

anglicised, notably so here in India, and though pride and selfish interests may make a struggle before adopting England's religion, that too must eventually follow. Everything indicates such a movement here in India ; the youth in every province are now being educated, and where education enters Hinduism departs—that is to say, the substance, idol-worship and much of its superstition, departs, though they fight for the name. Talk with any young Brahmin to-day, and he will tell you he does not believe in the religion of the people, but he thinks Hinduism can be purified and the pure religion of the Vedas re-established. Now, seeing that no ordinary Brahmin knows really anything about the Vedas, this is of course nonsense, urged to bolster up a position of resistance to Christianity. Follow the position a little further, and you see it merges into Brahmaism or some Somaj. And the latest form of Brahmaism is a fac-simile of the external principles of Christianity, with only the spiritual and vital doctrines wanting.

What does all this mean? Only what I have said above : that Christianity will in the near future become the recognized religion of India—a merely formal religion with many doubtless as it is at home, but still *the religion* ; and you can have some idea of what that means to the missionary and the cause of Christ. It means simply that we will work under almost the same circumstances as at home (in a less degree), that is to say, with everything more or less in our favour instead of, as now, caste, prejudice, priesthood, self-interest of one kind and another against us ; we will then have a free field and recognition, which in India means prejudice in our favour. For, as you have often heard, the people of India move in masses. I believe that nothing hinders us from reaching the masses and the poorer classes but the opposition, or at least lack of recognition, by the leaders.

If you ask me where is my proof for such statements, I do not know that I can give it very succinctly. The evidences in its support, or rather the arguments adduced therefrom, are cumulative. Moreover, I must confess my faith is no small item in this conviction. I seem to see it in so much that God is doing for India to-day, none of which—education, British influence, or aught else would I wholly deprecate—for all seem to have formed part of the great work of the redemption of India or rather, in the present preparation of its people for receiving Christ's redemption.