

THE NEED OF A CHRISTIAN COLLEGE FOR
SOUTHERN INDIA.

A LETTER

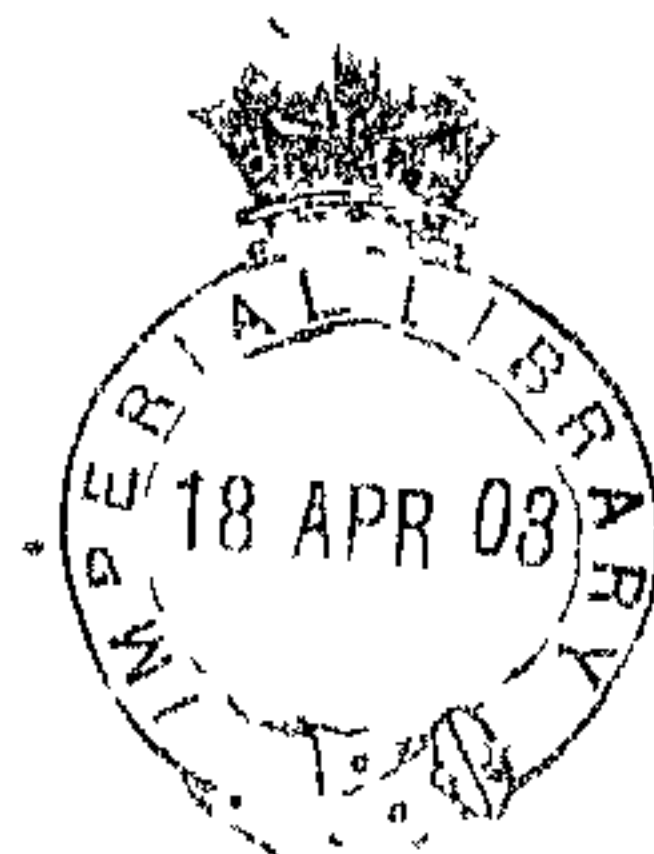
OF THE COMMITTEE ON FOREIGN MISSIONS OF THE
FREE CHURCH OF SCOTLAND

BY

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MADRAS:

PRINTED BY C. FOSTER AND CO.,
FOSTER PRESS, 23, RUNDALL'S ROAD, VEFERY.
1874.



THE CONVENER AND MEMBERS
OF THE COMMITTEE ON FOREIGN MISSIONS
OF THE FREE CHURCH OF SCOTLAND

GENTLEMEN,

Impressed with a sense of the blessing that has rested on the efforts that you and your agents have put forth for making education in Southern India subservient to the advancement of the Christian cause, I have long been anxious to address you as to the means by which full advantage may be taken of what God has enabled you to effect already. Health and leisure for 'doing so have been all now denied me, but a brief intermission of ordinary work gives me at last the wished-for opportunity

It seems needless to begin by proving it to be of the gravest importance everywhere, that the need for a Chris-
ian College the youth of a country should receive a godly up-bringing. Nor will it, I believe, be denied by any of you that the training of those in particular who are most fully educated, and who are afterwards accordingly to lead the thoughts and mould the character of their countrymen, should always, if possible, be of such a kind as to lead them to recognize the presence of God and the priceless value of His revelation of Himself. In Christian countries the importance of this is realized at once. Every spiritual man would feel it to be the saddest of calamities if the universities and colleges of his native land were so conducted as to turn the great majority of their students into infidels and atheists. He would feel it, on the other hand, to be an unspeakable boon if all these places of education were exerting a powerful influence for good on those resort to them. And if even one college were pervaded in all

arrangements by a spirit of earnest piety, and yet so popular as to affect appreciably the whole education of the land, he would thank God and take courage for the future. If such be the evil of an irreligious education, and such the benefit of an education impregnated with a Christian spirit even among Christian nations,—the evil upon the one hand and the need upon the other are immeasurably greater in a country such as India. At home, there are a thousand influences that may be the channels of spiritual life to educated men, even should they never hear at college of God or of the Saviour—influences that might serve as a powerful antidote even if all the colleges were centres for the propagation of infidelity. In a heathen country no such influences exist. I cannot say what developments the future may have in store, but certainly at present there are no means of bringing truth to bear upon the rising generation except in connection with their education. If colleges in India have nothing of a Christian spirit, it is inevitable at present that the educated youth,—those, that is to say, who contribute most to give the tone to the feelings and the thoughts of all, —should grow up with their minds at the very best unopened to appreciate Christian truth, and in all probability strongly set against it. There is no pastoral care, there are no parental counsels, no praying friends, no customary assemblies for waiting upon God, to awaken the conscience and touch the heart of the ordinary Indian student. For him there exists, and as far as may be seen just now there *can* exist, no agency to take the place of these, except such as is more or less directly connected with education. He must draw in a spirit of thoughtfulness, of reverence, of prayer, in the process of his ordinary education, or, humanly speaking, he can never draw it in at all. If he meets with no influence for good at school or college, he must grow up with a spiritual and moral nature more wholly waste and barren than those in a Christian

country who are separated most widely from the church and from all the means that it employs. Nothing further surely is required to show how all Christian agencies must work at an enormous and unnecessary disadvantage so long as the case stands thus.

But if those who do most to mould the character of each generation as it rises—those whose spirit all must sooner or later catch in some degree, were only to draw in some longing after truth, some sense of the power of godliness, along with all the knowledge that they value and that has gone to form their character, it is easy surely to perceive how soon every agency at work would tell with more effect than hitherto. We know that it makes a world-wide difference whether the seed falls on the hardened wayside, or on ground that has been ploughed already and so is fitted to receive it. Hence the unspeakable importance to the cause of Missions of an efficient and influential place of Christian education.

Now there is no likelihood, there is not at present, even a possibility, of such a place of education, being provided unless it is done by missionary bodies. Such a college as is required will certainly never be set up by heathens; and there is no local Christian body of sufficient strength to do it. It is well known also that all direct Christian influence is excluded from the colleges that Government supports. Nothing is done, and nothing can be done in them for the spiritual nature of their students. I do not indeed regard Government colleges as necessarily hostile to religion or mo-

The influence of Government Colleges. rality. On the contrary they may effect, and some of them actually do effect, not a little good, in the way of showing their students the value of moral character and conduct, and in enlarging and ennobling all their ideas of life and of its duties. However incomplete their influence, there is nothing in the nature

of the case to make it necessarily hurtful to the progress of Christianity. The fact is that the question whether the Government secular colleges shall be helps or hindrances to religion, depends mainly upon whether there is, or is not, an efficient Christian college at work beside them. If there be ~~no~~ Christian college or only ~~one~~ that is so inefficient that its enemies and the public generally can afford to treat it with contempt, the students at the Government colleges must practically regard the teaching given there as being everything of value that western influence can communicate. In that case, a secular college must be a positive and great hindrance to the truth. It must tend practically, even should the wishes of its professors be very different, to make men atheists at heart, and to shut up any pre-existing avenue by which the truth might reach and quicken them. But if, on the other hand, there be a Christian college that no one can despise, that commands attention and respect by the thorough education that it gives, its influence will spread to all students. It will affect them,—at least so far as to make them feel the possibility of there being something beyond mere intellectual attainment, and grander than mere prudential morality. The honorable example, the high tone of moral purpose, often to be met with in those who work in the Government Institutions, and the awakening of thought that their influence produces, will always tend to lay the minds of their students open to higher thoughts. One great need then is that there be something near, fitted to suggest such thoughts to them. If a spirit of honest inquiry and search for truth be thus awakened, Christians need have little doubt as to what it will result in. The absence of such a spirit is the great want, the great hindrance to the church's work, in India at present.

