiar to all who are interested in India missions. It is possible that, in view of this, it might now be expedient to devote a smaller proportion of labor and money to higher education in India, but it must not be forgotten that this present accessibility is due largely to the influence of the educational work of this generation. In Lahore, for instance, where I have repeatedly been delighted by the close and intelligent attention of so many educated native gentlemen, I should certainly never have had such large or such intelligent audiences, except for the forty years which the late Rev. Chas. W. Forman, D.D., gave to the Anglo-vernacular educational work in that city. Rev. Dr. McKichan of the Scotch Established Church Mission, Principal of Wilson College, Bombay, has recently written in a letter much to the same effect:

So great do I feel the opportunity of proclaiming the Gospel of Christ to these students, that I long for the multiplication of such institutions throughout India, and mourn the want of them in important centers, such as Poona, where missionaries find extreme difficulty in getting into touch with the real centers of Hindu life and influence, just for want of a missionary institution as a basis from which to operate. In Bombay, Wilson College forms a center for evangelistic work amongst the educated classes, and any one who desires to reach these classes is more likely to draw an audience in the Wilson College than in any other place in Bombay.

Our mission is to bring the Gospel not only to the millions of the rude and ignorant, but to the much smaller number of the educated classes.* I am therefore convinced that in most of our missions there is clearly a place of the highest order for educational mission work, as essential to the thorough evangelization of the people.

ANTI-CHRISTIAN EDUCATION.

In the India of to-day, the need for such institutions as a necessary part of the missionary propaganda, is the more emphasized by the fact that in a high and increasing degree, the influential classes are coming more and more under the influence of the English language and literature, and in particular with all that is most Anti-christian in our modern scientific and philosophical literature. Such names as Huxley, Spencer, and others are as familiar to the educated

* But this number in India is rapidly increasing. In colleges giving the B. A. degree there are now about 30,000 students; and in the two highest classes of the high schools, about 70,000 more. The number taking the B. A. degree in the decade ending 1891, was more than three times the number of these in the previous decade. See *India Evangelical Review*, Jan. 1897, p. 304.

classes in India, as in America; and probably the greater number of those who have become more or less acquainted with English, have come to believe that these men have finally settled the question against Christianity and the supernatural, and they share the opinion of too many superficial skeptics at home that modern science is essentially and inevitably Antichristian. Confronting such a state of mind in a large section of society in this or any other non-Christian land, can we say that we ought to ignore it, and content ourselves with a work purely and exclusively "evangelistic" in the narrow sense of that often grievously misused word? Shall we pursue our work in precisely the same way as if no such state of things existed?

Moreover, the Antichristian spirit of modern India is using high Anglo-vernacular education for its own ends, and is establishing large high-class schools and colleges on an avowedly Antichristian basis.



COLLEGE OF THE ARYA SOMAJ, LAHORE, INDIA.

An illustration is the Mohammedan College in Aligarh, N. W. Provinces, founded by that eminent Mohammedan gentleman, lately deceased, Sir Syad Ahmad. Another example is the large college of the Arya Somaj, in Lahore. This has 410 students, the largest number of any college in Lahore, and prepares men to pass B. A. and other examinations of the Punjab University. The avowed aim of the institution is to promote the philosophical and religious principles inculcated by the late Pundit Dayanand Saraswati, founder of the Somaj. To this end, in addition to the studies required to pass the various examinations of the university, all students must devote three, and Sanskrit students four, periods a week to the study of the Arya doctrines. Than the Arya Somaj, Christianity has no more deadly enemy in India. In its active and unceasing hostility to all missionary effort, it can only be compared with Islam.

The question then returns to us—should we allow men who graduate from such colleges to remain under the impression that to the Antichristian argument drawn from modern science and philosophy, evangelical Christians have no answer to give, and that science has vanquished Christianity? Ought we not in the persons of living teachers and preachers of the Word rather to show that, so far from being destructive of faith in the Gospel, it is quite possible for an educated man to accept honestly all that is accepted by the consensus of scholars as settled fact in science, and yet believe none the less firmly that Jesus Christ rose from the dead the third day, according to our Gospel, and therewith all the other great truths as to man's ruin, and redemption, which Christ and His apostles so indubitably taught?

