

love our neighbors as ourselves. This we call the Great Commission, and, as given in Matt. 28 : 19, 20, is : "Go ye, therefore, and teach [margin, make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you." Let us note at once that this Great Commission is *one* command, not *three* ; the "baptizing" and the "teaching" are but two steps in the work of "making disciples." And that little word "all" indicates completeness in the work of making disciples—the would-be disciples are not to be left to themselves until they shall have been taught all that is necessary to enable them to obey all the commands of Christ, even this last one, to become themselves preachers and teachers to all the world still in need of the Saviour. In other words, the missionary has not done his full duty until he has done everything to secure converts, and then so to train them that they shall be able to apprehend a knowledge of the truth, and not to be "carried about with every wind of doctrine," and to organize them into churches which shall become centres of Christian influence. And so we claim, as the principle which shall guide our mission policy, that every work which tends to the destruction of heathenism and to the securing of converts to Christianity, and the building up of a sturdy, intelligent, active church-membership, is in perfect harmony with the Great Commission, and therefore a legitimate work for the Christian missionary and a legitimate charge upon mission funds.

If we are satisfied with this statement of the fundamental principles and objects of mission work, it will be comparatively easy to decide to what extent educational work properly belongs to mission work. The harvest must determine the value of the seed-sowing and the tilling ; and yet we must not disparage either by looking for fruit before its due season. For two generations at least the Government of India has maintained schools of all grades, in which there has been no religious teaching, Christian or non-Christian, and it must be admitted with great regret that this kind of educational work is of but the slightest aid to the missionary in his first desire—that of securing converts. A reason for such meagre results may possibly be found in the fact that so many of the instructors in these schools are outspoken infidels, and so few are outspoken Christians. And yet the results of schools established and maintained by Christian men, but in which the Bible is not taught lest it drive away some pupils, in the hope that education will banish the absurdities of heathenism and lead the pupils to accept Christianity, do not appear such as to warrant the existence of such schools as a part of mission work and their support from mission funds, although they are efficient helpers in that grand work, second only to mission work, the work of civilizing the uncivilized. We therefore feel compelled to decide that schools in which the Bible is not taught by a Christian teacher form neither a legitimate part of mission work nor a legitimate charge upon mission funds. We