

pal of the college, our esteemed friend, Major Candy, is a man of a totally different spirit—he is a pious and devoted christian; and I freely admit that, under his guidance, the college will produce a minimum of evil; but the whole course of study in government colleges so directly tends to the destruction of religion, that even good men can do little to ward off the blow.

When our attendance suddenly fell off, suddenly, too, the anti-christian papers appeared. I went to the Native General Library, and had a long interview with the leading young men, and they promised, with some hesitation, to attend our lectures, which now were directly on the evidences of christianity. In several weeks they came, and took part in the discussions, and our evenings were animated and exciting, and happily without acrimony. Latterly, the leading college men have ceased attending, and seem, as before, to shun contact with missionaries; our lectures, however, go on with an encouraging attendance.

I have also seen the Puna youth a good deal in private. At all hours of the day, when I am at home, I have felt it my duty to be accessible to them; moreover, as I live just opposite to Major Candy, the principal of the college, it has been easy for those who had occasion to call on him to step across and see me. I have been beyond measure interested in the educated youth of Puna. The field of labour is in some respects more interesting even than Bombay. Bombay is a large trading city—say the Glasgow of Western India, only Glasgow on a larger scale—and it is of unspeakable importance to seize and rightly direct the mind of so rapidly advancing a place. But there is hurry, bustle, and confusion in Bombay; men are more intent on business than study; whereas in a quiet place like Puna, there is more time for thought and calm discussion. Mind, as I said, is all animation here. Happily there are funds available for improvement; large sums formerly lavished indiscriminately on Brahmins, are all devoted to the encouragement of vernacular literature. Female schools among the natives themselves are supported out of the same fund; and, in justice to the college young men, let me say, that they take part in superintending these. Recently, an interesting native young man has established schools for out castes, who are not admitted into government schools; and these, too, are in part supported out of public funds. The old energy of the Marathis reappears—"The ancient spirit is not dead"—oh that it were more simply turning to the gospel of salvation!

A paper has been handed in to me this moment which strikingly exhibits the activity of mind in Western India. I mentioned that government now disposes of funds for the encouragement of vernacular literature. A few prizes are annually distribut-

ed; and it is announced that no fewer than 69 vernacular works have been handed in this year! Most of these are translations; but only think how eager is the competition which could elicit so many works, many of them of considerable size. Formerly, the money was spent in pampering ignorant Brahmins. Assuredly we are entering on a new era: oh for a wider preaching of Christ and him crucified, that the mind which is shaking off the delusions of ages may be turned to the God of Truth!—*Extract Letter, Rev. J. M. Mitchell. 13th Sept., 1852.**

* See No. for September, p. 37. It will be remembered that Mr. J. M. Mitchell was ordered by his medical advisers to spend the whole of the rainy season at Puna rather than at Bombay. We are glad to know that his residence here has been favourable to his health, and that he has been able to render effective assistance in the work of the mission.

From the Missionary Herald of the Presbyterian Church in Ireland.

It will be perceived, from the following letters, that the occupation of Ahmedabad is to be considered by the Presbytery of Katiawar. The great hindrance is the want of men and means. It will be a sad issue if our brethren feel constrained, from want of sufficient support, to abandon such an inviting field. A rumour is abroad, that the Church of Rome has deputed a mission of considerable force to take possession of the city. If this proves to be correct, what a judgment on our remissness to embrace the opening which God, in his providence, gave us!

GOGO MISSION-HOUSE, 25th Aug. 1852.

MY DEAR DR. MORGAN,—In previous communications, I have adverted to the spread of infidel views among the better educated classes in this country. Judging from present appearances, there is reason to apprehend that infidelity will eventually be the principal opponent of the truth in India. Hitherto, the natives of this country very rarely indeed called in question the truth of christianity. While they looked on their own shasters as containing a Divine revelation, they were ready to admit that the Bible also was true. They viewed christianity as the religion given to the European, and which he was bound to observe; while they regarded Hindooism as the religion given to them, to which they were equally bound to conform. But the sentiments of a large class of the rising generation are now very different. They have no longer the implicit faith in their hereditary creed that their fathers had. They have learned enough of science to know that many statements in their shasters are untrue, and that, consequently, they cannot be regarded as Divine. They feel that they cannot meet the missionary of the Cross with