Finally, as to India and other mission-fields, where, as the fruit of missionary work, there are millions of Christian converts, it should be remembered that, inasmuch as the Christian community is as yet comparatively poor and weak, we are bound to see to it that Christian young men from our native churches have the opportunity of getting a high education of a *distinctively Christian* type; and that they be not driven to attend either the government institutions, where all religious influence is excluded, or such avowedly Antichristian institutions as those above mentioned. If such young men are rapidly becoming an important factor in our Christian communities, mission high schools and colleges become an imperative necessity. And if maintained for them, surely we should be only too glad to welcome to them young men who may not be Christians.

THE AIM OF EDUCATIONAL MISSIONS.

It may remain an open question as to what proportion of the missionary effort the Church should spend in this kind of work in any particular country; but it seems perfectly clear that there is a place for such work in India, China, and the Turkish Empire, not in place of evangelistic labor, but to make possible such labor among the educated classes. This being granted, the question arises as to the principles on which mission schools and colleges should be conducted. The answer is simple. All such institutions should be conducted with the conversion of the students as the ultimate aim. No doubt such institutions may and do serve an important purpose apart from actual conversions in preparing the way for and making possible direct efforts to bring men to Christ. The missionary may well comfort himself with this thought, if direct fruit in conversions be few; but he will not do well to rest satisfied with this preparatory work. We should let it be known that while we labor for the intellectual and moral advancement of the students and for their temporal success, yet that is not the chief end for which we are working; but that, above all else, we desire to lead them to a true faith in God and in

His Son Jesus Christ as the only Savior of lost men. Some will reproach us with aiming at "proselytising," but in that reproach we may well glory, if only it be understood that we seek to bring men not merely to an intellectual and nominal acceptance of Christ, expressed, perhaps, in baptism, but to a living and transforming faith in Christ.

From this it follows that in every mission-school or college the Bible will be taught, as in point of fact it is. To this will be added, as the attainments of the students may warrant, the study of evidences of Christianity. Furthermore, the missionary teacher will bring before his students those arguments for the truth of Christian theism, and of the Christian revelation in particular, which may be suggested in any course of scientific and historical and philosophical studies.

EMPLOYMENT OF NON-CHRISTIAN TEACHERS.

Here emerges the often-discussed question of the propriety of employing non-Christian teachers in mission schools. It goes without saying that if it be possible to man a school or college throughout with Christian teachers, this is by all means the most desirable. But even in India, where more advance has probably been made than in any other mission-field, this is quite impossible. What, then, is our duty? I should answer, first, that, in any case, the Bible or any work in exposition of the Christian religion, should be taught by Christians only. It does not, however, seem necessary that where Christians can not be obtained, non-Christians should be excluded from teaching purely secular branches. It is true that such teachers will not be able to make use of any of these secular studies for an apologetic purpose, but this lack can well be supplemented by the missionary principal and his associated Christian teachers. Tho we may regret the necessity which compels us to employ a Brahmin or a Mohammedan to teach language or science, yet it seems that this is a less evil than would be the alternative—necessary in India at least—of closing nearly all our mission-schools and colleges.

Again, granting that it is right for missionaries to give more or less of their time to secular education, the question arises as to *what branches of secular knowledge should be selected* as most likely to prove helpful to their aim and hope. Certain branches of study will at once occur to every one as of especial value in this connection. Such, for instance, is history, which presents such overwhelming and incontrovertible evidence of the power of Christianity, even when very imperfectly and partially received, to elevate the moral standard and to purify the family, social, and political life of a nation. For those sufficiently advanced one may also emphasize, in this connection, the value of philosophy and of mental and moral science. In many mission-fields, behind the false thinking and consequent wrong acting in matters of religion, lies a false philosophy—in India, usually pan-

theistic—on which is based a no less false psychology and a pernicious system of ethics. To the false we must oppose the true.

