

develop them ; but as yet these trained men are not forthcoming, and the native ministry is not forthcoming as needed, hence the emergency must be met by accepting others whom God has raised up and thrust on the notice of the societies—laymen eager to be evangelists and teachers abroad.

EDUCATION.

The relation of Christian missions to education, and of educational work to results in conversions, was the gravest question that these societies were called upon to investigate. The Church of Scotland invited one hundred persons to give their opinions on the desirability of maintaining their colleges in India. Of the eighty-five replies received, sixty-eight were favorable to their continuance and sixteen unfavorable. Of the seventy Presbyterians to whom the testimony was submitted, sixty voted favorably to the continuance of the schools. The symposium, composed of the sixty-eight opinions received in answer to the circular letter of inquiry, is instructive reading, though much of it is quite too general and too long to admit of our making such extracts as would do justice to the authors.

Sir William Muir, formerly Secretary of the Government of India, said :

“ I have no hesitation whatever in saying that it would be a calamity for India if missionary schools were withdrawn. Apart from immediate conversion to the faith, their influence on the mind of the people has been of inestimable value. It was the Scotch schools and colleges which first called forth the sympathies of Hindus toward Christianity. The country has by them been inoculated with Christian sentiment.

“ I take the Brahma community as the exponent of this new phase of Indian life. The two sheets enclosed are random specimens of the hold which Christian truths and ideas have gotten of the minds even of those who ostensibly reject them. The Brahma faith, no doubt, is but a poor travesty of Christianity ; but it takes the life and teaching of our Saviour for its real basis and through it vast numbers have access to the Bible and do study it. The process will go on if our missionary schools are maintained ; and they are the only means at present available for leavening the minds of the young.”

Sir Richard Temple, Bart., G. C. S. I., argues at length to show that the Educational Commission of 1881-83 felt itself obliged to recommend that the education supported by the Indian Government should be religiously neutral, and though the foremost Hindus of the land deprecated that course, circumstances had justified the decision. He says :

“ If, therefore, the Scottish Missions were to withdraw from educational work in India, the state system of public instruction would be deprived of one of the most important class of institutions which have hitherto tempered the exclusively secular teaching of the Government schools. Further, as the native religious leaders have been encouraged to give spiritual instruction in aided schools of their own, the Indian races would be left to the influence of a constantly increasing propaganda of Hinduism and Islam, while the Christian teaching hitherto given by the Scottish Mission schools and colleges would be curtailed.