Thus may even Government education, defective though it be, be made to serve as a real preparation, and a preparation most important because so widely spread, for the turning of

India to Christ. All depends on whether there be a Christian education going on beside it, of such a kind as to command attention and exert a real influence

- Of course what I have said in this connection would not hold entirely true if the Government Government colleges may be positively infidel colleges were employed, as it is quite possible for them to be, for the active propagation of infidelity and atheism. This, however, as we should gratefully acknowledge, is a contingency that does not require as yet to be taken much into account. But if ever it should require to be so, the same conclusion will follow with equal force. In that case indeed the absolute necessity for an efficient Christian college would only be all the plainer. Missionary bodies could not afford to have the idea wrought gradually into the deepest texture of the beliefs of all the Indian races, that enlightenment and progress and civilization are synonymous with the rejection of every form of religion as superstition and credulity. But if it were only when Government colleges became openly hostile to religion, that missionary bodies came forward to show in education practically how true religion and true enlightenment are not destructive of each other but mutually helpful, they would find that they had come forward too late. The field would be pre-occupied and the mischief done.

- Thus on all hands does the necessity appear for the maintaining somewhere and somehow of a high class Christian college, in any country where education is being carried on so largely as it is in Southern India. Of course the same principles apply to work in many other parts of India as well, but with that for the present I am not concerned

- But there is an entirely different point of view, from which the subject should also be regarded. A Christian college needed for the native church The Christian church in India is rising fast. Recent statistics show its con-

stant growth in point of numbers, and in point of character and influence it is, at all events in the south, progressing still more rapidly. It is well known that the bulk of the native Christians hold but a low position in the community in virtue of hereditary descent. Education however is the one avenue in India at present to respect and power. Through it the way is fully open for Christians becoming ere long equal to the highest classes, and exerting an influence out of all proportion to their mere numbers. The way in which they are taking advantage of this open path, is, to those who look below the surface, one of the most interesting and hopeful features of recent history in India. The change has been marked and rapid. Until two years ago, for example, the appearance of a native Christian's name in the list of the graduates of the university, was but an occasional occurrence. In no year I believe were there more than *two*, in most years only *one*, and in many literally *none*. Such have until lately been the numbers of native Christian graduates, even though in some years as many as *sixty* have received the degree upon the whole. Last year, however, out of *twenty nine* Bachelors of Arts, *three* were native Christians. This year out of *fifty*, the number stands at *seven*. In the lower examinations of the University, the ratio of increase is tolerably similar. Yet even this is little compared with what may be looked for in the immediate future. For example, out of *eighty-four* students composing the first and second year classes of the Free Church Mission Institution, *seventeen*, or twenty per cent, are native Christians, and although this in all likelihood exceeds the proportion in any other collegiate establishment, there is probably no such establishment in which native Christians do not constitute now an appreciable percentage of the whole.

The youth of the Indian church are thus throwing themselves resolutely into the path that is certain to con-

duct them to a place of great importance in the Indian community. Missionary bodies have no power to determine now whether they shall receive education and so rise into positions of influence, or not. At this stage, we can determine only of what kind their education and their influence shall be.

If there be no Christian college fairly able to compete with those maintained by Government, they must and will be drawn into places where their Christianity exposed to the contact of a prevailing mass of heathenism and infidelity, and supported by absolutely no encouragement from their professors, is likely to shrink up very speedily into the mere shadow of a shade. If the leading men of the Christian community in the next generation are thus Christians in nothing but the name, will not their example do more to retard the progress of the truth than a hundred missionaries could do to further it?

Let there be on the other hand a Christian college of first-rate standing, drawing naturally to itself most of the Christian as well as a fair proportion of the non-Christian students,—let it be conducted in such a spirit of earnestness and prayer that all that is taught within its walls shall help in awaking the conscience and pointing to the Saviour, and who shall estimate the change that a single generation may effect? Should we not see in that case many of the Christian students bearing an earnest spirit with them into the positions of influence they are sure to fill? And if they did so, would not the leavening process go on rapidly till the whole mighty lump of India should be leavened?

These considerations—which it would be easy to enlarge

The branches to be indefinitely—are certainly enough to show that the maintenance of a thoroughly efficient college is a matter of prime importance to the missionary cause in Southern India.

If such a college is to produce its proper effect, it must plainly be complete in its equipments, and able to carry its students with credit through the entire curriculum,—which extends now to four years. It must provide instruction of the highest class not only in Scripture Knowledge and the Evidences of Christianity, but in Mathematics, Logic, Mental and Moral Philosophy, in the English language and English literature, in History, Natural Science, Sanskrit, and in three at least of the languages of Southern India. These are the main branches of a liberal education here, and the failure to give good instruction in them must be fatal to the existence of a college. The college that the Mission cause requires must also be in such a central situation as is furnished only by the Presidency town. A good school may of course do something to impress a Christian stamp on education wherever it is placed, but no institution that does not stand out prominently before the public, and that is not fairly on a par in efficiency with the great secular colleges of Government, can hope to give that tone to education generally which I have shown to be so urgently required.

To establish such a place of education seemed only a few years ago to be absolutely impossible.

The present opportunity for establishing a Christian college.

The Government Colleges were in undisputed possession of the field. It

is a slow and laborious task anywhere for an educational institution to establish itself under the immediate shadow of others that have drawn the youth of the country to themselves as a thing of course, and that for a long series of years. And every one who knows anything of India can tell you how overwhelming is the influence of any organization that is upheld by Government, apart from any merits of its own. Add to this, that Government has always, and very properly, taken care to secure the best men possible for its leading colleges, and that it has equip-

ped them, with every educational convenience and luxury utterly regardless of expense. It did indeed seem hopeless that a college having nothing to depend on but the feeble staff and attenuated revenue of a mission, should rise to anything approaching to equality with such establishments. Nevertheless by the blessing of God upon the work of years, the thing has been shown to be possible. In 1865 a college was opened in connection with an institution that had been for many years only a school of an inferior description. It began with but six students. It may justly claim now to stand on the same general level as the great colleges that have all the wealth and influence of Government to back them. I do not indeed pretend that it is so complete, or commands so wide an influence, as the best of these. It could not possibly do so in so short a time. Probably it it can never do so, while colleges are maintained by Government at all. The influence, direct and indirect, and of course the wealth at the command of a Government department, are such that perfect equality with one of its colleges can scarcely in any circumstances be attained by any other. But certainly the Mission college is so far equal now that comparisons may be made between it and the best,—that it exerts an influence perhaps less wide than the great secular colleges, but not essentially dissimilar,—that in short the difference between the two in public estimation, as regards their power, (of course I do not mean their character), is no longer one of kind but merely of degree. In point of the number of its students, in point of educational success, in point of general popularity, and in every other way in which the general influence of a college can be tested it stands already on a footing that is nearer to being one of equality than of radical and hopeless inferiority to the largest and most firmly based of its secular rivals. It does so while its religious and missionary character is maintained in all its fulness,—while much time and strength are given to studies

that might be expected to be distasteful to most of its students and while every effort is made to give them not merely an intellectual but a moral and spiritual training.