In these days it seems also especially desirable that science should be taught in mission-schools and colleges to all sufficiently advanced. So confidently is it asserted by a certain class of educated men, that a sincere acceptance of the discoveries of modern science is wholly incompatible with faith in Christianity, and so widely is this view accepted by the educated in a land like India, that it becomes of great importance that the young men should be made to understand how utterly mistaken is this common notion. They need to know that, as the late George Romanes has said, the great advance of scientific knowledge in our day has done far more for Christianity than against it. In his "Thoughts on Religion," edited by Canon Forge, astronomy, chemistry, electrical science, geology, biology, and even mathematics, when studied with the eye on the mathematics of nature, all bear consentient testimony to the falsehood alike of pantheism and materialism, and point unmistakably to the existence of a Supreme Being, who is not merely the material ground of being, not merely a vague impersonal "Power that makes for righteousness," but a God who is living and personal, the Creator and Lord of all. Christian teachers need to press these things on the educated men of non-Christian lands, and to let them clearly understand that these and other sublime and momentous inferences from the phenomena of the universe, have been regarded as inevitable by a large number of the greatest scientific men of our day. They ought to know that such men as Clerk Maxwell, Lord Kelvin, Balfour Stewart, Young, Secchi, Mivart, and many of their peers have not been ashamed to express this conviction. Too many seem to think that Professor Huxley and Herbert Spencer have finally closed the question as against Christianity. They ought to know that these men hold no brief to speak for the great body of scientists as to the relation of scientific discovery to Christian faith. In the hand of an earnest missionary there is no department of knowledge from which more or less rich tribute may not be brought to Christ.

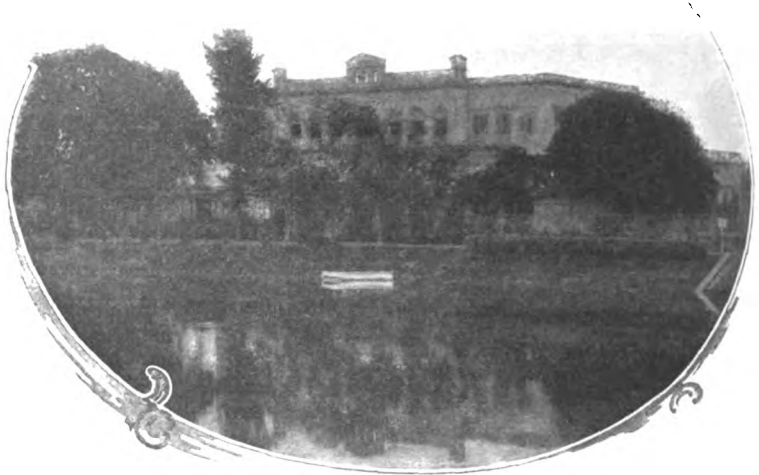
It is unfortunate, however, that in India the educational missionary does not find himself at liberty to exercise an unrestricted choice as to the subjects he will teach, or the text-books he will use. The curriculum is necessarily fixed by the requirements of the great universities. The chief aim of the young Hindu or Mohammedan in entering an Anglo-vernacular high-school or college is to gain a certificate or diploma as having passed such and such a university examination. He knows that if he apply for a situation, this is the first thing that will be asked of him; and that if he were to attend any institution which ignored in its schedule, the courses of study prescribed by the universities, then, however proficient he might be in

many things, he would have very little chance of obtaining any lucrative position. Still this, perhaps, does not matter so much as might appear at first sight; for the missionary who is in earnest can make all things more or less perfectly serve his purpose. It is indeed possible that the university authorities may prescribe as subjects for examination, text-books which are directly hostile to Christianity. An illustration of this occurred only within the past two or three years, when Huxley's "Lay Sermons" was assigned as one of the books to be studied by candidates for university degrees in the Northwest Provinces. The matter was, however, soon brought to the notice of the proper authorities by the missionary body, and the text-book was changed. I believe that, in like circumstances, this would generally be done. In North India, we have an association of missionaries of all denominations for the very purpose of guarding missionary work in its relation to government and university authority.

