

head as of the heart. We find here, what we find at home, that the carnal heart is enmity against God. We find numbers who are intellectually convinced of the superiority of Christianity, and who are yet its deadly opponents. Such men have formed themselves into Somajs or guilds, in which they encourage one another in their fight against Christ. They profess to believe in one God. Their professed belief seems to be a kind of Pantheistic Unitarianism. But while in words, condemning caste, they are in practice the most strict observers of caste. In their meetings they imitate the worship of the Christian Church, have prayers and sing hymns. These hymns are generally Christian hymns mutilated—all reference to Christ being struck out. At Indore they issued a catechism. Miss Beatty, M. D., kindly procured me a copy. It was neither more nor less than the "Shorter Catechism" with the clauses struck out that contained the name of Christ. Not one new thought had been introduced. If any young man is impressed with the truth of Christianity, they instantly cluster round him and try to entice him out of the way.

In one way their appearance is full of hope. It is one of the signs of the approaching downfall of heathenism, and reminds one of the last expiring effort of Greek heathenism, in the form of Neo-Platonism, to arrest the progress of Christ in the early ages. On all hands we see signs of the times. This virulent opposition to Christianity is but a mark of its advance. It is but an evidence that the devil is drawing his black legions more closely around him for the final struggle. There in the arena may be seen the phalanxes of Hinduism, Buddhism and Mahommedism drawing within themselves and collecting their powers, like the Cobra of the jungle, for the fatal spring, while the followers of the Nazarene have descended with bare sword and scabbard cast away never to return till the world has been brought to the feet of their Master.

I might give an account of some of the Hindu beliefs, but as there are so many books written on the subject accessible to all, I think it wiser to refrain. Besides Hinduism is so nebulous—like a huge cloud hanging over the land—that it is hardly possible for any one to get a correct conception of their belief. When one inquires into the belief of even one sect, he is met by a confused chaos of fancy, romance and indecency, all strung together in the most extravagant way. What respect, indeed, for fact, accuracy or truth, can be expected in a people who are firmly convinced