The successful establishment of such a college should call for ^{the} devout thankfulness of all Christian men; yet its establishment, if that be all is but little gain, if any, to the cause of Christ. It shows no doubt the christianizing of India and education to be possible in spite of its enormous difficulties, it gives an opportunity for boundless influence in the future; but all this is of little value, and perhaps of none, unless what has been done be steadily maintained. If such a college as now at last exists be kept up worthily in coming time, I can see no limit to the good that it may do. If it is suffered to collapse after a few years of precarious existence, it may easily become a question whether its short-lived success has done more of good or harm. An instrument of surpassing fitness for the purpose in view has now been fashioned, but if it be allowed to rust and decay instead of being used, the purpose will be no nearer to being gained than it was at first.

Now the question of how to make the whole liberal education of Southern India tend in a Christian direction, and the question more particularly of how to preserve and deepen the spiritual feeling of the Christian youths that come forward to receive it,—these are certainly questions not for one only, but for all the missionary bodies that are labouring in the field. Still, the establishment of the college I have described in the hands of the Free Church of Scotland, seems to lay upon it the duty of taking these questions up. Providence calls specially upon it to consider what the circumstances of the case require. If the good for which there is now so fair an opening shall fail to be realised, on it, pre-

The call comes first to the Free Church of Scotland.

eminently though not exclusively, will the blame and dishonour rest. Therefore it seems only becoming to end you, the Foreign Mission Committee of that Church, take the initiative in considering prayerfully the conditions on which the good that is now within easy reach may be confirmed and developed, and perpetuated to coming generations. I believe I have it in my power to

Conditions on which
a college may be estab-
lished.

throw some light on what these conditions are. I can claim at least a deep interest in the matter and a not incon-

- considerable experience. I have thought over it for years, and for the last twelve months in particular have weighed and examined all the statements that I mean to make. It is with the utmost solemnity that I make them now, for I feel that on the way in which they are received, on the action that you take or refuse to take upon them, depends the future of Christian education among forty millions of immortal spirits,—depends, to an extent that I tremble to contemplate, the future of Christian truth in so large and important a section of the human race. I can only state the conditions which appear to me indispensable to the end in view. It devolves upon you to determine whether you can fulfil them, and if you cannot, then to decide on the steps that should be taken to secure their being as soon as possible fulfilled by others.

The first indispensable condition of the maintenance of an efficient Christian college is the sympathy and support of the Protestant organizations that are at work in

The first condition,—
sympathy of other Mis-
sions.

Southern India. There is room at present for but one fully developed college of the kind I have endeavoured to describe. The attempt to establish more than one in the Presidency town would end in inevitable ruin. The one would stand in need of all the support that the sympathy of the united Missionary body could afford.

that Societies have indeed at present High schools and imperfectly developed colleges in different parts of the country. I do not in the least mean that these ought to be given up. If a fully equipped college were once permanently established in Madras, the educational centre, it might *perhaps* be good economy to lower the standard of some of them; but there is no necessity for this being done even in a single instance. Neither do I wish to lay down a law for all time coming. It may well enough become desirable hereafter that new Christian colleges should spring up. In the immediate future however, there can be but one thoroughly complete Christian college for the education of native students. That one will have such opposition and such rivalry to meet with that if it is to prosper it must have the support and sympathy of all to whom the cause of Christ is dear, whatever be the body that may directly maintain and manage it.

Such a college can certainly be carried on more safely and economically by a single body than by many. If you therefore can undertake the expense which I shall detail immediately, and can secure the moral support of all, or most, of the other missionary bodies, it will be best that your present Institution should become the fully equipped and fully developed college that the circumstances of Southern India demand. If, on the other hand, the expense be beyond your power to meet, or if the other missionary bodies will not regard with favour a college connected with one particular church, it will become necessary to consider on what terms and to what extent co-operation should be asked. The one thing indispensable is that each society should come to regard it as a matter of course, to send to this one college, by whomsoever it is managed, such of their students as carry on their studies farther than the less developed schools can carry them—that they

should look upon it as the legitimate centre of their educational work—that they should unite in its defence when it is attacked, as it is sure to be from many different quarters,—in short that they should all watch over it as their own, and advance its interests by all proper means. The bodies that make educational operations an important branch of their missionary work in Southern India, and with which communications should therefore be opened upon this point are —

- (1) The Church Missionary Society,
- (2) The Society for the Propagation of the Gospel,
- (3) The Established Church of Scotland,
- (4) The Wesleyan Missionary Society,
- (5) The London Missionary Society.

I would gratefully acknowledge that many of the agents of these bodies have manifested for some time a friendly feeling to our Institution as at present carried on. The Church Missionary Society sends to it the holders of scholarships from several of its schools, thus treating it even officially already as holding the place which I wish to see the Christian college hold. I trust other societies may agree to act similarly if they once realize how powerfully the influence of an efficient and truly Christian college will tell in favour of the common cause, and how essential it is that the college should be strong and stable if it is to exert any influence at all.

The difficulty will probably lie in the question of supplying the men and the money that will be needed. To this accordingly I next proceed.

I shall investigate this question on the supposition that the college remains as at present in connection with the school department of the Free Church Institution. If indeed the other bodies refuse to support or sympathize with a college over which they have not a direct control, the

two would of necessity be separated. And a time will no doubt come when a separation will become expedient apart from this. Thus colleges and schools have been long ago separated at home. But for many reasons it is not desirable to make the division in India at present if it can possibly be avoided. This one reason is enough without entering on the others;—that the expense of a school and college separately would be immensely greater, in men as well as money, than will suffice when both are combined in a single institution. In the event of a separation, the newly organized college would require as complete a European staff as might be made tolerably sufficient for the school and the college united. It would require a large immediate outlay on account of buildings or house rent as the case might be, as also on account of furniture. It would need separate pundits to teach the various Indian languages; a separate staff of servants; and many things besides, the expense of which is partly borne at present by the school.

I shall state the outlay too at the very lowest figure at which the object in view can possibly be gained. I am fully aware of the importance of doing so. Yet experience has convinced me, fully though reluctantly, that the expense of your Institution for the last few years will not be sufficient for the secure and permanent support of a college that is to be the centre of Christian education among a popula-

tion of forty millions. Its professors have been too few for that, or rather the men who have had to act as its professors have had too many other things to do. I fear it must be added that their salaries are inadequate to the position that they ought to hold.

It may be objected very naturally here that if the strength you have supplied for the last few years has been enough to form the college, it should be enough also to maintain

Provision of both to the Free Church Institution insufficient.

