

stratively) as the way familiar to those acquainted with revival scenes in Europe and America. The men here were as demonstrative as the women there, and that was about all the difference. Whence came all this? It was real, without a doubt. The Bengalis are notorious plagiarists and good actors, but *this* was not plagiarised, neither was it being merely *acted*. They had never seen a Christian assemblage from which they could have borrowed it. Our European congregations are much too "respectable" to be guilty of any such vulgarity as excessive earnestness, and moreover consist of a class of society too accustomed to self-control to give way to any extravagance; and as for our native Christians, alas! earnestness does not lie in their line—there is no use concealing it, as a general rule they are a cold, impassive, and somewhat unreal lot, though those who have known the native Church for a long time, describe an immense advance within the last twenty years. But whence came this soul agony among these Brahmists? Is there any man prepared to say that it was *NOT* the work of God's Spirit? If there be such, I am not he. These men felt sin and were crying out of the bitterness of its bondage for deliverance—they know God is merciful, and again and again they repeat, "God is Love," and yet they thus in distress again and again appeal as if they were not so certain after all of the pardon. Ah! they cannot help seeing that black condemning cloud: it lowers over them, and testifies against them: their sin is not yet seen as *condemned*, and they have not yet learned to look to Calvary and see it nailed to Christ's cross. It is not enough for the awakened sinner to be assured of forgiveness: his sin is hateful, and he wants to see it meet, not with mere good-natured forgiveness, but with the stigma of disgrace he knows it merits. The Cross alone meets the requirement, and the Cross has not yet begun to bulk in the Brahmists' view. Poor earnest fellows! May God lead them in His own way unto Himself through the one "way," even Christ. All this time the great mass of the audience standing around the sitting circle remained *unimpressed*. They looked on as if it concerned them only as spectators, like the man Dean Ramsay tells of who accounted for his emotionless condition when all the rest of the congregation were bathed in tears, by saying he "did not belong to the parish": and as soon as the prayer was concluded I left, glad that I had been present, for it gave me an insight into an emotional side of the Bengali character never previously laid bare to me, showed me that there is a way of so touching the rock of his heart that the waters will flow forth,—and it also gave me to see this religious movement as I never could elsewhere see it, and in guises never seen by the outside observer.

It was rather saddening to find the hopeless *negation* which chiefly distinguished the document buried under the floor of the Church, and of which a translation appeared in the next edition of the "Mirror." As it will give you a better view of the present position of the sect than any amount of description by me, I give a copy of it.—The original in Bengali was prepared by Keshub himself, but the translation is not by him. I mention this because he would not have been guilty of those slight inaccuracies and weaknesses of expression of which you will doubtless take notice. After an account of the building, the document proceeds: "To-day, by Divine grace, the public worship of God is instituted in these premises for the use of the Brahma community. Every day, at least every week, the one only God without a Second, the Perfect and Infinite, the Creator of all, Omnipresent, Almighty, All-knowing, All-merciful, and All-holy, shall be worshipped in these premises. No created object shall be worshipped here. No man or inferior being or material object shall be worshipped here as identical with God, or like unto God, or as an incarnation of God: and no prayer or hymn shall be offered or chanted unto or in the name of any one except God. No carved or painted image, no external symbol which has been or may hereafter be used by any sect for the purpose of