

lowest state of heathenism, without a written language, cruel and savage, dwelling on low coral islands—their clothing the veriest fig leaf arrangements. Among such a people Mr. and Mrs. Bingham took up their abode in 1857, and commenced the study of their language; and now, after sixteen years have rolled away, he has completed the translation of the entire New Testament. One most interesting feature of the gathering should not be omitted. Several Gilbert Island natives came forward and received each a copy of the New Testament, on that day completed. Among them was the one who has been assisting in the work of translation, and his intelligent countenance and prompt answers indicated that an educated Gilbert Islander will take a high rank among Polynesians.”

Reformed Hindus.

Professor Seelye, whose visit to India, and conversations and discussions with the advanced native thinkers justifies confidence in his knowledge of the religious movements in India, writes in the *Congregationalist* concerning the Brahma Somaj. He says: “Keshub Chunder, in one of his published lectures, entitled ‘Jesus Christ, Europe, and Asia,’ took ground which awakened some hope that he was approaching the standpoint of a Christian believer; but he has since receded from this position, and, in subsequent utterances, has left it clear that he regards other great men as worthy of the same kind of credence and reverence which belong to Christ, and that he is as little Christian as he is Mohammedan or Hindu. In a somewhat noted instance, where a Unitarian missionary had himself enrolled in the Brahma Somaj as a Christian theist Keshub Chunder repudiated the term Christian, and wished it to be distinctly understood that he was a *pure*, and not a *Christian* theist. His faith in Christianity is apparently of the same sort as his faith in other religions, none of which are authoritative, but in all of which he will find much to take and much to throw away. He professes to be an eclectic religionist, a bee sipping from every flower, and finding the same sort of honey in all. To believe, therefore, that this movement will culminate in Christianity, and thus gain permanence, is not warranted by any thing which the movement thus far reveals.”

Writing of the progressive Brahmos he says.

“They regard Jesus, Mohammed, Confucius, Zoroaster, Shakyamuni, as all religious teachers worthy of veneration, and from their sayings they make compilations for use in their assemblies, in which the utterance of no one has any authority above another. It is, in fact, a cardinal doctrine

of the Brahma Somaj that there is no objective authority in religious matters. Each individual, it is claimed, must be his own judge of what is true, and is quite able to select and to put together, as his individual feeling prompts, the words which express for him a correct religious belief. It does not require a large reading of history to learn that such a notion, found in every age, is not likely to change the historical faith, or permanently modify the life of any people. The Brahma Somaj has, nominally at least, broken with idolatry. A progressive Brahma would be shocked to be called an idolator. Both Rom Mohun Roy and Keshub Chunder Sen have protested against certain heathenish practices, which they have also done much to destroy. They also take strong ground against materialism, and affirm unequivocally the Fatherhood of God and the brotherhood of man. They declare the efficacy of prayer, the duty of penitence and faith, the absoluteness of the Divine will; but deny that Christ is a Saviour, or that there is any eternal perdition for man to dread. All this is accompanied, on the part of Keshub Chunder Sen, by the most vigorous protest against what he calls dead dogmas. These protests it is very easy to match with similar strains in our own and in other times.”

The hold upon the young men of the educated classes of Bengal is declining. There are probably not a thousand enrolled as its members among the two hundred millions of India.

FATHER LINDLEY, who went to Africa in 1834, and has just returned to spend his remaining days in America, gave a detailed account in a late missionary meeting of the manner in which the word of the Lord came to him, forty-three years ago, saying Go. He was then pastor of a flourishing Presbyterian church at Rocky River, in North Carolina. Now, after nearly forty years of missionary service at the Zulu Mission, he returns in perfect health, with his wife and eleven children still living, and testifies that he has never lacked for bread; has put to flight lions and tigers, killed vipers and scorpions; but God has verified His promises to him, and has kept him.

A Day of Prayer for Missions.

The English Missionary Societies have agreed to observe the 3rd of December next as a Day of Prayer for Missions. Last year the response to the appeal made in the same connection was so general and hearty, and the benefits resulting were so great, that we do not wonder at this repetition of the call to prayer. We hope that again there will be found an absolute unanimity of feeling among all who desire the coming of the kingdom.