

what was but little better than anarchy and confusion, land is acquired and a house is built having accommodations for school and chapel and residence. Then the husband with his native helpers goes off on preaching tours, while the wife with her native helper opens a school. Meanwhile, a few earnest English soldiers come and ask the aid and counsel of the missionary and his wife, and as the husband is absent so much, this part of the work falls to the wife, who becomes, in fact, a pastor to the soldiers, working and praying with them month after month until the two or three earnest Christians have become a large company. We take it for granted that the same Christian earnestness was manifested in the school for native children; and yet, because there were no children of Christian parents in the school when the term closed in the spring of 1892, it must not be reopened, according to the statement quoted above.

We think we do no injustice to the missionary if, from his own statement, we draw these two principles :

(a) The duty of the missionary is to preach the Gospel to the heathen, and not to educate heathen children.

(b) Money given for mission purposes is to be used for preaching the Gospel, and not for the education of heathen children.

From the wording of the statement quoted we infer, in addition, that if the school had been attended (wholly or partly) by Christian pupils, or by the children of Christians, it would have been allowed to reopen; the principles underlying which action must be :

(c) It is a duty of missionaries to educate Christian children or the children of converts.

(d) Money given for missions may be used for the education of Christian children or the children of converts.

This instance has been taken simply to show the ideas held by some regarding the question of educational work in missions. The statement of principles is not satisfactory. It does not go to the bottom of the matter; and it is our endeavor in this article to get down to something which shall be a foundation principle, and thus to determine the place of schools in mission work.

The foundation principle of all mission work is found in the two great commandments as given by Jesus Christ : first, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" second, "Thou shalt love thy neighbor as thyself." In accordance with this second commandment it is the duty of the Christianized, civilized, educated nations of the West to help the heathenized, rudely civilized, and illy-educated peoples of the East to attain to an equally enlightened Christian civilization with their own. Thus it is a duty to establish Christian schools for heathen children; but it does not fix it as the especial duty of a Christian missionary to maintain such schools, devoting to them his own time and the money given to the society under which he works. But there is a specific command defining a special duty within the broad command to