

meet at Toronto on Nov. 7th, and the Kirk Synod of old Canada on Nov. 15th, at the same place to consider the findings of the joint Committees and to take action accordingly. It is expected that they will agree unanimously to unite. And shall we too not go forward? As a Church, we have sought God's guidance in the matter from the first, and He has led us in the way hitherto, and we believe that He will make the way straight before us even to the end. If it is for His glory, as we believe it is, He will cause it to come to pass. N. S.

"India and the India Missions."

We take the following account of Mr. Grant's lecture in St. Matthew's on the above subject from the *Citizen* of Sept. 21 :—

Apart from the interest which the personal friends of the Rev. C. M. Grant may have in the missions of which that gentleman has lately been a member, there are few persons in Nova Scotia, who, we think, do not feel a peculiar interest in India and its institutions. The following summary of an able lecture, delivered by Mr. Grant at St. Matthew's Church, on Monday evening last, will therefore, we are sure, be read with attention. After a few introductory remarks, Mr. Grant said :—

The non-Christian world may be roughly divided into civilized and uncivilized—the distinctions being that the former had thought and obtained answers more or less satisfactory to the great questions concerning human life and history, whereas the latter have not obtained answers to these questions. They thus stand in far different positions relative to Christian truth. The one is full of preconceived beliefs; the other brings to the study of Christianity a mind void of belief of any great depth or earnestness.

The first great conflict of the church was with the civilized philosophers and mythologies of Greece and Rome. Her next conflict was with the rude barbarian tribes who had broken into the Roman Empire. These all yielded speedily, and the church became accustomed to rapid victories. Accordingly, when missionaries went to India they expected a like speedy triumph. But they were

soon undeceived. They soon learned that here was a state of society bound together in all its parts by a system of Caste, which, like an iron band, went round the nation and bound it into one mass, so as to destroy all individuality and sense of responsibility; that here was a philosophy which had been accustomed to speculation on all the profoundest questions which can interest man; that here was a religion that had penetrated into all society, entered into all life, and mapped out each and every act incumbent on every individual. To destroy this caste, to loosen this band, so as to permit the individual to breathe; to Christianize this philosophy, to overthrow this enslaving religion, and to emancipate the nation into the freedom of a Christian civilization, was the work which lay before the missionaries.

Before entering into a description of the plan pursued, the lecturer gave a sketch of the Hindoo people, tracing them from their homes, in the great Central Asiatic Table Land, in their career of conquest into India; the great works of their literature, the Vedas, or most sacred books; the Brahmanas, or commentaries; the great epics of the Ramayana and the Mahabharat, and the Puranas, or mythological fables; also the constitution of Hindoo society, with special reference to its distinguishing characteristic—the institution of Caste, showing how, by it, Hindoo society was constituted and held together as one whole. Under it the individual was nothing—he was only a part of the great whole. The caste was an unit, the individual only an integral part of his caste. The brotherhood was destroyed, and out of the destruction a crushing unity was formed. At the head stood the Brahman, and to him, as to a diety, all looked up. Then followed order after order, bound together in dependence and inter-independence. Regarding society as a tree, the Breehman was the top—as a Pyramid, it was the base. The result was that all life, save Caste life, ceased to be. The nation was as nothing in importance to the Caste. The Hindoo felt that if his own or the national life could alone be preserved by moving out of his appointed position, he yet dare not move. There he stood—there he must stand.