

population, under the charge of a head-master, who ought to be an ordained minister of our National Church . . . that the head-master ought to embrace opportunities, as they occur, to recommend the gospel of Christ to the faith and acceptance of those to whom he finds access."

There lies in that sentence the germ that Dr. Duff planted in the soil of India, and which now fills the land with schools giving instruction in the Bible, a great tree under the shadow of which the youth of India have found shelter from an infidelity as baneful as their idolatry. The process of planting the germ, of watering it, and watching it, is thus described by the writer already quoted:

"A detailed study of all the conditions of native and English society, and a visit to the venerable Carey, convinced Duff that the Baptist and Anglican Missions had failed to move Hindoo thought, just because they were distant from the capital. At once, acting on his own responsibility, Duff took the one step which insured his future success. He opened his college in a native house in the great Chitpore road, which is the centre of Calcutta native life. He owed his first pupils—who were only five in number—to Raja Rammohun Roy, the originator of the Brahmo movement now identified with Keshub Chunder Sen. He resolved that the English language should be the medium of instruction, and for the first time in Bengal he taught on that intellectual system which Bell, Lancaster, and Wood were only then popularizing in England and Scotland. He had to train his own assistants, while he humbled himself to the drudgery of even the elementary branches.

Soon the news spread that a new English teacher had appeared, whose enthusiasm and success carried all before them, and a second school hastily run up in the courtyard was filled. Still, not only the English officials and merchants, but missionaries of the old school kept aloof. One even denounced the novelty as likely to deluge the city with infidels. After a year's work the resolute teacher publicly invited the residents to examine the results. The spectators were amazed—among them Lord William Bentinck himself, Sir Charles Trevelyan, and Archdeacon Corrie, who became Bishop of Madras. Afterwards, in a farewell address, the Governor-General pointed to the General Assembly's celebrated institution as "a model of missionary effort," which, even in its early years, had produced "unparalleled results." Every visitor to the city, from the interior and other countries of the East, was taken to what was then a wonderful sight, so that Sir Charles Trevelyan remarked, it formed the nucleus of many a similar college. Not only so, but the system has been adopted by the other churches ever since, as by far the best means of meeting the ancient civilizations of the East, and raising a body of native Christian teachers and ministers to successfully evangelize their peoples."

And, further still, has the tree planted in 1830 extended its benignant influence. When in England in 1853, Dr. Duff and Mr. J. C. Marshman, C. S. I., gave such evidence before a Parliamentary Committee as resulted in "grants in aid" being thenceforth given to all efficient schools and colleges, while missionaries sit with natives and government officials as members of the senates which regulate the whole curriculum of studies, and text-books, and grant degrees.