

MISSION FIELD.

Canadian Mission College, Indore.

ADDRESS BY REV. W. A. WILSON.

THE AIMS OF A CHRISTIAN COLLEGE:—It is proper that I should join in offering congratulations to the Principal of this College on the completion of this spacious and beautiful building on which he has spent so much thought and energy. It is a credit to his engineering skill and an ornament to the capital of H. H. Maharajah Holkar through whose liberality the site was furnished rendering its erection possible. Whenever the eye of the Maharajah rests on the building he will feel no regret that he gave its site to the Canadian Mission.

When Mr. Wilkie asked me to give an address as a representative of the Mission staff he said that he hoped all would from the beginning realize the necessity of keeping the building sacred for the use of the Master. As a band of missionaries we join earnestly in the hope. Whatever be the form of our work, or the nature of the methods employed, our one aim is to use every agency for the purpose of bringing souls into living relations to the Lord Jesus. Sometimes it is said that education is but a trap wherewith to catch unwary youths, and that missionaries under the garb of educationalists are but proselytizers. But those who know us best know that such a charge is not true. We make no hesitation in declaring that our purpose is through education to bring scholars and students into the kingdom of God, and to fit them the better for the duties they owe to their fellows and to their God. If trap it be it is one into which they walk with their eyes open. Surely no one who looks at and understands the mottoes over the porch doors of this building and on the wall before you, can fail to see that the purpose of this College is manifest. A young man comes from the city, we will suppose, to attend on the classes here. He comes for instruction and guidance, and as he enters the porch his eyes catch the words written over the opposite doorway, 'God's Word—Our Guide.' From this he may learn that though he will receive instruction in history, science, philosophy, etc., he will be taught that guidance in life's duties will be found not in these things, but in The Word of God. As he turns to enter the hall he will see written over the door, "Our Aim is God's Glory." With the Word of God in his hand he has the rule by which that aim may be reached. Advancing a little further towards this auditorium his eye will catch these words written in illuminated letters on the wall above us, "Holiness unto the Lord," "Ye are the temples of the living God," "The temple of God is Holy." And these words will constantly remind him that by holiness alone can God be glorified, and that only in the holy heart will the holy God dwell, not in any pantheistic or material or physical sense, but in such a sense that when the thoughts, feelings, purposes and motives are holy He will in a special way reveal Himself and give a blessed sense of fellowship. When our student learns the lesson of holiness he learns too that of self-sacrifice and charity. High up on that end wall he reads the words, "The Bronson Hall" and he is told of the large gift of a Canadian lady who, perhaps, never saw a Hindu or a Mohammedan, but who in her desire to make them know the blessings of Christianity gave the large donation for the completion of this hall. Having learned here the great lessons of consecration to God and of devotion to the good of his fellows, he goes forth to the duties of life, and as he leaves the College walls he sees written over the door by which he departs the words, "Our shield—God's love," words of comfort and encouragement as he goes forth into an unfriendly world to labor in behalf of truth and righteousness. He has the assurance that there is with him One who will with infinite power joined with infinite love protect him from every enemy. The young man who has the lessons of these mottoes ingrained into his being is surely well fitted to go forth and make the most of his life.

The aim of this College, I take it, shall be none other than this, teach those who come for guidance how to make the most of life. Alexander who enjoyed for a period the benefit of the instruction of Aristotle, was wont to say that Philip of Macedon had given him life but Aristotle had taught him how to make the most of life.

At the beginning our life is a bundle of possibilities and potentialities capable of indefinite unfolding and expansion. It is a seed which in proper soil and under favoring influences may become a great tree bearing abundant fruit of blessing for the good of man and the glory of God. In this possibility of growth of faculties and powers lies a striking difference between man and the lower orders of animal life. The first time a bee builds its cell it does it with as much mathematical accuracy as if it had studied mathematics for twenty years. A bird's first nest is built as perfectly

as its last one, and a chicken just out of its shell runs about to pick up food like its mother. But while an infant comes into the world the most helpless of creatures, and can do little more than cry, nevertheless, its powers quickly develop enabling man to far outstrip animals of even the highest instinct, in ability to use the forces of nature for intelligent ends. In this fact of the capabilities of life lies the possibility of making much or making little of life, and it carries great responsibilities. And so there are few questions of more importance to any one at any stage of life than just this; How can I make the most of my life? To the young men who come to it, this College will give the answer and will help them to realize it.

(1) Through the course of study appointed it will endeavor to train their faculties. Its purpose is not to furnish mental powers but to train and to make the best of such as the young men bring to it. It is well for the young men to remember this; and if they should fail in examinations not to attribute their want of success to the failure of Ganesh to help them, or to the inefficiency of their teachers. There is a possibility that the material furnished might not be of the best quality or capable of the highest development. But they may rest assured that the teachers here will do their best to train for life's duties whatever powers they bring to them.

(2) But besides this it will be the constant aim, I am sure, of this College to develop the moral and spiritual character of its scholars and students, and to keep constantly before them the highest aims in life. Any College would fail of its purpose, and most of all a Christian College, that did not aim at the symmetrical development of all the powers of those who sought its help. To neglect the moral training of students while training the intellectual faculties would be to increase facilities for doing evil. It would be like sharpening tools to put in the hands of a madman. The Government of India recognizing this is doing more and more to provide for the moral training of those who study in its Colleges.

But we Christians believe that the basis of a true morality is a true religion, and so we teach not morality merely but that religion which is from God. And in every department of study the student will have his attention called to traces and manifestations of that God, who has revealed Himself in His written word and most fully in Him was the Word Incarnate. There is no department of study where the wise and earnest teacher may not bring the mind of his scholars into contact with the Creator and Governor of the world, thus ever developing a spirit of trust and reverence. In history the progress discernible may be traced not to the blind struggles of independent tribes and nations for improvement, but to the plan and purpose of a guiding intelligence who presides over all and out of the struggles and failures and errors of men has fulfilled His own plans. In the sciences the wisdom and skill of the great Creator may be constantly pointed out. In chemistry, biology, zoology, geology, etc., fresh manifestations of wisdom and skill are being disclosed, and the argument for the existence of God drawn from these sources is ever growing stronger and stronger, and every increase in science is but giving deeper insight into the nature of the Maker of all.

Even mathematics may be so taught as to bring the mind into contact with God. The laws of nature are all mathematical relations. In the feathers of a bird's wing, in the stamens and pistils of flowers, in the relations of branches of trees to their trunks may be traced mathematical relations constant and definite. In the marvels of the laboratory the student may learn how the Creator out of six simple elements has, according to unvarying mathematical laws, built up this wonderful world. And so in the higher mathematics he may be taught that he is but thinking out the laws which at creation were impressions on the heavenly bodies which revolve in their appointed orbits. Centuries before Christ, Plato, and his friends, as an intellectual pastime, occupied themselves with the properties of the ellipse, parabola and hyperbola, i.e.; of conic sections, but not till seventeen centuries after Christ was it discovered that God had drawn, in the movements of planets and satellites magnificent diagrams illustrating the laws that were thought to lie in the realm of thought alone. Thus even in mathematics men are but slowly spelling out God's thoughts. And so in every department of human knowledge the devout teacher may reverently bring his pupils to the contemplation of their Lord.

But above all in a Christian institution will they be brought to see Him in His Word and in Jesus Christ through whom He has fully disclosed Himself. There is a tendency not only in India, but in other lands as well, to try to look beyond Jesus to find God. How often young men have said to me, Why do you insist on telling us of Jesus? we can know and worship God without Him. But it cannot be. Apart from Jesus who was God manifest in the flesh we cannot find in the whole universe, expose it as we may, a