

Government Aid to Mission Schools in India.

CONTINUED FROM LAST ISSUE.

The heathen man does not love the religion represented by the foreigner and his disciple, and shall the man who claims to be the Lord's messenger, with the Lord's message, claim rights as a citizen, and also draw money from the Government treasury, and establish a school the prime object of which is, under the guise of education, to convert his Hindu brother? True, he pays taxes of sorts, perhaps more than all his flock. Then why should he not draw grants for education? If he is an educationalist, pure and simple, let him do as he will. But if he is in the employ of his co-religionists at home, and has been sent out here to bring men into this heavenly kingdom, then let him not ask nor take state aid to bring this about. If the Hindu understood the object of a school thus stated, and had a vote, would he grant the money, which now is drawn so easily? We know he would not. Is not the situation akin to that which exists in England at present, towards which the eyes of Christendom are now turned?

If we are not misinformed, the non-Conformists, aver, that the Church party wishes to establish denominational schools to be under private management, yet supported by rate payers in general. There, it is quite possible, that the educational idea prevails; but because it is environed with that form of religion, represented by the Established Church, non-conformity says we will never submit. Here, Missionaries of the Cross of Christ establish denominational schools, under private management, and support them more or less from the public treasury. And here the idea of religion is professedly, in the ascendant, but the Hindu rate payer has no voice to object. If the primary object of the school is not the conversion of sinners, then what have the stewards of the mysteries of God to do with it? As the heathen man has no vote, and as the government is not materially interested in the progress of the Kingdom of God, it does not object to the missionary spending his time and strength in assisting in the legitimate work of the state, that is, the education of the people, therefore grants in aid are readily made to mission schools.

The government professes a position of neutrality on matters religious, and were there so much of the power of God manifested in these schools as to bring them into recognition as an evangelizing agency, the government could not honorably give these grants. In taking state aid are we consistent if we oblige the pupils to be present at the religious instruction given? If the rate payer had a vote, and objected to the money being given to Mission schools, in order to keep the peace the government would have to say to them, if you do not want the Christians to have this advantage, you must teach your sacred books in your schools, and if possible convert these unbelievers to your way of thinking. In any case where Christian children are attending the ordinary school, if they were obliged to be present when Hindu masters were teaching their distinctively religious views, they would be removed at once by their parents, rather than subject them to any such danger. Any missionary knew that those of his flock were allowing their children to attend a school where instruction in the Hindu faith was systematically given, the matter would be at once looked into, and a change required.

But the Hindu waking from his long sleep, and struggling for an education at almost any cost, is willing to run the risk of conversion, in a Mission school, if he can gratify this one mastering ambition. So he came first with fear, not knowing what would befall him there, but acquaintance has diminished the danger, for the lack of spiritual power has been discovered. They now feel that the risk is small, for in more cases than one, we hear them saying to one another, you need not be afraid to send your children to these Mission schools, for there is not the least danger of their being converted. A thought long forming is finding open expression, and on every side is there not a great body of silent testimony to their lack of fear by the hosts of children sent to our schools.

Many parents appreciate the moral upbuilding which is received there, and which they do not expect to go beyond a certain limit, while the advantage in culture combined with less expense, is also an incentive.

What did we recently hear of the largest professedly Christian school in this Presidency? Here several Missionaries are engaged, practically giving their time, thousands of dollars from home are spent annually, and large grants are drawn from government, and our informant says, and tells it as a proof of the religious efficiency of the institution, that he knows of eleven conversions in ten years. What a comment! Of how many of our schools where in some instances, scores and even hundreds of boys and young men attend could similar statements be made. And when the education is completed, and the man goes forth to his life work, do we find him more amenable to the claims of Christ? There is not the least doubt, but many are greatly benefited; they make better men, and better government servants, but this is not salvation. And the majority, well armed with weapons sharpened by a combination of Missionary's time, churches money, and government grants, having lost faith in their own religion, and not having accepted Christ, are apparently drifting on a shoreless sea, and the Missionary often finds among them his keenest opponents.

