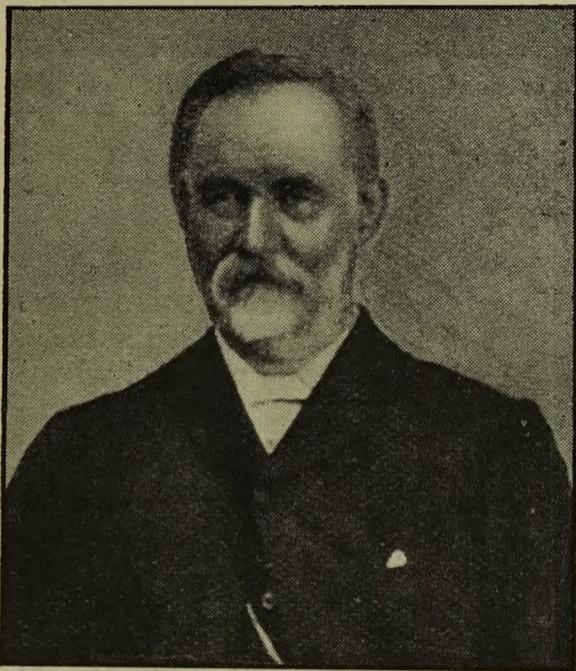


The United Free Church of Scotland.

OUR TEN CHRISTIAN COLLEGES IN ASIA, AFRICA, AND THE WEST INDIES.



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ALREADY in India there are as many Christians as the whole population of Switzerland, a country which has five Universities. But notwithstanding the past century's increase, the Churches have to evangelise a multitude of peoples equal to the rest of the population of Europe. Steadily the Christian natives are growing in numbers, in character, and in influence. In the thirty closing years of last century they more than doubled—by 114 per cent.—while the Hindu, Parsi, Mohammedan, and aboriginal races increased by less than 15 per cent. in the same period. Here are at once our sure hope and our mighty task, based on our Lord's power and presence, "Lo, I am with you always."

The Scottish Church is as identified with Christian teaching in its Missions as in Scotland itself. The most effective method of evangelising the Brahmanical and Mohammedan peoples of India is just that of John Knox and our fathers, which has made us what we are. Alexander Duff was, in this respect, the John Knox of India. In the first five years of his service in Calcutta, from 1829 to 1834, he was the leader of the group of

remarkable men who began the revolution since slowly developed by the Christian Colleges. He had the blessing of William Carey, who built the first and finest College still standing, and having in reserve a Charter against the time when it shall become the first Christian University. But Serampore, which Carey's College adorns, could not be a centre of the movement, which, with a statesman's foresight, our Church's first Missionary began in the great capital of Calcutta. The second of the Christian reformers was Raja Rammohan Roy, who, having been led by the Spirit of God out of Hindu idolatry, became Duff's chief helper in beginning his College, by supplying both the building and the Brahman students.

The third of the group was the young Lord Macaulay; the fourth was his brother-in-law, Sir Charles Trevelyan; and the fifth was the Governor-General, Lord William Bentinck, whose wife ministered to the dying Carey. Duff's first College followed in India the work of Paul, the first of all Missionaries, who for years taught Christ "daily in the school of one Tyrannus," in Ephesus, the capital of Asia. His Christian College has since become the model for all the Missionary Churches and Societies in the East. It was made over to the Church of Scotland in 1843, and a second Duff College was opened by the historic Free Church of the Disruption. There is now a near prospect of the two becoming one again, with a double staff and equipment. Meanwhile Wilson in Bombay, Anderson in Madras, and Hislop in Nagpur, created similar, and even greater, Christian Colleges there. All make the daily study of the Bible their rule, conversion to Christ their prayer, and the formation of Christian character following the life of Jesus their aim. Their students—non-Christian or secret Christian, as well as those baptised into Christ—become loyal citizens and subjects of the Empire; they are valued by the State and private employers for their probity and intelligence.

