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THE MISSIONARY WORLD.

A CHRISTIAN UNIVERSITY FOR INDIA.

The Government of Lord Dufferin published last year an Educational Minute upon the subject of moral training in the schools and colleges. They admitted that the Indian (Government) education system had "in some measure resulted in the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation;" and they recognized that a large increase in "the number of aided schools and colleges in which religious education is prominently recognized" would be "the best solution of the difficult problem" of promoting adequate moral training for Indian lads.

The missionary societies, who are responsible for one-third of the ordinary colleges and a large proportion of the Sunday schools in India, have been anxiously taking stock of their educational work. The Free Church of Scotland, the Wesleyans, and the Church Missionary Society have gone very carefully into the question whether their colleges and secondary schools are, aggressively and effectively, institutions for spreading the Gospel. The Free Church of Scotland have decided not to recede from the policy of their great missionary, Dr. Duff, who may be said to have founded the system of missionary education in India. The fathers of the Wesleyan Church hold similar views, though not quite so strongly as the Free Church of Scotland; though among the liberal supporters of Wesleyan missionary enterprise there are good men and good women who have doubts whether too much time and money is not spent on purely educational work. A sub-committee of the Church Missionary Society reported in March last that, in order to impart the Gospel of Christ to the higher classes in India, it is expedient not only to maintain but to extend the Christian schools and colleges, "the great missionary aim of them being openly avowed and effectively acted upon."

The great majority of Indian missionaries, whether engaged in educational or in strictly evangelizing work, seem to be quite satisfied that missionary schools and colleges must be maintained; that these institutions lead sometimes to direct conversions; that they are required for the children of Indian Christians; that, while they certainly subvert the old beliefs of the non-Christian pupils, they impart a knowledge of Christian truth and morality; and that the effect of this Christian teaching may be deeper and more far-reaching than is at first sight apparent. In these views Christian men and women in India, who are not engaged in missionary work mostly always concur.

Bible teaching and Christian teaching ought to be made much more real and effective at missionary schools and colleges, and some new departure should be taken in order to make these institutions distinctly, aggressively and effectively Christian. There is no probability that Indian universities, as now constituted, will examine in Scripture or in Christian teaching. Yet university examination must and will dominate the education given at missionary schools and colleges. The question therefore arises whether there should not be a new Christian university in India? With 15,000 students seeking yearly to pass the university entrance examinations, with ninety-nine Arts colleges—of which twenty-six belong to Protestant Missions—there surely is room for another university, and for a Christian university. The United States of America, Mr. Bryce has just told us, had 346 universities in 1886, and it can hardly be said that five universities must always suffice for India with its many nations, countries and creeds. If all the Protestant missionary churches in India would join for such a purpose their colleges would provide enough students for such a university, which would, like the five existing universities, be an examining, degree-granting body. The actual teaching would go on at the colleges as at present. But a Christian university would make Scripture and the principles of Christianity, common to all Protestant denominations, compulsory subjects at its entrance, intermediate and degree examinations; and in this way the Bible and Christian teaching would at once become subjects of first importance at every Christian school and college, not only in the eyes of the teachers and their supporters, but also in the estimation of the students. The Scripture lesson,

instead of being thrown into the background, would be recognized as important from a school and college point of view, for the subject would count for scholarship and degree examinations. This may seem a low motive to place before students as an inducement to religious study; but every one who has had to do with missionary education in India will know how important it is to give Scripture, Christian teaching and Christian morality the highest and most honoured position in the schedule of subjects taught at missionary schools and colleges.

A Christian university would naturally grant degrees in divinity, and in time such a degree might be recognized as a necessary qualification for the Indian ministry in Protestant Churches among the more advanced Indian races. But the Christian university would not succeed and would not attract all students of missionary colleges, if it conferred none but divinity degrees. It would probably establish degrees and diplomas for teachers. There are efficient normal schools in India for training teachers of primary schools; but there is great need for trained teachers in middle and secondary schools. Certificated, diplomaed or degree-holding teachers, with the stamp of the Christian university on their qualifications, would find careers, would meet a recognized want, and would in a short time effect great good. But the new university would have to go beyond divinity and the science of teaching; it would have to grant degrees in science and arts. Probably it would not make Sanscrit a compulsory subject; but it would have to make its standards in English, in mathematics, in history, in natural science, or in applied arts, as high and thorough as those of the older universities. Unless the standards were kept high, its degrees would not be recognized as qualifying for the learned professions, for the public service, and for private employment, in the same way as the degrees of Calcutta, Bombay and Madras. At present more literary graduates are being produced than can be properly absorbed into the Indian society as it now exists; while there is national need for mechanical engineers, for trained agriculturists and for chemists. If the affiliated colleges could give training for these professions, the Christian university would examine students so trained. But, at the outset, it would have to examine in the subjects which its affiliated colleges can teach; and only by degrees could it successfully turn secular education at missionary colleges away from a too exclusively literary course into the pursuit of natural and applied science.

Before the university could grant degrees it must be incorporated by an act of the Indian Legislature. No Bill for such an incorporation could be introduced without the previous sanction of the Government of India; and such sanction would not be given until full guarantees were furnished that the university would be maintained in an efficient and solvent state, and that an adequately high standard would be exacted at its examinations. If all or nearly all the Protestant missionary societies in India would become responsible for maintaining the university, and if a fund of \$200,000 were actually subscribed for its endowment, the Government would probably be satisfied as to its stability and solvency. The maintenance of a high standard could be secured by the Government nominating a proportion of the governing body, and reserving the power to intervene if they deemed the standards too low. These matters having been secured, there seems no reason why the Government should not promote the incorporation of the proposed university.

The management of the new university would rest with a body of Fellows, appointed partly by the Local or Imperial Government, and mainly by the several Protestant Churches, which might found the university. The Fellows would choose from their own number a syndicate, who would be the executive body; on the syndicate would sit the Vice-Chancellor and one or more members nominated by the Government; and provision might be made that each of the guaranteeing churches should be represented on the syndicate.

The objection that affiliation to a Christian university will drive away non-Christian students is matter of conjecture. At present thousands of such students attend missionary schools and colleges, partly because the teaching is good, partly because distinct moral training is given, and partly for local reasons