Again, the government draws an immense revenue from the production, manufacture and sale of liquor and opium. In 1899 the excise revenue was 3,869,000, and in the 1900 3,937,000 pounds. Multiply these figures by 15 and we have it in rupees. In 1900 the net income from opium was 3,116,000 pounds. These figures are for the whole of India. During the year 1900 the education grant for the whole of India was 2,501,000 pounds, which includes 800,000 pounds of school fees. Thus it is evident, that the income from these two sources, would cover the outlay for education two or three times. In 1901 the whole Indian revenue was about 75,000,000 pounds, so it may be said that the income from liquor and opium is but a small part of the whole, but is this any argument for its use, in their endeavor to build up the kingdom of God in India. Had the thirty pieces of silver been allowed to go into the treasury of the Lord, it probably would have been but a fraction of the money contained therein, but small as it was, it was prohibited, as it was the price of blood, and no amount of mixing it up with larger sums, made it clean enough for the work of the Heavenly Master. It not only was not cleansed, but it defiled. Were Paul here to day, would he include the traffic in intoxicants in the works of darkness, which he exhorted the children of God to reprove. Certainly he would not call it unfruitful, for it is abundantly so, in the whole category of evils. Destructive of all that is noblest, in human life and love, property and character, and if the Word that we preach is true, sending millions to that state of final separation from God, which means eternal death. But why should we numerate, or make any effort to enlarge on the prostitution of manhood and womanhood that is going on, on a large scale all over the country? We do not expect that the fullest honour and prosperity will attend the government which, to any extent, builds itself up in the persistent destruction of character in its constituency. How much less then, should those, who minister in spiritual things anticipate the richest blessings, if they are partakers in other people's sins, or would in any way profit by them?

The Missionary claims, that he is divinely sent, with a divine message, and shall he take money from the government treasury, which is part and parcel of that, which has been put there, through the destruction of body and soul of thousands of those, to whom he has come with the blessed gospel of the Son of God? He sometimes says, that he does not know where the money comes from, and if he is simply an educator let him take this position. But of the man, who handles the mysteries of God, does not his Master demand that he know, and should not his conscience require that he know, what sort of material he is building on the foundation of the apostles and prophets? God's ancient people knew what was suitable for His treasury, and we know that he complained of them because they brought that which was lame or defiled, has his attitude changed? How can we say that we are on legitimate ground, if we take money from any source for the prosecution of His work? Many believe that he will cleanse what is unclean, but in olden times He would not accept it.

The principle of separation is one that runs all through the book. To Abraham it was come out. To God's chosen people it was, Be not like the nations that are round about you. But they clamored for conformity, and they got it, and perished from off the face of the earth, as a nation. To us it is separate, touch not the unclean thing, and we respond, God will accept the offering, if the spirit is right. But how can the spirit be right if there is disobedience? And to know whether there is disobedience or not, let us go to the Word. Argument is useless, and we would hear what God the Lord would speak. In Psalm 94:20 He says "Shall the throne of wickedness have fellowship with thee, which frameth mischief by statute?" And in Psalm 50:20 we read, "But unto the wicked God saith, what hast thou to do, to declare my statutes?" The declaration of God's judgments is committed to His servants, and he will furnish them with all needed equipment, so that they should not ask aid from the power which in any way brings wicked devices to pass. In Isaiah 10:1, He proclaims, "Woe unto them that decree unrighteous decrees." While in many respects, we have unmix'd admiration for the administration under which we live, can we do other than deeply deplore the attitude of the same toward these two giant evils? Deplore it for the honor of the Nation we love and does not the honor of the Master whom we serve, demand that we mix not up His service with such unholy things? If as some say, we should assist the government in doing its work, then let us do this in the best sense of the words, and as a body judiciously press to the front, the noblest ideals towards which a Christian nation should aim, instead of sharing its gains, that are ill gotten. If we were faithful in this, and Missionaries all over India refused grants in aid, for any of their work, would the government not have more ears to hear their protestations, against such unworthy measures?

