

Apart from him, she has no friend and no helper. In fact, for some years back, he has supported her and himself out of a small pittance of about £10 a year, the main part of it being a scholarship or bursary which he held in the institution. It may easily be supposed that a more than common love bound the two together; and when the hour of trial came, nature was stronger than faith, and for a time gained the victory.

Since his baptism, his mother has seen him again, and seems so bound up in him, that she professes her willingness, for his sake, to give up her caste, and to come and live with him. Time will show whether this is but the language of passion, or a determination, of which there are not wanting examples among native Christians—one at least, if not more, in our own mission. The case is instructive in many points. How illustrative of the character of the blessed Jesus! For six years, his spirit strove with this weak, doubting Hindoo lad, led him gently, bere with him patiently, and at last brought him safely into the fold. It shews, too, how continuously the system followed by us keeps the gospel before the mind. It provides for the watering as well as for the planting. In this case, while the heaven was silently working in his heart, the gospel was preached to Kailas all the time almost every day. It is my firm belief that there is no way of preaching the gospel in words at this time followed, more direct, more likely to be efficacious, or more blessed by God, than that which we have always followed. But of this more hereafter, and in another form.

PUNA.

Infidelity among the Educated Youth.

When I speak of the importance of Puna, I do not refer merely to the number of its inhabitants—about one hundred thousand—nor to the fact of its being the largest military station in the Bombay Presidency, but also to the circumstance of its being the seat of a large, rich, and very influential government college. Until of late, the Puna Sanskrit College, as it was called, was a powerful engine to counteract all English ideas; the Brahmins who studied in it became versed in their ancient lore, and expert dialecticians in its defence—so much so, that remonstrances have reached this quarter from the north-west provinces of India, complaining that the most inveterate and powerful opponents of reform were Brahmins trained in the Puna College. But recently, the college has been liberalised, the study of Sanskrit greatly limited, and that of English greatly extended. Mind is now actively at work in the college. Be it remembered, that a large proportion of the inhabitants of Puna are Brahmins; a large majority of the students of the college are the same; and that a more intellectual class does not exist in India than our Marathi

Brahmins. The dynasty that preceded ours in occupying the Marathi country was a Brahminical one; and for these, and other reasons, the mind of all the region round Puna and Bombay is, to an extent elsewhere unexampled, under the sway of Brahminical mind. That mind is now in motion. The Puna College, instead of being a dead weight, counteracting every effort to advance, now powerfully propels the Brahminical mind from its ancient moorings.—What a contrast between the college as it is, and the college as it was! But, alas! although mind is moving, towards *what* is it making progress? The destruction of all faith in religion, as exhibited in the case of the leading students, is profoundly melancholy. Deism is a feeble term—it is materialism in its worst phase—Sadduceism that denies spirit and future existence—nay, in some cases, atheism.

The first great effort of the new school has been a determined assault on Christianity. They have avowed their fixed resolve that no educated Brahmin in Puna shall become a convert to christianity! for, say they, we shall thoroughly expose its absurdities, until the very children in the streets shall repeat them by rote. They now publish a Marathi paper once a fortnight, containing the most bitter attacks on the gospel; and no reply to the charges is received by them.

Probably our own movements have led, in part at least, to this envenomed hostility. When Mr. Mitchell and I arranged our plans for the four months of the rains, we appointed two evening lectures in the week in the city for educated young men; and these lectures, although not at first formally discussing the evidences of revealed religion, were continually on that important topic. The attendance at first was very numerous, and the leading men of the college came out. Suddenly it fell off, and we were informed that they had unanimously resolved to attend no missionary lectures. Besides the lectures themselves, a fact had occurred that aroused all their opposition to the gospel; a young Brahmin of Puna, formerly a pupil in the mission school here, had been baptized at Sattara, and all Puna was in excitement.

Let me do these young men justice. Perhaps my words convey a different impression from what I intend. Fearfully wrong in religion—most deeply prejudiced against christianity, and very unjust in both the spirit and the facts of their animadversions on it—all this they are; but the question is, whether, considering their training, they could have been very different. Unhappily, one of the Professors in the college is avowedly an unbeliever; he seems to take a pride in publishing his infidelity before the sun, and all his efforts seem concentrated on generating an anti-christian confederacy among the young men. This princi-