

leave them to those whose philanthropy does not look beyond the present life.

We turn now to another kind of school, of which there are many scores to be found in heathen lands, schools which are taught either by missionaries or by Christian native teachers, supported partly or wholly from mission funds, and in which the Bible is the subject of daily study. We shall find three classes of pupils in such schools : unconverted children of heathen parents ; unconverted children of Christian parents ; and converted pupils, children of either heathen or Christian parentage. Let us first eliminate this question of parentage, for there is nothing whatever in the Great Commission that bids us educate the child because the parent has become a believer any more than it bids us educate the parent when the child becomes a believer. There is no reason why we should place a premium on Christianity by offering a liberal education, or anything less, to the children of any who will embrace Christianity. If there is anything in our principle which bids us educate the children, it must be because of the children themselves, not for the sake of the parents, be they what they may. We have, therefore, but two classes of pupils to consider, the converted and the unconverted ; and we wish to know whether we are justified or not in devoting mission time and mission money to giving a mixed secular and Christian education to such children in heathen lands. The result must determine. Do such schools, or do they not, tend both to destroy heathenism and to build up Christianity ? If they do, they are justified ; if they do not, they are not justified. If they do, then their measure of success will determine the proportion of missionary effort which may be devoted to such work.

Ten years of missionary life leads me to share with many others in the belief that in a heathen land the gathering of children into schools where the Bible is daily taught with the other studies is a most efficient way of securing converts from heathenism. and of training up a truer, stronger body of Christian workers than these converts could possibly be if left to grow old in heathenism before leaving it for Christianity.

To the great majority of missionaries, who observe carefully the results of work for a series of years upon the young and the old in heathen lands, the question needs no further argument. There are individual exceptions, of course ; but, as a rule, those who received their education in Christian schools and were converted to Christianity in their youth, form a body of Christians truer, stronger, better working, less superstitious, and less likely to be drawn aside from their faith, than an equal number who were educated in schools where they learned a mass of heathen superstition with the rudiments of a secular education. This is to be expected from results noticed elsewhere. Every reason why the Catholics are so eager in getting Protestant children to attend their parochial schools and convents points in the same direction. Every reason why the various denominations of Christians in America maintain denominational schools and colleges,