RELATION TO GOVERNMENT SCHOOLS AND AUTHORITIES.

It must be admitted that, in India, in the relation of our schools and colleges to government and university authorities, there is some danger that the missionary character of the school or college shall fall into the background. The danger arises largely from the fact that the requirements for the various university degrees demand the hardest work from the student. In the government schools and colleges, the whole time is given to the subjects prescribed by authority, while this can not be done in mission-schools if they are to maintain their missionary character. A certain proportion of time and labor must be given to the Bible, and perhaps other subjects, in addition to the regular curriculum. Naturally, most students are more or less jealous of time so taken from that which might be given to the studies prescribed for degrees.

Besides this, most missionary schools and colleges in India receive pecuniary grants-in-aid from the government. The continuance and amount of such a grant, depends on the success of its students in passing the prescribed university examinations. The missionary is therefore under strong pressure on all sides, to make the utmost of the secular—as contrasted with the religious—side of his teaching. He may not yield to this pressure, but I think no one could wholly escape it. It will doubtless be suggested that, in that case, it were best to give up the government grants. But judging from past experience and the present outlook, the means furnished from home for foreign missionary work, would never allow this, as the declinature of the government grant would involve the closing of most mission-schools and colleges in India. There is no reason to believe that the boards at home could possibly make good the amount of these pecuniary grants, in case they were given up. But even tho by not drawing



DUFF MISSION COLLEGE, CALCUTTA, INDIA.

pecuniary aid from government, we should escape the pressure from the government inspector, we should still be under pressure from the young men whom we wish to draw as students. Other things being equal, these will go where there seems to be the best chance of obtaining the coveted university degree. And if we increase the proportion of time given to distinctly religious teaching, presumably we shall not be able to pass so many students in the annual university examinations, and young men will conclude that they would better go elsewhere.

THE BIBLE AND CHRISTIAN TEACHING.

The difficulty, in fact, seems to be one from which we can not escape in the present condition of things in India. That it is not insuperable is plain from the general experience of many mission high schools and colleges in India. Thus we read in the last report of the Bengal Mission of the Free Church of Scotland:

The foundation of the religious and moral training given to their students in the Duff College and High School, is the regular Bible lesson. This is given by the Bengali Christian teachers in the school classes and by the missionaries in the college classes and the two highest school classes. Attention is mainly given to the life and work of Christ as presented in the four Gospels, and to the effects of that life and work as presented in the Acts of the Apostles and in the writings of the Apostle to the Gentiles. The best papers written in competition for the Miller Scripture prize, showed very careful and thoughtful study of the Bible. At the same time we strive to have all our teaching pervaded by the spirit of Christ, and much is done to keep the claims of Christianity to the front: as by putting Christian literature in the hands of our students, by encouraging their attendance at the Beadon Square open-air services, and the services at the Y. M. C. A., and above all by private personal intercourse with individual inquirers.

The latest report (to the government as granting aid) of the Ma-

dras Christian College, of which the Rev. Wm. Miller, D. D., LL.D., for many years has been the honored principal, contains an address delivered at the prize distribution in March, 1897, by His Excellency the Governor of Madras, in which he refers in terms of commendation to the fact that for the sixty-one years of its existence this college has been faithful to the Christian principles on which it was founded. The nobility of the aims of the founders of the college is described in the language of their recently published historical sketch:

