

Lord Napier. From Madras to Calcutta was a sail of from two to three days. And now I have reached the capital of India, and the sphere of my future labour as God spares me for it. I would that I could give you a clear idea of how matters stand here—of our own Missionary work—of the work of other Churches and Societies—of the posture of the natives, educated and uneducated, towards the religion of Jesus. But I have gossipped already to such a length that I cannot just now attempt anything save a few words on one branch of the latter subject, viz. :

THE EDUCATED NATIVES.

As my own work lies among these, it may be proper for me to take them first in order, and leave other subjects for a future occasion. In the first place, then, by the educated natives, I mean that large and increasing class who have been educated at Government Schools and Colleges and Missionary Institutions, who have learned the English language, come in contact with European science and civilization, and have been moulded far more by these influences than by the old modes of thought of India—of this class, there are now some thousands in this city alone. I, myself, lecture every Sunday-evening to an audience ranging from 300 to 500 of them. Very strange it feels to have such an assemblage of dusky, but sharp and intelligent Bengalis before you, not ten of whom are Christians, yet all attentively listening to Christian Truth spoken by a Nova Scotian and in the English language. It appears marvellous! What an influence that small spot on the map—the British Isles—must have exercised over these distant lands. Go where you will amongst those millions, you will find native officials all speaking English, almost as well as yourself—Railway clerks, conductors, engineers—Telegraph operators—inferior magistrates—all using *our* mother tongue fluently and grammatically.

What are these men in Religion? Christians? Very few of them—probably not more than one in eighty or a hundred. What then? Hindoos? No! just as few of them.—A real Hindoo amongst educated natives is as difficult to find as a traitor *ought* to be in Nova Scotia. The majority have no Religion. They have given up all faith in Hindooism—"the religion of their Fathers." It could not resist the advance of Western thought, and died as darkness before the light. And so swinging off from the old faith, they would not adopt any other. Some of them regard all religions as "superstitions"—some are atheists, some vague Deists, some nothing at all. But though this is true of the majority, yet there is a considerable and rapidly increasing proportion, who *have* a religion, and are zealous in propagating it. Some of you have heard of Rajah Rammahun Roy, a man of high intellect, pure morality, and lofty inspiration. Looking around upon his countrymen he saw them sunk in debasing idolatry and ignorance—drawing their only religious teaching from their Purnas, or their collection of mythological tales—a collection of immoral impurities. The Rajah determined to make the endeavour to bring them back to the worship of the one God. He went back to their most ancient sacred writings—the Vedas—and held that they taught only one God, and that Idolatry was a later corruption. His attention was directed to Christianity, and he was elevated by its moral teaching. He gathered around him some kindred spirits, and thirty-nine years ago the Brahma Somaj was instituted—a Society which now embraces the great preponderance of the religious earnestness and moral worth of India, especially of the Presidency of Bengal. Since its foundation it has several times shifted its ground, but has ever taught one God, no idols and a pure morality. It began by basing itself on the Vedas, but when these little used but much venerated books became to be studied, it was found that they taught neither a personal God nor yet the broad distinction between right and wrong. The Brahmists (pronounced Brummist) as they are called, at once gave up the Vedas and took new ground. They went to