An objection considered.

it. But it is not so far be it from me to deny the possibility of finding men in the future equal or greatly superior in ability and self denial to those that have been working here for the past ten years. But it must be noticed that men will not I should almost say cannot, work so hard to maintain a thing that is already in existence as they will readily do for a thing that is expanding and developing in their hands. The sense of success and growth has a tendency of itself to bear men on and to summon into play every latent particle of energy. For men now to sacrifice their health and comfort to the same extent as those have done through whose efforts the college has been made, would argue in them—such is human nature—a far greater measure of devotion. It would require a greater measure of it than it is safe for you to count on. But even if you could secure such ability and self denial as would enable the college to be maintained by a staff no stronger than the one that has established it, it would be the worst possible economy to lay such a burden on them. I can assure you that it is not possible for common men to bear it without serious injury to mind and spirit as well as body, or without great probable diminution of their time of labour. It is better surely in the end not to wear men out prematurely.

In the view of all this, bringing all the thoughts and experience that I can, to bear upon the question, I would now state that *five* European agents—professors I should call them—are perfectly indispensable for the college and its work alone,—or rather for the Institution containing both a school and college. In an Indian climate only four out of the five would ever be at work together.

You will not suppose that four men practically available, is the number that I should wish to be reckoned as absolutely

sufficient for the Institution. It would be a fitting field for the highest energies of many more. Four is but *the smallest number* on which it is *possible* for it to be effectively maintained. If you turn to the list of necessary studies already given, and if you remember that most, if not quite all of them are carried on as far and require to be taught as thoroughly as in the ordinary classes of any university at home, you will not be startled by the number of professors now demanded as if it were too large. You may well be surprised that it should be so small. Some part however even of the more advanced instruction may now be entrusted to native assistant professors, and the Indian languages must be taught by such entirely. If this were not the case, it would be obviously impossible for four men to instruct in so many branches the *one hundred and fifty*, or *one hundred and sixty* students that ought to be provided for in the collegiate department,—to say nothing of their work among the *seven hundred* boys at school. Thus a nominal staff of five men is essential for the being, no, merely for the well-being, of the Christian college. For them, even when set free of any necessary extra-academic work, it would be a hard task, perhaps too hard a one, to take anything like full advantage of the opportunities for good that the Institution would afford.

I have often before now pointed out to you and to the Free Church at large, that what is done in the classes of a Mission Institution is but half of what it is desirable to do. In the classrooms a work of preparation has long been going on, the importance of which it would be hard indeed to estimate too highly. But if that work be not followed up, the visible results must be expected to be small for many years to come, if not even for many generations. Young men go out from our Mission Institutions with their minds imbued

with Christian truth, with great respect for Christianity, and in many cases with a strong inclination towards it. The influence to which they have been yielding for years, and in most cases yielding gladly, have so far removed their prejudices, and opened their minds and touched their consciences, that appeals to decide and to make sure of what they are resting upon as their hope before God, can no longer pass over them like the ill wind. But at the very time when these appeals should tell on them most forcibly, when they rise from a state of subjection into manhood, when providence therefore calls upon them to take up for life their position before the world, they pass away, and too often pass away completely and forever, from every direct Christian influence. If only the work of the school or college were followed up by addresses and discussions,—which I know that many among former as well as among present students would joyfully attend,—and particularly by continued personal intercourse with those who have led them a certain distance along the path of life, we might warrantably look for an amount of visible fruit constantly increasing as years roll by. The comparative want of such following up of the work of Christian education is the great blot upon that scheme of Missions with which the Scotch Church has identified itself so largely. It is this want that has given any little point and force it has to the antagonism sometimes manifested to missionary education. The warmest friends of our institutions are unable to deny that the want exists. And it must continue to exist so long as those who have to work in an Institution are so few in number and so overburdened with other duties, that their utmost efforts are required to maintain the school and college. At all costs the efficiency of these must be kept up. They are the essential foundation of the higher work that ought to follow as soon as providence gives the call by making the undertaking of it possible. In my own case, few things have

pained me more than the small extent to which I have been able to engage in anything beyond the ordinary collegiate and scholastic training. Yet knowing that this is the first thing though not the highest, I have felt it whether in evil or in good report, to be my most indispensable duty to make sure that it should not be neglected.

Now even five men set apart entirely for the Institution It could be partly followed up by five men could not do nearly all for which I know that there is abundant opening in the way of following up the work that has been done and that is going on. Still that number might do something towards cultivating this most hopeful field, —far more than can be done in the Free Church Institution at present, and enough at least to open the way for more systematic and effective effort in the same direction.

If the five were able men, they would find some little leisure from their absolutely imperative duties, and if they were right minded men they would seek no better than to spend that leisure in supplying the deficiency that has been so patent hitherto in the work of Missionary education.

Yet so long as the number of professors is but five, that is This work must be extra-official, four actually at work, it must be clearly understood that such efforts are additional to the duties for which the Church can definitely look to them. If this be not made clear, there will be continual temptation to turn away from the laborious work of education to the more immediately fruitful, the easier, the more attractive and the more popular line of action. And that temptation be ever succumbed to, so that the strictly proper work of the college is left to take its chance, nothing can be looked for except the downfall of all the lofty hopes that the signs of providence permit us now to cherish. As far as stated work goes, the five men must be carefully restricted to the Institution only,

You will have observed that my reckoning 's that, one of the five men would always be at the station, at least; and this, I think, should be definitely provided for. I need not here discuss the question as to whether fullough should be of one year, or of two years or ten, or how. This is the proportion that should be kept in any case. Nor need I enter on details as to the division of the work. I take it granted that it would all take part in the religious instruction; and as regards other branches, Indian professors must always be prepared, to a far greater extent than is required at home, to take up whatever subjects circumstances may call on. The number therefore is the only point that must be settled here.

- * The Free Church Mission carries on 'of course a large amount of work unconnected with its Institution. For that work separate provision must be made. If the country schools are to be maintained, if female education is to be carried on, if purely evangelistic efforts and English preaching are to be kept up, along with the numberless other details of what the Mission does — all the things are to be cared for which are laid at present on those who have to attend as best they can to the Institution also, there must be, so far as I can see, two missionaries who shall have no concern with it, — without reckoning to one who has so noble a field in the outstation at Nellore.

Of this work at Nellore or that of the Free Church Mission generally I do not indeed wish to take cognizance directly in the present communication. Yet it is important that you should bear in mind distinctly how large is the amount of work that your Mission here both does and ought to do, altogether apart from the Institution. If this be not fully taken into account, you cannot

determine how far your strength will suffice for its necessities. The smallest number of European agents then with which the entire work of the Mission can be carried on is in my opinion *eight*. *Two* are needed for the general work in Madras, and the stations immediately dependent on it; one for Nellore; *five* for the Institution separately, if it is to become the central Christian college for Southern India. When the necessary additions are thus made to the statement of what is needed for the Christian college only, the total demand may seem to be a large one. I am certain, however, that it will be considered very small by any one who has examined and who properly appreciates the work that it is necessary to do, or the influence for good that the Mission, if conducted properly, has at now in its power to exercise.