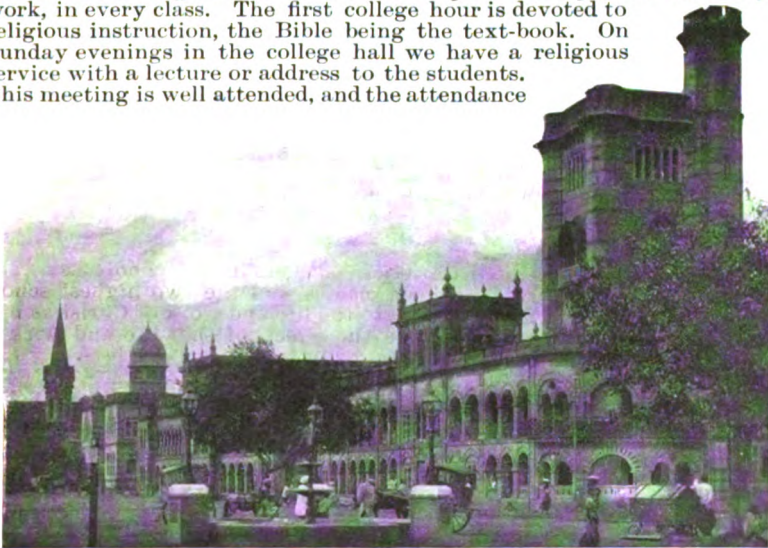
In all its changes and in all its growth it has been faithful to the principles on which it was founded, in 1837. Now, as then, it aims at preparing for the glad recognition by India, of the way in which the God of all the earth is leading mankind to Him. Now, as then, it gives the foremost place to the study of the facts, and the inculcation of the principles in which Divine love toward man is shown. Now, as then, what it most desires is to make education an instrument for opening men's minds to moral and spiritual and Christian truths, and thereby to take a humble but useful part in the mighty work which Christ began and which His body, the Universal Church, is bound by every means within her power to further.

After reading the above, the government added with manifest approbation:

These aims are reiterated by the present council in the closing words of last year's report. The influence which the Christian College has exercised and exercises over the life and conduct of the people of Madras is strong and wide-spreading.

In Wilson College (Bombay), of the Established Church of Scotland, we find the same policy steadily pursued. Principal McKiehan says, in reply to a letter from me asking for precise facts:

The Christian public needs to have the fact continually presented that the teaching of the Bible forms a prominent part of each day's work, in every class. The first college hour is devoted to religious instruction, the Bible being the text-book. On Sunday evenings in the college hall we have a religious service with a lecture or address to the students. This meeting is well attended, and the attendance



MADRAS CHRISTIAN COLLEGE.

was never steadier or more encouraging than during these seasons of plague visitation.

I can also testify from personal knowledge to the place which the Bible and Christian teaching occupies in the Forman Christian College in Lahore. In the prospectus for this year, we find such a full course of Biblical and religious instruction covering the whole four years' course, as I am sure is not approacht in any college in the United States.

THE COST OF EDUCATIONAL MISSIONS.

Much has been made of the costliness of educational missions, as contrasted with itinerant and evangelistic work. That these institutions cost very considerable sums, no one will deny. But they are not nearly as expensive as those of the same grade at home. Moreover, it must not be forgotten that, in India at least, a large part of the expense is met by income, not from the home church, but from government grants, the fees of students, and the contributions of Christian friends in India. Here are the figures drawn from the reports for 1887, of three of the leading mission colleges in India:

In Duff Mission College and the attacht high school of Calcutta, which together have 919 students, of the total expenditure, the students contributed in fees in 1887, Rs. 22,707.* Rs. 6,000 more were given as a grant-in-aid from the government, making in all Rs. 28,707 derived from India. With this sum were met all the expenses of the school for teachers drawn from India, and all other local expenditures, as well as the salary of one of the six missionary teachers from Scotland. The total expense, therefore, to the Free Church of Scotland, was represented by the salaries of five professors.

