

the offer of the government. With such unanimity and clearness have all seen this advantage that all upper secondary educational institutions and high-schools, and most of the colleges, especially in the Madras presidency, have passed into the hands of Hindu, Roman Catholic, and Protestant missionary control, while the character of the work done depends to a great extent on the controlling agent.

The Hindu college and high-school is generally under the management of local Hindus, who, while not aggressive against Christianity, are not favorable to it, and who, when any marked interest is manifested in Christian thought in the rival mission college, do not fail to employ it to build up their own institution. The fees paid by the scholars must generally furnish the money to compensate the teachers. The government grants also aid in this particular, but few except those supported by native princes have any other source of income. Within the last twenty years these native Hindu high schools and colleges have rapidly increased, until they divide the field with the Christian missionary, Catholic and Protestant; and the work done at best can hardly be as friendly toward Christianity as that which was done in the purely non-interfering school of the government. It often happens that the native high-school or college furnishes the rallying ground for Hindu thought and life, and the masters and students enlist in active opposition and zealous warfare against the missionary institution which near by heralds a new faith—one which, embraced by the Hindu, will mean the overthrow of popular and philosophic Hinduism.

In the Madras presidency, with whose educational work I have been connected for the last seventeen years, there are one hundred and fifty-nine male and eighteen female high schools which prepare for college, and from which students enter or are matriculated into the university course. The grade and curriculum are the same. Of these, eighteen male and eight female are under Roman Catholic mission control; sixty-five male and ten female under Protestant; forty-eight male and one female under government and municipal; and forty-eight male and two female under Hindu and Mohammedan control. It is safe to say that half the young men preparing for college are reading in high-schools, whose aim, open and avowed, is to teach Christ. No work has been done for girls except that carried on by Christian agency. The two put down under Hindu control are carried on in the native state of Mysore, and are supported by reigning king and queen, who have, far in advance of their times, done splendid work in the field of female education, in a country where no interest can be awakened in her behalf.

There are fifty-three colleges connected with the Madras University, and of these six are controlled by the Roman Catholics, twenty by the Protestants, twenty-one by the Hindus, and six by the govern-

ment. Less than thirty years ago all, or nearly all, then existing were controlled by the government and missions. Men may well stop and ponder as they read these facts. Missionary leaders have held from the first that the Church must control and direct the college and make it more effective and more powerful for Christ. In view of these facts, with Hindu schools and colleges hostile and aggressive, increasing on every side, the missionary has set for him a plain duty if he wishes to meet and hold the rising tide of educated young men. Such rapid strides have been made by Hindu managers of schools and colleges, and such hostile forces enlisted, as to make it necessary for missionary societies to arouse themselves and set themselves to work with new zeal and energy, if they expect to hold their own in the contest. The advantages are pretty even; the Hindu can appeal to prejudice and loyalty to Hindu ideas; the missionary has the advantage of nationality and English manners and accent, which the Hindu can not gain in a native school and college.—*Missionary Review*.

A BLACKSMITH PREACHER.

The York Street Baptist Mission, Manchester, England, has as its pastor a blacksmith who worked at the forge week days and preached Sundays. Rev. Dr. Alex. MacLaren says he wishes there were a thousand more men like Mr. Jamison, who, because he was identified with the working class, could the more easily get at them.

Like Dr. MacLaren, we rejoice whenever any man, moved by love of the truth and of souls, without forsaking loom or anvil, plow or awl, does what Paul did: follows his trade while he preaches the Word. There is a manifest disadvantage under which any man labors, especially in his intercourse with common breadwinners, when they are able to fling at the preacher that taunt so hard to repel, that he is preaching eloquently because he is paid liberally. We do not admit the taunt to be just, but there is no doubt that the difficulty is a serious one, especially when the salaries paid preachers are so out of all proportion to the wages of even the skilled workman.

With all our boasted progress, may it not be a question whether the pastors of a century ago, who with small stipends were themselves often farmers who eked out a subsistence by the labor of their hands, were not more successful as soul-winners. Perhaps the decreased attendance of the working classes in the churches may have something to do with this loss of conscious contact and fellowship between the minister and the common people.

Dr. MacLaren never says anything that is not worth hearing, and the utterances of his later life seem to us more and more mellow with the ripe wisdom of the true sage and seer.