The strength that is thus required is indeed very little more than was actually supplied to this Mission, though only for a short season it is true, at a time when the work carried on was insignificant in amount compared with what it is at present. In fact, what I have asked is but little more than the *nominal* strength that is furnished even now. There are *seven* European agents connected in some way at present with your Mission in Southern India. The addition of only one would bring up the staff to the *minimum* that is asked for. It may be thought, perhaps, that the difference is not very important after all. It must be borne in mind, however, that the desiderated *eight* is not by any means the number that is in itself desirable, but only *the very lowest* on which the work can be rightly done. When a calculation is made on the lowest possible scale, the want even of a small thing is enough to ruin all. And it should be borne in mind more particularly, that the actual strength is far below the nominal, and that the strength that can be relied on is lower still. Of the

The present strength
must be increased.

seven men *two* are new 'n *three* more. Another needs to be sent and can come in the privilege at any time according to the rules by which I understand this matter to be regulated. This is the *seven* no more *y* but *five*, and then being reduced ere long to *four* is so probable that the probability justifies the *three* or *four* calculations. If this actually happens, the extra exertion on the part of those remaining can enable them to overtake the work for which a staff of eight is indispensable. The Institution will in that case fall to pieces, and the opportunity for boundless good that its present position and character afford will pass away for ever. Besides this, you are aware how largely the support even of the agents at present in the field is drawn from local sources. If the Institution once began to fail, as it must do if its staff fall in the slightest degree below what it is just now, these sources would dry up very speedily. The maintenance even of the present agency, far as it is merely below what is required, is thus in many ways precarious.

The fact is that all-important though some addition to the strength of the Mission is, if your Institution is to become the stable and efficient Christian college that the circumstances of Southern India call for, such addition is not the only change that is urgently required. It is perhaps even more essential that the strength supplied be properly organized, that the labour be properly divided, and that the Church at large should feel that the very existence of its work depends on this strength being *never* allowed to fall even for a time below the minimum that is requisite. For the maintenance of a Christian college—and I wish to set everything but this aside throughout the remainder of my paper—the very first necessity is that the men who give themselves to it shall be set entirely free from the anxiety and responsibility of the other departments of the Mission's work. In their own particular sphere and in the voluntary

work already spoken of, to which it will naturally lead them. They will find more than enough to employ their worst thoughts and to tax their utmost energy. If they are not made to feel that they are free of all responsibility for the other departments of the Mission is utterly hopeless that they should add to the special duties with that concentration of purpose and of force which can alone effect successful labour to do so great a work.

It may appear perhaps that there is little hope of finding the men needed may be men possessed of the necessary learning, ability and Christian zeal to be found for a single department of a single mission. That is a point which it is your province and not mine to inquire into and settle. I know only that they are needed.

But there are some considerations that encourage me to hope that it may not be very difficult to find the men, if it be in your power to furnish them with a moderate support. It is by no means necessary that all the five professors should be ordained. The principal ought probably to be so. Even this however does not appear to me absolutely necessary, but only expedient on the whole. This will greatly enlarge the area from which your professors may be chosen. If a man be forthcoming whose scholarship is competent who has some power of adapting himself to circumstances and of working along with others,—above all whose main life is not to follow out his own notions but to learn and do the will of God and to take a part in setting up the Redeemer's Kingdom, it is to my mind of no importance for this particular sphere whether he has been ordained as a minister of any church or not. So too, even if the college is managed by the Free Church of Scotland, it seems in no way necessary that all its professors should be members of that church. On the contrary, it would appear in every way more suitable that some of them should belong to those other sections of the church universal, whose

sympathies it is so desirable to enlist. I am inclined therefore to believe that if the managers at home are in earnest in working out the scheme, and if a moderate support can be assured, the difficulty of finding men will prove to be not by any means insuperable.

Let us see therefore, in the next place, what is the smallest expenditure of money that would maintain the Institution and *first*, of the salaries that the professors should receive.

The money needed.
Estimated

I do not like differences of salary where there is no difference of work. Still, there seems a necessity for a distinction being made between a married man and one unmarried, in cases like the present where all that can be given to either is enough for a decent maintenance. I should therefore set down Rupees 320 monthly for an unmarried man and Rupees 400 for one who is married. Besides this, the principal, whose position lays him open to many additional expenses, would require a special allowance of Rupees 70 *per mensem*, in addition to whatever his income might be as a married or unmarried man. I shall not here enter on the question of whether any addition should be made to these salaries after the lapse of a given number of years of service. I think it not undesirable that there should. Still it cannot be said that such an increase is necessary, or that as a man grows older he actually *requires* more money for his support; and as my present object is to show the smallest sum on which the object in view may be attained, I leave this aspect of the case aside.

Some years ago, when it was proposed to set up a Christian college at Bombay, the salaries named were almost double this. I do not however think it desirable that the salary should be such as by itself to attract a man. Little good can flow from the college unless it is conducted by men whose motives for labouring in it are very different

work already spoken of, to which we naturally add that they will find more than enough to employ their powers, thoughts and to tax their most energy. If they are made to see that they are freed from all responsibility for the other departments of the Mission it is utterly hopeless that they should attend to their special duties with that concentration of purpose and of force which can alone enable so small a number to do so great a work.

It may appear perhaps that there is little hope of finding the men needed may men possessed of the necessary learning, ability and Christian zeal be found for a single department of a single mission. That is a point which it is your province and not mine to inquire into and settle. I know only that they are needed.

But there are some considerations that encourage me to hope that it may not be very difficult to find the men, if it be in your power to furnish them with a moderate support. It is by no means necessary that all the five professors should be ordained. The principal ought probably to be so. Even this however does not appear to me absolutely necessary, but only expedient on the whole. It is well generally to enlarge the area from which your professors may be chosen. If a man be forthcoming whose scholarship is competent who has some power of adapting himself to circumstances and of working in harmony with others,—above all whose aim in life is not to follow out his own notions but to learn and do the will of God and to take a part in setting up the Redeemer's Kingdom, it is to my mind of no importance for this particular sphere whether he has been ordained, is a minister of any church or not. So too, even if the college is managed by the Free Church of Scotland, it seems in no way necessary that all its professors should be members of that church. On the contrary, it would appear in every way more suitable that some of them should belong to those other sections of the church universal, whose

sympathies it is so desirable to enlist. I am inclined therefore to believe that if the managers at home are in earnest in working out the scheme, and if a moderate support can be assured, the difficulty of finding men will prove to be not by any means insuperable.

Let us see therefore, in the next place, what is the smallest expenditure of money that would maintain the Institution: and *first*, of the salaries that the professors should receive.

The money needed
Salaries proposed

I do not like differences of salary where there is no difference of work. Still, there seems a necessity for a distinction being made between a married man and one unmarried, in cases like the present where all that can be given to either is enough for a decent maintenance. I should therefore set down Rupees 330 monthly for an unmarried man and Rupees 400 for one who is married. Besides this, the principal, whose position lays him open to many additional expenses, would require a special allowance of Rupees 70 *per mensem*, in addition to whatever his income might be as a married or unmarried man. I shall not here enter on the question of whether any addition should be made to these salaries after the lapse of a given number of years of service. I think it not undesirable that there should. Still it cannot be said that such an increase is necessary, or that as a man grows older he actually *requires* more money for his support: and as my present object is to show the smallest sum on which the object in view may be attained, I leave this aspect of the case aside.