The Christian Mission College and attacht High School of the same church, in Madras, is a much larger institution, having at present 1,589 students, of whom 141 are Christians. The Annual Report of the College gives the total expense for the preceding year, as Rs. 133,403. Of this total amount however, only Rs. 25,525 (about \$9,000) came out of the treasury of the church at home. The remainder, Rs. 105,778, was met by the fees of the students, amounting to Rs. 69,195, by a grant-in-aid from government of Rs. 28,185, and other miscellaneous local sources.†

In the Punjab, the chief mission colleges are St. Stephen's College (Anglican) at Delhi, and the Forman College of the Presbyterian Mission in Lahore. In the latter, according to the last Report to the General Assembly (1887) the number of students was 269, of whom 37 were Christians. The tuition fees received amounted to Rs. 15,275. These, together with the government grant and other local sources of income, sufficed to meet all the expenses of the college for Indian teachers, taxes, etc., and in addition, Rs. 7000 of the Rs. 17,000 paid by the Board at home to the missionaries engaged in the college; leaving only Rs. 10,000 (about \$3,330) of the total expense to be met by funds drawn from the home church.

It may be added that in the various Anglo-vernacular high schools of this same "Lodhiana Mission," between 3000 and 4000 boys and young men were receiving a Christian education, and the treasurer of the mission informs me that the education of these costs the board at home only about Rs. 4,200 per annum, *i. e.*, less than forty-four cents a year per

* There are about 3 rupees in \$1.00.

† It will be of interest to add, that the very extensive buildings of this mission college as shown in the accompanying photograph, which cost, I was told in Madras, several hundred thousand rupees, were erected wholly at the personal expense of the missionary principal, the Rev. Dr. Miller, who has thus given not only his personal service, but his fortune to the missionary work.

scholar. But at least a half of this, taking into account the amount of time spent by the missionaries and Christian teachers in instructing the students in Christian truth, was expended, not in secular teaching but in the direct teaching of the Gospel; so that the total expense to the American Presbyterian Church of the *secular* teaching given, is less than two cents a month per scholar!

In estimating the significance of these figures, it ought to be noted that although in each of the instances given, the whole salary of the foreign missionaries engaged in this work has been charged against the schools or colleges, there is probably not one of these educational missionaries who is not doing other missionary work—evangelistic or literary—quite distinct from his educational work.

The late Rev. Dr. Chas. W. Forman, to whose life-long devotion the Forman Christian College owes so much, was accustomed after the



FORMAN CHRISTIAN COLLEGE, LAHORE, INDIA.

day's teaching was done, to go out almost daily into the bazaar to preach to the motley crowds that he would meet there. Rev. Dr. McKichan, principal of Wilson College, Bombay, in addition to his onerous duties in the college, is engaged in the retranslation of the Bible into Marathi. Such illustrations might be multiplied indefinitely. Hence in fairness one should not charge all the salaries of these missionaries as a part of the expense of educational work.

In a word, then, I believe that the common argument against the maintenance of such institutions, on the ground of their great relative expensiveness to the mission treasuries, has been prest by many much more than the facts will warrant. From the considerations and various facts presented, I therefore conclude, quite contrary to my own early impressions, that there is a distinct place for high-class schools and colleges in India, and I doubt not in many other mission fields.

RELATIVE IMPORTANCE OF EDUCATIONAL WORK.

The question still remains, however, as to the proportion of her strength in men and means, which the Church should devote to this as compared with other forms of work. I readily place in the foreground as regards importance, the general preaching of the Gospel, whether in the bazaar or by house to house visitation, to the great mass of the population who, through poverty or indifference, remain outside our schools. The relative importance of evangelistic work in the villages has become much greater in late years than it was thirty years ago, when I first entered the mission field, because of the extensive movement toward Christianity among certain low caste village populations of a large part of North India. When God sets before us an open door, we are bound to enter, and in the light of this new providence, we must shape our policy. If it has really come to this, the decreased contributions at home, therefore, and the consequent severe "cuts" on our mission expenditures almost seem to show, that the Church, alas! is not willing to give as formerly to foreign missions, so that we must cut off some part of our work; then, much as I should regret the necessity, I think that retrenchment should sooner fall on our high schools and colleges than on the extension of the village work. But ought the Church to force us to consider such an alternative?