Duff described his method as the laying of a mine which would in time explode, tearing up Hinduism and Islam from the lowest depths. Macaulay, whose Minute decreed that English should supplant Sanskrit and Persian as the language of the higher education, recorded the belief that the result would be that "there will not be a single idolator among the respectable classes in Bengal thirty years hence." To the thoughtful and experienced observer both results seem to be evolving themselves, but in very different directions. Duff's Bible teaching has produced hundreds of trained converts, who have become pastors and teachers in our own and other Evangelical Missions all over India. Macaulay's necessarily secular and—as to religion—neutral education has directly created an annually-increasing class of graduates, who, finding no sufficient career for their unformed characters, drift into discontent and even disloyalty. Too late the State now laments the absence of that ethical and dynamic force which Christianity alone gives. The present unrest in India lays on our country and the Churches the duty of extending and elevating their Bible teaching. The Christian College is the only effectual corrective of the present danger, the only divine preventive of future evil.

The first duty of our Christian Colleges is to evangelise and train the non-Christian student and enquirer. But every year, as the community of Christian natives increases, our second duty is to them. Their sons and daughters have (1) to be cultured as good citizens, and fitted to succeed in the various professions and callings, non-official as well as official; (2) the best of their families have to be trained for service in the Christian Church and school, as pastors and teachers, and as missionaries to their countrymen. Soon, at the present rate of progress, Christian India must have its own University, as it has its united Presbyterian and Anglican Churches and its still wider self-supporting National Missionary organisation.

INDIA.

The Duff College, Calcutta, transferred to the present building some years after the Disruption of 1843, cost £15,000 raised largely in America. With its High School, this noble edifice has been the nursery of generations of students, many of whom are distinguished as graduates of the University and missionaries to the people. The topographical changes of half a century in the great capital have made it imperative to dispose of the building, and unite the College to the first or General Assembly's Institution. The two Churches in Scotland would thus, in the opinion of Sir Andrew Fraser and the General Assemblies, form a stronger aggressive Christian propaganda than the two separate Institutions could ever do, especially under the new requirements of the University. At least one of the ordained staff would give all his strength to evangelistic work among the students, besides that carried on daily in the classes, visiting the hostels and the homes of the local students, and preaching in the public squares.

The Wilson College, Bombay.—In 1835 Dr John Wilson's High School was recognised as the General Assembly's Institution. In 1843, in Bombay as in Calcutta, the Disruption led to the opening of a second College, now the High School. In 1889, with funds raised by Dr Mackichan in Scotland and in India, and with generous grants from the Bombay Government, under the late Sir James Fergusson and Lord Reay, the fine academic structure at the head of Back Bay was opened. It has become the greatest of all the Colleges in Western India, and has earned a right to a further liberal grant from the present Governor, Lord Lamington. Like Calcutta, its converts have become famous Missionaries and scholars, such as Dhanjibhai Naoroji, from Parsiism; Baba Padmanji and Narayan Sheshadri, from Hinduism; and Hisamudin, from Islam. The many lady students and graduates from this College form a remarkable feature of its classes.

The Madras Christian College.—In 1837 John Anderson founded the General Assembly's School in the city of Madras. That has been developed by Dr William Miller, C.I.E., and his many colleagues into the largest and best-equipped College in all the East. In the number of Christian natives among its students, in the character and influence of the men whom it sends forth every year to fill high places in the South of India and in the Feudatory States, and in its influence in elevating public life and opinion, this Institute is remarkable. But its chief feature is that it is a United College. In 1877 Dr Miller's far-seeing scheme came into effect, by which, while our own Church and the Church Missionary and Wesleyan Societies contribute £2,000 a year, the College Council consists of representatives of all the Evangelical and Anglican Missions of South India. Endowments, contributed by Dr William and Dr Alexander Miller, have gradually created a most extensive series of buildings for class rooms, hostels, residences, the College chapel and the library. To these additions are to be built to meet the science requirements of

United as the Calcutta Christian College by the two General Assemblies on 31st May, 1907.

the University, and so make this Institution more than ever the gate through which the stream of the higher Christian education shall flow through Southern India. The College is incorporated under Act VI. of 1882, and our Church's Foreign Mission Committee is its "supreme governing body."

The Hislop College, Nagpur, 1883, grew out of the School begun in 1846 by Stephen Hislop, whose noble career was suddenly cut short, by drowning, when he was busy at his missionary work. The first building was superseded by the present structure, erected partly from funds presented by his successor, John Cooper. From 1869 to the present time Principal Whitton has, as Missionary and teacher, raised the College to be the first in the Central Provinces of India. It is now affiliated with the University of Allahabad. No Mission reflects more admirably the results of the five methods of diffusing the Gospel—preaching, teaching, healing, industrial, and literary, by the men and women Missionaries and converts of our Church.