Some years ago, when it was proposed to set up a Christian college at Bombay, the salaries named were almost double this. I do not however think it desirable that the salary should be such as by itself to attract a man. Little good can flow from the college unless it is conducted by men whose motives for labouring in it are very different

from pecuniary ones. I am well aware too that while missionaries are held in such low esteem as they are at present by the Church at large, there is no hope of those who administer missionary funds meeting the call that Providence addresses to them unless the expenditure is brought down as low as in any way compatible with efficiency. On the other hand, salaries lower than I have named cannot with any propriety be offered. It is of great importance that the professors of the college should not be regarded as belonging to an inferior social grade. There are times no doubt, and there are kinds of work in which a man may, and should, throw social position and social influence aside, and even rejoice to suffer shame for his Master's sake. This however is not one of these, nor do I suppose that you will consider it to be so. Then again it is good economy that your agents should be able to procure without difficulty the conveniences as well as the absolute necessities of life. Salaries of Rs. 330 and Rs. 400 a month are in this country, as far as I can estimate, fair equivalents in point of the respectability and comfort they imply for £220 and £280 a year in a large town at home. Work as well as life is of course perfectly possible on a lower salary than this, but I cannot think that the Christian Church should place its missionary professors in a worse position than professors or ministers would occupy who had to keep a house and maintain their place in society on such salaries as these in such a city as Edinburgh or London. I must remind you that the cost of living has risen enormously in India since the first missionaries of our Church were appointed on salaries, if I am not mistaken, of £350 *per annum* or about Rs. 300 monthly. The rise has been far greater and more rapid than anything that has taken place at home.

You will easily understand that I mean the sums that
 Salaries preferable to allowances I have mentioned to denote the total salaries. If houses be supplied the

salaries might of course be less. I consider it however a matter of great importance that salaries should not take the form of allowances in any greater degree than I have already mentioned. The sums I have named should be fixed, and should include every thing except passage out and home in case of furlough. If I know anything, as I believe I do, of the feelings of young men at home, I am persuaded that giving a salary in the form of different and varying allowances would place a great and perfectly unnecessary obstacle in the way of that very class of men who would prove fittest to work in a college among the educated youth of India.

There is another important question connected with finance;—viz, that of pension and widows' fund. I do not take that up here. It must form part of the general financial arrangements of the church or churches that may enter into the present scheme. No doubt this should be considered as part of the expense of the college ultimately; but long before pensions are required, we may expect the initial difficulties to be overcome and things to be in a better state for supplying the want.

We are now in a position to estimate the total cost. On the supposition that the college remains as at present connected with the school, I need not go into the details of local expenditure. The present expense of the Institution, exclusive of the salaries of European agents, gives tolerably sufficient data. There is no apparent need for its being materially increased. It stands at present—of course in round numbers—at Rs. 1,400 monthly. The entire expenditure will therefore stand as follows.—

Current expenses of all kinds except salaries of	rs.
the European professors, Rs. 1,400 × 12...	16,800
Yearly amount of prizes, repairs of furniture,	
and other incidental charges	800

Salaries of the four European professors actually at work, two of whom might probably be married and two unmarried, so that as an average it might be stated as Rs. $365 \times 12 \times 1$.	17,520
Additional allowance to the Professor who is Principal, Rs. 70×12 .	840
Home allowance of one Professor, viz., for an unmarried man £220, for a married man £280; as an average it may be reckoned at ..	2,500
Passage out or home of one Professor yearly;—this may be stated at £120,—it would be more in the case of a married man, less in that of one unmarried—say as an average ..	1,200
Miscellaneous expenses, postages, exchange, &c.	310
	<hr/> Rs. 40,000

In other words the entire expense would be, on the average, £4,000 *per annum*.

This of course includes nothing for scholarships, for the library, or for many other important objects. These however are the luxuries of education rather than its indispensable necessities. The Free Church Mission Institution possesses already a small nucleus of such things and they need not be reckoned here.

We have next to consider the sum available locally to meet this. I suppose again that the college maintains its present connection with the school, and set down accordingly the present local income of the Institution. In round numbers it may be stated thus:—

Fees <i>per annum</i>	Rs. 12,000
Grant-in-aid from Government <i>per annum</i> ..	10,000
	<hr/>
	Total Rs. 22,000

Each of these items is indeed capable of increase. I have not the smallest doubt that if the college be worthily maintained the fees will rise, and even rise very considerably in

course of time. In my opinion too the grant from Government is very far below what we might in fairness look for. I believe that if the missionary bodies united in a strong representation of the simple facts of the case, a larger grant might be obtained, especially if the full organization of the college gave a sort of guarantee for its stability. But there are two reasons why I do not think it safe to take this highly probable, or almost certain increase into account: First, in any estimate of the future, it is best to take the least favourable view of things and to be prepared for the worst that is at all likely to occur. Secondly, it may easily happen that by the progress of education and the increase in the number of students, now and unforeseen expenses may be entailed, which the increase of funds may not be more than enough to meet.

The Net Cost.

It appears then, to conclude this section, that the case stands thus:—

Total of necessary expense	£ 4,000
Funds locally available Rs 22,000, or	£ 2,200
	<hr/>
Balance to be supplied from home, <i>per annum</i>	£ 1,800

I have carefully estimated also the expense of a college entirely separate from any school,*—such as may require to be set up, if you find that the case goes beyond your means. I judge it best, however, not to introduce confusion by detailing it in this communication. Suffice it to say that the balance necessary from home would be in that case about £2,500, and that this would leave the school department still to be provided for. *

But if the present connection be maintained, it seems perfectly safe to conclude that a fully equipped and thoroughly efficient college can be permanently kept up for £1,800 *per annum*. Such is the sum for which we have it in our power now; if I interpret the signs of providence aright, to impress a Christian character upon the dawning thought

of Southern India, to make all the vast extent of education a real help to the bringing of a glorious day, to preserve the rising native church from the blight that will fall on it if the leaders of its thought are Christians in nothing but the name, and to inspire it with an earnest, a thoughtful and a far-sighted Christian zeal.

I cannot look upon the whole question in any other light than this,—that God is now addressing a solemn call to the churches of Britain to enter in at a door which he has marvellously opened, and that this call comes first and loudest to the Free Church of Scotland before whom the door has been peculiarly set. I can do no more than point out the opportunity and lay before you what my experience suggests regarding the only way to take advantage of it. It is you and the church you represent, that must decide whether or not it is to be improved.

If not improved in one way I hope and pray that it may be in another. I have not concealed that in my opinion, the thing most to be desired is that the Free Church Mission Institution without change, at all events for a time, in its present management or connection,—simply with the indispensable development—should become the centre of Christian education for Southern India. Besides being far more economical such an arrangement would avoid difficulties which might be serious to a college still so young and not yet firmly rooted, and would allow things to develop with that quiet growth which is so much to be preferred to sudden change. Yet the arrangement would be a good one, only provided—*first*, that all or most of the missionary bodies cordially approved of it, and showed their approval by some such practical steps as the Church Missionary Society has already taken:—provided also in the *second* place that the necessary outlay can be met by the Free Church of Scotland.