But whether or not any limitation of our educational work be necessary or expedient,* it would be nothing less than suicidal for any mission in India to make any such sweeping reduction in the matter of the higher education, as should in effect debar a large part of our Christian young men from obtaining a high education conducted upon distinctively Christian lines. It would be a grievous wrong, and disastrous to the young Church of India if, by a general abolition of our Anglo-vernacular educational institutions, we should drive such Christian young men as desire a high education into institutions in which there is no religious element, or where the whole atmosphere is necessarily Antichristian.

RESULTS IN CONVERSIONS.

As to the immediate results in conversions by means of educational

* Formerly the government of India, needing to raise up a large army of competent employes, greatly favored and fostered Anglo-vernacular education. But of late years the supply has so outrun demand that no small part of those otherwise qualified fail to obtain the coveted positions, and doubtless feel themselves grievously wronged. These young men do not realize that, as a rule, the native of India has not yet shown that he can be trusted in places of high responsibility, as can the average Englishman. The natural result is that a large and, I fear increasing, number of the educated young men of India are not in heart very loyal to the government. In consequence the government seems inclined, by severer educational tests and stricter conditions of grants-in-aid, to put some check on this over-supply. It seems to me an open question, whether the political situation does not call on missionaries also to put some limitation on our own work in English education, either by increasing the fees required or by decreasing the number of higher institutions. The only answer of any weight which I have heard to this suggestion is that those who come out of our mission-schools and colleges are at least likely to be more loyal to government than those who come out of native or government institutions.—S. H. K.

missions, as compared with other forms of mission work, it must be admitted that if this be the only question to be considered in judging the expediency of any type of mission work, then educational work must go. There is no doubt that of the million or so of Protestant Christian converts in India, the great majority have not been the immediate product of our high-class educational work. But I, for one, utterly deny the justice of the test. Very sad and mischievous is this craze of our day for statistics, which shall tabulate "tangible results," and which leads those who are affected by it to disparage both men and methods if they can not exhibit a large roll of converts. But this argument from the fewness of baptisms proves too much. Thus judged, other work, too, will have to go. Bible translation, such as that in which I have been engaged for the past five years; exploration, like that of Livingstone; and zenana work, can not usually show immediate and large results in the conversion of men and women. Must they, therefore, be abandoned? To such a question only one answer will be given. Why then should any insist upon judging the value of educational missions solely by a test which will not be allowed against other forms of mission labor?

The truth is, that not a word in the New Testament warrants us in judging any Christian's work, or any type of work, by this sole test of visible, immediate result in the conversion of men. Not this, but faithfulness to the Master in making known His Gospel in any of such various ways as His providence may indicate—this is the test by which men and methods will be judged at the last day. We shall, therefore, do wisely to judge these in this way now. This generation needs much to be reminded that "one soweth, another reapeth," as our Lord reminded His disciples. The history of the Church is one eloquent and instructive exposition of that text. Livingstone had no long roll of converts before he died; yet what life in modern times has been more fruitful in bringing about the turning of hundreds of thousands to the Lord? So the faithful translator spending days and years over grammars and dictionaries and in discussions of words and idioms, doubtless has not often seen in his lifetime much fruit of his labor in conversion of men. Yet, where had been our millions of converts in all non-Christian lands but for the work of such? Is it not just and right that educational work should be judged in the same way? And may we not, according to God's Word, confidently anticipate that the missionary traveler, translator, grammarian, and others, to whom is not given the joy and encouragement of seeing many actually saved by their own immediate labors, may yet in the last day apply to themselves the promise to restore Israel: "Then shalt thou say in thy heart, Who hath begotten these, seeing that I have been solitary and wandering to and fro—and who hath brought up these? Behold, I was left alone; these where were they?" (Is. xlix : 21.)

BENEFITS OF EDUCATIONAL WORK.