But as things are, are not many of them practically silenced, and is not the administration justified in believing as little or much as they please in their utterances, when they know that they are ready to get their share from the exchequer, no matter how it got there, either as stewards of the mysteries of God to further his work, or as assistants to the government in doing its legitimate business, both of

which positions are alike illogical.

Let us look again to the Word for further light regarding some things to which Divine objection is raised. In Micah 3:9 the prophet exclaims, "Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, they build up Zion with blood, and Jerusalem with iniquity." And in Jeremiah, "Woe unto him that buildeth his house by unrighteousness." And if this is true, how much greater the woe against him who would build the house of the Lord with money wrongfully obtained? In Ezekiel 22:26 God brings severe charges against the leaders of his people, and says, "Her priests have done violence to my law, and have profaned my holy things. They have made no distinction between the holy and the common, neither have they caused men to discern between the unclean and the clean. Her princes in the midst thereof are like wolves ravening the prey, to shed blood and to destroy souls, that they may get dishonest gain; and her prophets have daubed for them with untempered mortar, saying, thus saith the Lord Jehovah, when Jehovah hath not spoken."

Here, both spiritual and temporal leaders are arraigned for the kind of material they use and the way they obtain it, and the Book is full of such teaching, and do those who shut their eyes to it act wisely? We may build with untempered mortar, and let it be ever so little, it will fall to the ground, and in its fall will carry many stone which otherwise might have been good. In other words, all unhallowed work is fruitless, and it robs hallowed work of part of its fruitfulness.

In an emergency, such as the terrible famines that come upon this land, a missionary may be quite within his province if he takes contracts from the government, through which he provides food and work for thousands of Christians and idolaters, though some would regard even this as questionable. But there is no parallel between this and an organized relation of Church and State. It is a measure for the time, just as the Ambassador Paul, became temporarily the leading man in the shipwreck at Malta, "The Church's one foundation is Jesus Christ our Lord," not state, nor state aid, nor any other world power. Paul writes to Timothy, saying, "I write these things unto you that thou mayest know how men ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of the truth." And thereupon shall we not be content to build, and as workers together with the great Master Builder, in whom all the building fitly framed together, groweth unto an holy temple in the Lord, endeavor to make everything according to the pattern given us in the Mount?

From Maine.

The churches are preparing for the winter's campaign, and through faith and prayer and earnest work in dependence upon the Holy Spirit it is hoped that there will be a substantial increase.

There is just now some little excitement in one of the Canadian border towns because of the reading or use of the Lord's prayer by the principal of the high school. A very worthy young man, by the way, and a successful teacher. The Board of Trustees is composed of both Catholic and Protestant members and some of the former are making vigorous protests against the use of the so-called Lord's Prayer at the beginning of the session although Catholic students are not required to be present. One objection made by some of the Catholics is that the prayer is not correctly rendered in the Protestant versions of the New Testament and so far as King James' version is concerned the point is well taken for the closing doxology, Matt. 6:13. The Catholic versions reject it, and so do the R. V. and the Union Version and without doubt there is little authority for its retention. Luke does not give it, so if this is the sole objection of our Catholic friends to its use, why not read the prayer as it is found in Luke's Gospel, or as it reads in the text of the Revised Version?

All this harks back to the 60s and 70s of the last century when the "American Bible Union" were publishing their versions of the New and Old Testaments, under the just, and in fact the only rules which should guide any revision or translation of the Holy Scriptures. The Baptists of today should not be allowed to forget the stand taken by those men, here are the rules—viz:

- 1 The received Greek text, critically edited with known errors corrected must be followed.
- 2 The common English version must be the basis of revision and only such alterations must be made as the exact meaning of the text and the existing state of the language may require.
- 3 The exact meaning of the inspired text as that expressed it to those who understood the original scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity or indefiniteness.

When it is called to mind that only the most competent scholars, were employed without reference to religious creed and that no expense was spared to obtain copies of the best MSS., can we wonder that the work of the Bible Union is today, the fairest and most faithful of all the re-