

and Christians, from whom they profess to receive certain phrases of faith.

Some believe that Brahmos are preparing a way for the Gospel into the hearts of men; but others believe they are blocking the way, snatching would-be followers of Christ away from the truth, and confusing the minds of men. It is possible that their influence is for good, while their disposition is unfavourable to the spread of the Gospel. This may be like that young man who was offended at being omitted from a list of guests invited to a *soirée* by a lady in France. In revenge he issued numberless invitations to persons not included in the Countess's list, of which he had obtained a copy. The evening came, and with it the multitude invited. They crowded the drawing-rooms, reception rooms, dining-rooms, and even the bedrooms, to the intense surprise of the hostess. The street was also filled with carriages, and only a portion could possibly obtain admission to the house. Thus, without going himself to the Gospel feasts, the Brahmō, by constantly speaking of Christ, and directing the minds of others to him, may be preparing a great surprise for the Church of God in India. He can reach many whom the preacher of the Gospel could never invite. God grant that this may be the ultimate outcome of the movement!

First-Fruits.

BY MISS REID, (LATE OF PUNROOTV).

Sublia Erow, a young Brahmin lad, was baptized yesterday morning at 8 a.m. by the name of Samuel, a name of his own choice, after perusal of the history. He was most whole-hearted, and renounced Brahminism and everything connected with it; his sacred Brahmin string he gave up in the water. Such a shrinking, too, does he seem to have from anything connected with Brahminism, that he will not even retain the appellation of Erow, which all do with other titles of the same kind, together with in many cases their old heathen names. We had the joy of the sympathy and presence of kind friends of this place and from Coonoor, who cheered and encouraged us by their presence. Samuel is fully of age, being sixteen, and is very fairly educated, but my great desire is that he should be thoroughly trained for Mission work, so as to become a native pastor. If only any one were moved to pay the expenses, I feel it would be an *inestimable* boon if he could receive an English training. From the instances I have met it seems to give an energy, spirit, moral status and influence, that no training out here can give. I have thought longingly of Mr. Spurgeon's College. I am sure he is one who would amply repay any expense laid out on him. He is so happy, and has shown such decision and whole-heartedness in everything. To-day (Monday), has been a very trying and anxious day, several relays of Brahmins, including his uncle, little brother, and one or two relatives, having been to see him.

Warned by the case of poor Rathinam—who was carried off by physical force, and we fear cruelly ill-treated—I took the precaution of applying for police protection, which Colonel C—— at once afforded, so there was no disturbance, but they seem to be contriving all manner of devices. A complaint was lodged against me yesterday at the police station, but the boy being of age it is no case. I was told by an official to-day, that they are going to try and have a civil suit against me on the ground of Hindu law, under which eighteen is the age of majority. It certainly seems strange if two ages, fourteen and eighteen, are both recognized. Samuel spoke very bravely

to them all, saying it was of his own free will that he had become a Christian; and when one of the Brahmins in his uncle's presence asked why he had done so, he replied, "For my soul's salvation." On which they exclaimed, "Why! cannot you get your soul saved with us?" He answered, "No, all that Brahmins do, their works and ceremonies, are foolishness."

Seeing he is under protection, they are resorting to cunning ways of entrapping him. To-day one party expressed the greatest desire to hear and to learn more of the one thing needful, and begged me to come and preach in their street; a trick which they hope will afford an opportunity of seizing him. Yesterday afternoon his greatest friend, a dear young lad named Janibram Naidn, the son of a high native police official came. He asked in rather an agitated manner, "Is Sublia Erow here?" "Yes," I replied, when almost immediately a number of other lads came. After they had left he came to me and said, "Do let me see Sublia Erow." I replied, "I will tell him you wish to see him;" and I advised him to come; they both sat down together on a bench and talked, and it was touching to see the two young friends leaning over the Bible together, while Samuel showed him the portion from which he had chosen his name. To our great surprise the latter told us that his friend had strengthened him much, having urged him to be sure if any one came to question him, to declare that he had become a Christian of his own accord, and that no one had forced him.

Miss Reid has since written that she has been called to appear before the District Munsiff's Court with Samuel, who was claimed by the Brahmins on the plea of his being a minor. Various complications have protracted the actual trial of the case, for which March the 8th was finally appointed.

A Million.

In a book called "Astronomy without Mathematics," we read: "As nobody ever counted a million of anything, it is worth while to stop a little to understand what it is by the help of a few specimens. A million days are two thousand and seven hundred and thirty years, so there have not been many more than two million days since the creation of Adam, and rather more than a million since the time of Solomon. A railway train going thirty miles an hour, and never stopping, would take nearly four years to go a million miles. If you had a million shillings to count one by one, and did it as fast as you could for ten hours a day, it would take a fortnight; and the million shillings would weigh nearly five tons, or be a heavy load for a railway truck. A million is a thousand thousands."

It is a sad yet incomprehensible thought that the number of heathen in the world is estimated at eight hundred and fifty-six millions. Of Protestants there are only one hundred and sixteen millions. Must not each one of them be earnest in sending the Gospel to their heathen brethren and sisters?

It has been estimated that in the first decade of this century not more than \$5,000 a week could be raised for missionary purposes; but at present British contributions alone amount to \$500,000 a month. The sum contributed by Great Britain in 1882, \$5,450,000. About half of that was from non-conformists. There are now a half million native converts in India. The whole fabric of idolatry is yielding to the power of the gospel, and it is generally thought it will fall suddenly.