If *either* of these conditions fail, I entreat you to consider

What is to be done if
the conditions cannot
be fulfilled? what other steps are most advisable,
and to take them at once before the
opportunity that is now enjoyed be
lost for ever.

It is not at all insensible that the college should be in the hands of any branch of the Scottish Church, or of any particular section of the church at large. The parties by whom it shall be managed, is in my estimation a question merely of convenience and economy. The only thing essential is that a college animated throughout by a Christian spirit should be set up and permanently carried on by some body or bodies that will take a deep, an intelligent, and a watchful, interest in its prosperity and progress.

Now if such a college cannot be maintained by us, it matters little, provided it be maintained by others. If therefore, by its proving impossible to fulfil one or both of the above conditions, we are compelled to give up the prospect of doing such a glorious and lasting work for the whole of Southern India, it remains only to decide in what form, and upon what terms, others shall be invited to come forward to the rescue.

It may be that some of the large and wealthy societies
Suggestious would take the work off our hands
entirely. This is perhaps not very
likely, and it would be a dangerous experiment. The transference of work that has risen up and thriven in the hands of your agents to some entirely distinct organization, would not be an easy thing to manage safely. Still if it be utterly beyond our strength to make our work permanent and stable, this would give at least a chance of its becoming so in the hands of others.

Or again, it may be that all the bodies I have mentioned might join in some well considered scheme to support one central and united college.

Or, better than that, it may be that some one or more of

these bodies would contribute men or money or the aid of the common cause, taking a portion at the same time of the responsibility of management, without disturbing any of the arrangements now existing within the Institution.

But safer and better in all respects would it be if the Free Church of Scotland rose to the call of God, and bore the honourable burden which the blessing that has rested upon her efforts in the past now summons her to bear. In doing so I am certain she would have the sympathy and aid of many individual members of other churches, and I think she might receive sympathy and aid of a more formal and extensive kind if not from her more distant kindred, at least from the different communions that now represent the once national and united Church of Scotland.

Such would undoubtedly be the best arrangement at the present time. I do not say that it must be so always. It is foolish in any circumstances to look for finality in human arrangements. The world changes, and the church is intended always to learn and to yield to the will of God as it is revealed in the altered condition of affairs. And if it be vain to count on finality in arrangements that are to be living and of real use anywhere, it is doubly so in India, where such an epoch has set in at last that nothing is unchangeable except the steady flow of change. I shall not venture therefore to predict what may be the duty of the Christian church in the matter of Indian education for any protracted future. It may be that as years pass on it will become necessary for it so to extend its educational agency that new and complete colleges ought to be carried on in Madras or elsewhere by more than one missionary organization. Or, on the other hand, it may be,

though I do not look for it, that the changed condition of the Indian peoples will open up so many new lines of Christian activity as will make educational efforts of altogether secondary importance. These are questions that must be left for coming generations to decide. Our duty in present circumstances is very plain, without forecasting the answers that our successors may be led to give to them.

Then again there is an eventuality more probable than either of the former ones. If the Free Church of Scotland, with or without the aid of other churches, goes boldly forward in the path to which Providence is calling her, she may not have to bear the burden very long without important local aid. For example,—a good many years ago, a large sum was raised by subscription in Madras for the foundation of a Christian college. It was invested and yielded an income of more than £500 *per annum*. This sum was of course insufficient by itself for the end in view. Finding it to be so, the Trustees of the fund formed a union with the leading school for East Indian and European boys, and the united institution has been carried on for nearly twenty years under the name of the Doveton Protestant College, although it is only recently that it has been rising to the position of a college in reality. The connection which the Trustees of the Protestant College funds thus formed, makes their college to be practically one for East Indian and European youths alone. Natives are virtually, and all but formally excluded. And in the meantime this is necessary. The desire for a liberal education is unfortunately very feeble among East Indians and Europeans. It stands in need of great encouragement. It is essential for its encouragement at present that there should be a separate college for this class of the community. It is certain that few if any of them would go on with their education, (as it is much in the interest of the church as well as of the country generally that they should), if they could do so only in a college where there was an immense

preponderance of natives. And therefore for some time to come it would be unwise to make any change in the application of the sum of £500 a year which is locally available for the higher Christian education. As one of the Protestant College Trustees myself, I should resist any attempt to divert the funds just now from the purpose to which they are being most beneficially applied. But there is reason to believe that the necessity may not very long continue for the maintenance of a Christian college for different classes of the community by themselves. If East Indians and Europeans once practically learn the value, or rather the absolute necessity in the present state of India, of a thorough education for their children, it will be possible without injury to any one and with benefit in many ways to all, to have but one Christian college for all races and classes equally. At the present rate of progress there seems every hope that eight or ten years more may sufficiently teach the needed lesson. If it do so, the Protestant College for East Indians and Europeans may coalesce at once with the Christian college for natives. Its connection with the Doveton School may be dissolved at any time, with or even without mutual consent. If events turn out as I have been supposing, I feel assured that the consent of all parties would be gladly given. A separate college would then naturally be set up, the Doveton Protestant Institution and the Free Church Institution becoming schools carrying education no further than to prepare for the University curriculum.

I believe that a college that had thus healthily grown up and that based itself on the interests of all classes, would draw to itself ere long local benefactions and resources more valuable than the £500 *per annum* to which I have alluded. It would furnish a centre round which the various Christian churches and Missionary societies might gather more willingly and warmly than they are likely to do round an Institution conducted by a single section of the church.

Of course such a combination as I have been imagining would imply the surrender of the name under which our Christian college has established itself, and the merging of its separate existence. Yet if that were effected in such a way as I have described,—a way that would unite all Christians in one common and glorious object, and that would set free a portion of your funds for other momentous branches of missionary effort,—in that case the passing away of the “Free Church Mission Institution” would be a kind of euthanasia which you might regret, and which we whose lives have been given to its establishment might excusably regret still more, but which I hope we should have self-denial enough to welcome since it would tend to the advancement of our Master’s cause. All this however is quite contingent. It is a prospect that may, I think, be realised, but it is not to be counted on as if already certain. It may properly enough encourage our church to face its present duty boldly; but even if it were proved to be a baseless imagination, it would not alter that duty in any degree.

It may be added at this point before I close, that if the worst come to the worst—if you cannot otherwise provide the needed funds and if other churches will not help,—then it is not altogether impossible to contract other operations that are now being carried on, so far as to render important aid in providing the means required for responding to the call that Providence is making. There is no useless work being done by your mission here. There is no branch of its multifarious agency that does not fill an important place, and the destruction of which would not be a great loss to the cause of truth. Yet what I believe to be called for in present circumstances far more urgently than anything else, is the establishment and the maintenance from generation to generation of a complete and influential Christian college. Here is the key of the position. To abandon other parts of the field would be a loss, and a very great one. To abandon this one, now that

it has been at least partly gained, would be ruin irretrievable, —crushing defeat even when the victory is within our grasp. At all costs and hazards this should be maintained.

