

higher education as one most important form of missionary work. It took forty-five years to win this entire approval from the missionaries of India, and it is the greatest proof of the value of Duff's method that it has fought its way to such universal acceptance by reluctant but the most competent witnesses. We may call the system Duff's because but for his devoted and persistent perseverance and advocacy it would not have accomplished the great results it has.

*The Rationale and Results of Educational Missions.*

The true grounds on which Duff's system of operations can be fully justified are such as the following: First of all it is strictly evangelistic in its aim and methods. This is a feature overlooked by some and denied by others, but from the first this has been its characteristic. Duff in Calcutta, Wilson in Bombay, and Anderson in Madras, were all of them ardent evangelists, and openly declared to both parents and pupils that their great object was the conversion of every youth under their influence, from the day they entered their schools or colleges; and any one who saw these men at their work would have felt that no missionaries in India were more ardent and devoted than they. On the occasion of a visit which I paid to Madras, I accompanied the missionaries engaged in all kinds of work to their varied spheres of labor, and have no hesitation in saying that not one of them had such audiences and opportunities for preaching the gospel as the missionaries in the great educational institutions, and none were more faithful and zealous in pressing the truth on their hearers than they were. To have a thousand of the most intelligent youth at the most critical and hopeful period of life under their daily influence, with the direct teaching of Scripture in every class every day, besides the frequent opportunities at other times, was the highest privilege a missionary could well desire; while the fact that they were cheerfully teaching their young hearers that secular truth which would fit them for taking their part in the life on which they were about to enter, and to rise to the highest positions open to their countrymen, tended to secure their respect and affection. Many have the impression that Duff only aimed at the education of the youth of India as a means to prepare them for the reception of the gospel. In dealing with individuals he had no such idea. He knew human nature better, and had too firm a faith in the adaptation of the gospel to all men, and to all conditions of life, to trust to secular education as a preparation for repentance and faith. He might use science and geography or history to show the folly of the old creeds and idolatries, but the missionary in the bazaar did the same. In seeking the conversion of the individual he went straight to the conscience; but he did regard education as a preparation for the eventual overthrow of idolatry and the destruction of caste, and the final emancipation of the Indian empire from its social, moral, and religious degradation. It is true that