CHINA.



THE SEVENTEEN MANCHURIAN PASTORS, 1906.

The Moukden College.—Our China Mission was founded in Manchuria by the Rev. Dr Ross in 1872. He was joined by the Rev. John Macintyre, and in their hands the work prospered. Additions were made from time to time to the staff, and native congregations were formed in Moukden, Liaoyang, and other important centres. In 1894 a Theological Training Class was formed with the view of preparing the more promising converts for the active work of the Mission, and eventually securing a native ministry. But it was soon found necessary to provide the means of thorough preliminary training for the young men destined for theological study, and so a College has recently been opened, carried on jointly by our Mission and the Mission of the Irish Presbyterian Church, these two Missions having been united some years previous, and forming the Manchuria Mission. The New College is in Moukden, and is under the care of Dr John Gillespie of the Irish Mission and Mr J. Primrose Hay, M.A., of our own Church. The Theological Classes are still carried on by the Rev. Dr Ross and T. C. Fulton. The work of training a native pastorate gives good promise of success. Last year no fewer than the above seventeen young native Christians were licensed as preachers of the Gospel.

AFRICA.

In Africa, South, East Central, and West, the Church has four Colleges, or Collegiate Institutions—at Lovedale and Blythswood, at Livingstonia and Calabar. These have sprung from, and are adapted to, the needs and the capacity of the Kafir and Negro races, so different from those of India, but all to be reached and elevated by Bible teaching.

The Lovedale Missionary Institution, 1841, was founded by A. Govan, but developed by Dr James Stewart into the principal College of all Africa. That great Missionary philanthropist lived long enough to welcome the prospect of planting down beside it an Inter-State College to continue, on Christian lines, the higher education of the Bantu peoples up to the Cape University. Lovedale contains within itself the nuclei of the Arts, Medical, and Theological Faculties, while it trains teachers, and its industrial departments have long been civilising the natives south of the Zambesi. Lovedale has fed the Native Church with pastors and teachers. Its farm lands and buildings have come to be of great value, helped, as they have been, by the fees of the students, male and female.

Blythswood Training Institution, 1877, further north, across the Kei river, was established at the request of the Fingo Kafirs on the lines of Lovedale. Rev. D. D. Stormont, LL.B., is the Principal. Its four departments periodically send forth trained native teachers of both sexes; its students are taught carpentry and agriculture. Its farm is a fertile source of food and produce which they raise. The staff conduct a Kafir Church and help the nearest Kafir Missions.