Would that I could impress upon you, and through you upon our own and other branches of the church, the importance of the present opportunity. One thing I am sure of—that if suffered to let slip it will return no more. And it is quickly passing. The impetus that has carried the existing college on so far cannot be expected to last much longer. It needs the sympathy of other branches of the church to give it local stability and strength. And if not reinforced, and relieved from the countless other duties that are laid upon them now, it is impossible for some of your agents to continue much longer in the field,—it is impossible for any of them to give that earnest and full attention to their college work which its success and its increase so imperatively require. If the college be not set now on a stable and firm foundation—if no such provision be made for it as I have shown to be necessary, a few years at most will wear out its staff and seal its fate. That fate will be one of gradual declension, of an unavailing struggle for existence, such as will break the hearts of the men who may have charge for the time, if their hearts be given to their duty as they ought. More and more will it be despised by all:—more and more will heathen alike and Christian desert it for the colleges, where no mention is ever made of the existence of a God, or the mission of a Saviour. More and more will an educated native, whether nominally Christian or nominally Hindu or Mohamedan, come to be but another name for an atheist who has cast off many of the restraints of morality along with all the inspiring influences of religion. And the very failure of an experiment that had promised once so fair would deter all sections of the church from making any attempt thereafter to christianize Indian education, even if it

were not certain that before such an attempt would be renewed, the whole population would be so fully imbued with irreligion as to laugh to scorn the idea of resorting for instruction to Christian missionaries. I do not deny that even then, in ways which we cannot now foresee, God might bring India to himself, but if we refuse to tread in the path to which he points our footsteps now, what right have we to look for it?

Let it not be supposed that I regard the setting up and permanent maintenance of a Christian college as sufficient by itself for the successful evangelization of Southern India. I am as well aware as any one that there are needed for this many other agencies, and agents who shall be employed in a variety of ways. Nay, I consider the agency for which I plead to be in its own nature a subordinate one. It is only the circumstances of India that make it for the present so important. Yet with such a college as I have spoken of, I am firmly persuaded that there is a blessed hope of a comparatively speedy turning of this land to Christ. Without it, the path may lead equally to him at last, as the promises encourage us to believe, but it must to all appearance lie through dreary ages of atheism and moral death.

Earnestly praying that you may be guided to such steps as shall result in the establishment, whether in our hands or in the hands of others, of such a complete and stable Christian college as may be a priceless benefit to untold generations yet to come,

I am,

Yours faithfully,

WILLIAM MILLER.

NORTHWICK, MADRAS : April 1874.

APPENDIX.

In a matter that concerns so obviously the common cause of Christianity in South India, I thought it only right to lay my views before my brethren of other missions. The result of my doing so has been their sending me the following minute, signed, as will be observed, by the representatives in Madras of every one of the Missionary bodies that carry on educational work on an extensive scale in any portion of the Presidency. Such an absolutely unanimous expression of opinion shows more eloquently than words can do the importance of the proposals that my letter makes, and the need for some such steps as it indicates being taken without delay.

Mr. Miller has been good enough to lay before us his letter to the Foreign Missions Committee of his Church on the need of maintaining in Madras a well-equipped and fully manned Christian college, and to invite our remarks and suggestions thereon. We fully reciprocate the fraternal spirit that has prompted such a course on his part, and gladly comply with his request.

Without committing ourselves unreservedly to all the sentiments contained in his letter, we entirely agree with him as to the importance at the present juncture of maintaining at least one such Christian college as he has described in the highest possible state of efficiency. There is no need, we think, for drawing comparisons between the different departments of missionary labour. Like the various members of the body, each has its proper place and function. As to the vast importance of Christian education, all are agreed. In some respects the higher education has special claims, inasmuch as the educated classes are now filling every post of influence and importance, whether under Government or elsewhere. We can conceive of no greater misfortune than that the whole of the higher education of the country should be left to Institutions from which all religious teaching is systematically shut out. It needs no argument to show that to place young men for several years at the most critical period of life under a purely secular system of instruction must exercise a prejudicial effect upon their religious convictions,

and tend to strengthen the idea already too common among this class that all professed revolutions are the inventions of priests.

The value of a well equipped Christian college is not, however, limited to its effects upon Hindu students alone. It is no less important in the interests of the Native Church itself. Recent statistics have shown how largely, of late years, the number of Christian converts has increased, especially in this Presidency. Sad experience has proved the danger of exposing Christian youths to the secularizing influences of Government colleges. While all must rejoice in seeing members of the Native Church rising to high and influential positions in the public service, it would be a matter for the deepest regret if their course of education were such as to lead them to regard Christianity with indifference, or even to abandon its profession altogether.

Further, a most important part of the work of a Christian college is, we think, to give a good education to students who may eventually be candidates for the Christian ministry. While those who have received a course of training in the vernacular only may be useful in village work, a superior class of labourers for towns is becoming increasingly necessary. Even for the Native Church itself, a well-educated ministry is of vital consequence. Of course it is not contemplated that the proposed Christian college should impart a distinct theological training. This would still be given by each Society to its own students.

The desirability of such a Missionary agency being thus generally admitted by all, the question next arises by whom should the college be maintained. To some extent there has been a useful division of labour among Missionary Societies. Some have given their strength to vernacular work in rural districts, others have sought rather to act upon the great centres. For many years past the Free Church Mission has taken the lead in the higher education in the Madras Presidency. It has in fact, at present, the only Missionary college, properly so called, in South India. It seems therefore only right and fitting that to it should belong the honour of taking the lead in the proposed movement. On other grounds also it seems very desirable that the management and direction of such a college should continue in the hands of a single Mission. The supply of matriculated students will not probably, for many years to come, be so large as to require more than one such institution. Under such circumstances it would be a great waste of money and men for each Society to attempt to establish a college of its own. Further, any combined effort would, as it seems to us, lack the unity and interest essential to success.

As to the expense of maintaining such a college, which will necessarily be very considerable, we have no doubt that some of the Missionary Societies now engaged in educational operations in the Presidency would gladly make an annual pecuniary

grant to meet the cost of its maintenance, should the funds at the disposal of the Free Church be inadequate for the purpose. And even should the Free Church not stand in need of such pecuniary assistance, it will still be in the power of other missions to manifest their sympathy and co-operation in the scheme by sending to the Free Church Institution matriculated students from their own schools, to continue there their collegiate studies. This has already been done by some of us, and we should be glad to see the practice adopted by all. In the case of Christian students especially every effort should, we think, be made to bring them under Christian influence and training during their undergraduate career.

On every ground, therefore, we deem it most desirable that the course suggested by Mr. Miller should be followed out. As the representatives of some of the principal Missionary Societies labouring in South India, we gratefully acknowledge the noble efforts of the Free Church of Scotland in past years in the cause of Christian education. It has given able and earnest men to the work for a long series of years. A good foundation has been laid; a stately pile of buildings has been erected; a large number of students has been gathered within its walls; the college has already attained a distinguished place among the educational Institutions of the Presidency; and the college staff only needs to be strengthened to enable it to meet all the requirements of the case. The Free Church could not, in our opinion, confer a greater boon on the cause of Christian Missions in Southern India than by maintaining its present college on a thoroughly efficient footing in some such way as that indicated in Mr. Miller's letter.

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A. WALKER		} <i>Church of Scotland.</i>
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J. BARRON		} <i>Church Missionary Society</i>
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EDMUND JERMYN		} <i>Gospel Propagation Society.</i>
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