In a word then, we decline the proposed test as settling anything. Judging by all history, missionary educational work, through its steady presentation of the Gospel and the illumination of all secular wisdom with the light of God's love in Christ Jesus, is sure to be the ultimate occasion of the ingathering of multitudes into the Church of Christ. Nor must it be forgotten that, other things being equal, the converts we are granted as the immediate result of our missionary educational work, as educated men, are likely in the end to signify far more for the building up of the Church of Christ in power, than the conversion of a far larger number of the illiterate. God forbid that we should lightly reckon the salvation of even the most ignorant, or that we should seem to disparage the power of the Holy Spirit to use, as instruments, the most unfit and unlikely to promote the growth of the Church. It is never to be forgotten that the apostles themselves seem mostly to have been men of presumably a very moderate education; and the Lord used publicans and fishermen wonderfully in establishing His Church. But let us not, on the other hand, forget for a moment that for the widest, grandest work of all, and to reach the largest number in all ages, the Lord called out an educated man from the school of Gamaliel, and made him the Apostle of the Gentiles, and through his epistles, the chief instructor of the Church in the mystery of Christ for all the Christian age.

Mr. John R. Mott, after his recent visit to India, gave his impressions in the following weighty words:

We confess that we started on this tour somewhat disposed to look upon educational mission work as less important than directly evangelistic work. A careful study of the subject in four or five mission countries has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Without doubt, educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished and able converts. They have done more than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only, force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise we believe that educational missions would be abundantly justified, if they were doing nothing but teach science, history, philosophy, ethics, and political economy in their right relation to Christ. Sir Charles Aitchison,* in urging the Church to promote educational missions, reveals the real significance of the whole subject: "Now if ever is the Church's opportunity. If the breach that has been made is filled up—if, in place of Hinduism, we have Agnosticism, or even a positive but unchristian theistic belief, with which physical science is not necessarily in antagonism—the Christian Church will have to do all the sapping and mining over again; while instead of the crumbling old fortresses of heathenism, we shall have in front of us strong fortifications, held and defended with weapons of precision forged in our own arsenals. . . . Nothing impresses us more than the mighty influence of such institutions as the Duff College, the Forman Christian College, the Lucknow Christian College for Women, and the Macras Christian Col-

* Late lieutenant-governor of the Punjab, now retired.

lege." Institutions like these should be multiplied, and the amount of money expended upon them greatly increased. Occasionally we still hear persons interested primarily in direct evangelistic work speak disparagingly of educational missions. As well might the life-saving service disparage the lighthouses.*

COMITY IN EDUCATIONAL WORK.

In closing, a word may be in place on the question of inter-denominational comity in educational work. It is matter for regret that there has not been of late years that jealous regard to this principle in India, as respects other classes of mission work, that was happily the custom in my early years in India. I am glad to say, however, that in educational missions, the principle has thus far been regarded in a most gratifying degree. Common sense should suggest that where any Christian denomination is sustaining a high-class school or college in any city or large town, for another denomination to erect another similar institution beside it, would be an inexcusable waste, both of men and of money. Not only so, but it seems to me that in view of the claims of other forms of work, it is not wise to start such higher educational institutions in too close proximity to one another even in the same province. It is to be hoped that the wise policy which has thus far generally prevailed among the various missions in India, engaged in educational work, may on no account be abandoned. Surely, there is no sufficient reason why various bodies of essentially identical articles of faith and practise, should each maintain a staff of missionaries to train men for evangelists. So more and more it is coming to pass that the different Presbyterian bodies in North India, especially missionaries of the Canadian Presbyterians, and the U. P. Church of Scotland, Rajputana, are sending their young men to the American Presbyterian mission in Saharanpur for theological training. Despite any difficulties of detail, the present writer strongly believes that such union should in this case, and others, take a more formal shape than hitherto, in contribution of teachers and of money from the different bodies interested, as also in the representation of each or the board of directors.

THE EDUCATED CLASSES OF INDIA.

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I. THEIR NUMBER.—There are in India 30,000 students in colleges which grant the B.A. or some professional degree, and 70,000 more in the two upper classes in the high schools. The number is steadily and rapidly increasing, as is seen from the following figures:

	1873-1883	1881-1891
Passed the Entrance Examinations.....	23,472	41,467
Graduated as Bachelors of Arts.....	2,301	7,150

* *Indian Evangelical Review*, Jan. 1897, article "Dominant Impressions of India."