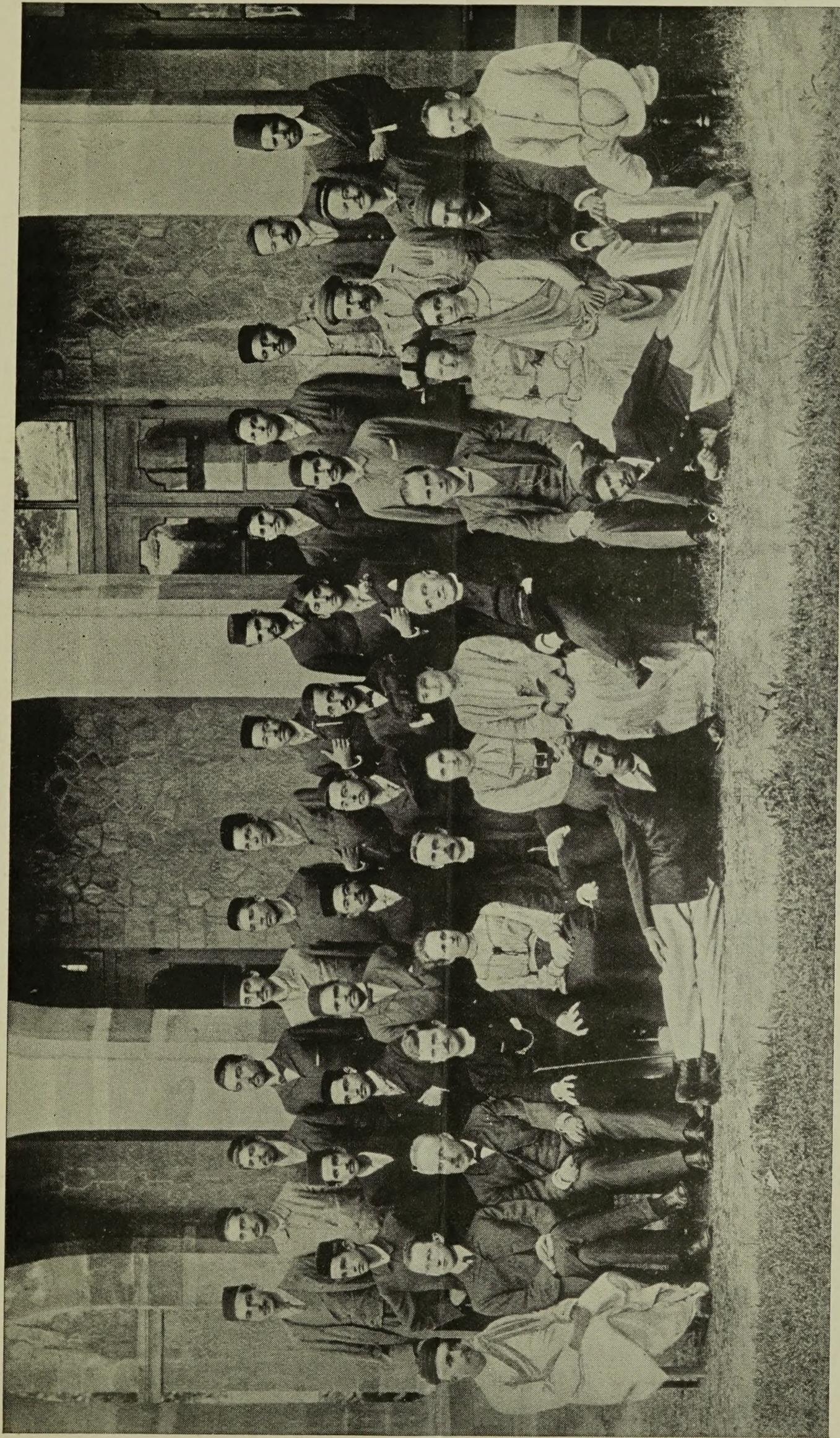
The Overtoun Institution, Livingstonia, has been raised by Dr Laws and his colleagues to a remarkable position, amid enormous difficulties, in the extreme north-east corner of Rhodesia. It is at once the centre and the outcome of the Tropical Mission founded on the west and north shores of Lake Nyasa. It stands in an area of some 300 square miles, on a plateau 5,000 feet above the sea. Using the experience of all previous Missions, Livingstonia, since its foundation in 1875, has created and consolidated a Gospel agency more complete, more varied, and more successful than any of which we have a detailed record. Large congregations worship in large churches and schools built by themselves. Select youths from the village schools are trained in the Institution to become the pastors, teachers, and skilled craftsmen who carry the good news of God all over the vast region from the western shore of the Lake to Chitambo, where Livingstone's heart lies buried. Overtoun Institution is already an ideal College in an ideal Mission.

The Hope-Waddell Training Institution was founded in Old Calabar, West Africa, in 1894. There young men of the native tribes receive a good education, with special attention to their moral and religious training. The pupils number 120, and there is a higher department in which the most promising boys are trained as teachers, with the prospect also of some of them qualifying in due time as native preachers. Several native pastors are already in charge of congregations in the Mission, and others will from time to time be forthcoming, who shall take their places in the native congregations which are rapidly being formed in Southern Nigeria. The Rev. James Luke, the Principal, and the Rev. J. K. Macgregor, B.D., are assisted by a competent staff of teachers from this country and from Jamaica.

JAMAICA.

In Jamaica young Negroes have been trained for the native ministry for many years. Of the pastors in the island belonging to our Mission, thirteen are natives, who have proved themselves thoroughly competent, and some of whom have large congregations. One of our Missionaries—the Rev. Robert Johnston, B.D.—is the theological tutor. Accommodation is provided at his station for a number of students, whose studies he superintends. The Mission in Jamaica is now a well-organised Church, and as vacancies occur in our European staff their ranks are recruited from the well-trained native preachers. We look forward to the time when the Church in Jamaica will be chiefly under pastors who are provided by Church itself—born, brought up, and trained in the Island. The question of a self-supporting Mission Church is being steadily solved in Jamaica.

GEORGE SMITH.



A CLASS IN THE WILSON COLLEGE, BOMBAY
PRINCIPAL MACKICHAN AND THE MISSIONARIES IN FRONT