

conversion? One of the recognized difficulties is the scarcity of Christians competent to do the teaching, and hence the employment of non-Christian teachers. The London Society's Committee thus conclude on the whole subject :

"As things stand at present, such a course of instruction as will prepare for University degrees and Government service, necessitates the employment of non-Christian teachers. An adequate supply of Christian teachers is not forthcoming. Difference of language forbids the transference of teachers from one part of India to another. The non-Christian teachers are, of course, confined to secular subjects, and work under the eye and control of the missionary. Still, it is evident that their presence and influence detract from the Christian character of the school ; and may even, in some cases, seriously hinder the work and influence of the missionary. By some devoted friends of missions, in India and at home, this danger is deemed so serious that they are ready to abandon our educational work sooner than tolerate the presence of non-Christian teachers in mission schools. The grave responsibility and inevitable results of such a course must be fairly faced. It would mean the reduction of our schools to the level of elementary vernacular schools—the surrender of our hold on the young mind of India, in this crisis of its intellectual and moral history, when the first stirrings of a national mind are beginning to be felt, and old faiths are tottering to their fall. It would mean the handing over of the cultured youth of India, the hope of the future, either to schools from which religion is systematically excluded, where morality has therefore no firm footing, and where there may be Agnostic and Positivist teachers as bitterly hostile to Christianity as the heathen ; or else to Rome and the Jesuits, eagerly watching the opportunity to step in and fill our empty place."

THE EXPLANATION.

A really much more penetrating view of the whole subject is found in the conclusions reached by the Free Church Delegation. We do not know how far this has been made public, nor how far we are at liberty to make public what was committed to us with the implication that it was official matter, for exclusively official uses. But surely the following most important general points are of too great value, and quite too general to make our use of them obtrusive or too enterprising.

They admit that the Mission Colleges do not now produce the number of converts they once did. In fact, they produce hardly any, and they are not to be looked for. This was not the case in the old days. Dr. Duff and his colleagues had a noble band of converts from the college in Calcutta. So was it in Bombay and Madras. Why should this have been, and yet not even be anticipated now? We wish we could give much space to the reasons so ably assigned. 1. In the earlier days of mission colleges and high schools there was no half-way house between Hinduism and all its abominations, and Christianity. Educated young men had to remain Hindus and accept what they came to loathe, or become Christians. There is now no such limitation. Oriental scholars have recovered the earlier Hindu faith, which has fewer disgusting elements, and even some elements