

Society for the worship of Brahma, the chief God of the old Brahmanic period succeeding the Vedic age, and in later times the colleague of Vishnu and Siva; whereas a Brahma Somaj means a Society for the worship of Brahma or "the one God." The first *a* in the former is long: in the latter it is short; and therefore the former is pronounced as it is spelled, but the latter is pronounced Bruin-ho, short *a* being pronounced like *u* in Sun. Well, for the Brahma Somaj, Sunday, August 22nd. was an important day; without ridicule, I think that day may be said to mark an era in modern Indian history. Why? On it was opened the first "Church" of the Somaj. Hitherto their meetings have been held in private houses and "halls." But some time ago a subscription list was opened for the building of what Keshub called a "Church." The "plan" was displayed and proved to be based on the model of the Christian Church, with gallery, spire, &c. Some of the less advanced grumbled, but Keshub persevered, and on the 22nd the building was opened for worship. Here is a programme of the day's services:—

Morning prayer, (including Sermon by Keshub) from 7 A.M. till 10 A.M.		
Prayer and Meditation,	- - - - - 12 noon	1 P.M.
Readings,	- - - - - 1 P.M.	2 "
Conversation,	- - - - - 2 "	4 "
Hymns,	- - - - - 5 "	6½ "
Initiation of new Brahmans,	- - - - - 6½ "	7 "
Evening Prayer,	- - - - - 7 "	10 "

The Church was packed during all these services. About 6 o'clock, I was driving home from our Institution after having dismissed my afternoon Bible-class, and entered the Church, being swayed thereto by various motives. (1.) I wished to judge for myself concerning these men and their worship—their manner, earnestness, and intelligence. (2.) I desired to show that we Christians and Missionaries did not stand aloof in cold unsympathizing isolation from men who are feeling after God, but that, whilst, on the one hand, we would not fail to expose the miserable nature of the position at which they are now halting, neither on the other hand would we refuse to yield that countenance which men deserve who are making a noble stand against Idolatry and its debasing practices. (3.) I was not afraid of the natives thinking that my presence signified that there was no essential difference between us, but I was, and still am, afraid that the cold and unbrotherly stand-alooism of many of my Missionary Brethren may drive away those who are striving to come near us, and compel the zeal and devotedness of these worshippers into a channel of hostility. I know some people here think it was "wrong" to give countenance to any who will not pronounce the testwords; and I doubt not some of those who read these words will gravely shake the head and talk about "compromising the truth," or "compounding with error," &c. But as for myself, I do not fear to go wherever men are worshipping God. I do not fear, and I don't think, if I understand his character aright, and I have studied it pretty diligently, that St. Paul would have feared to bow his head in worship to the One Father in a congregation of earnest and honest men who cry to Him out of the depths. We are very cowards in these latter days, standing shivering on a narrow edge of doctrine, afraid to move to the right or the left to give a brother a kindly hand and sympathizing word. We won't go here, we won't go there: we must lock ourselves up among those who believe as we do, and leave all others out as irretrievably reprobate; instead of going out to all and mingling with all, and seeking fellowship with all, even as the Master has taught us by His blessed example, worshipping in the Synagogue with those who scorned His name, because though they knew Him not, yet they worshipped the Father; or as Paul taught us by ever frequenting the place "where prayer was wont to be made," and joining in that prayer, I doubt not in all earnestness and sincerity,