

are our gods. They are the medicine-men for India. The Brahman is supple, his religion is not a matter of creed, but of customary practice. He can open his pantheon to every new deity which is presented to him for registry. He can and does act the part of Herald's College to all worships and tribes, and provides Hindu pedigrees both for the clan and for its gods. Aboriginal tribes pressing into the civilization nearest them are taken in hand by the Brahmans, and through them introduced into better society. This is the missionary side of Brahmanism, not sufficiently attended to by us in America and Great Britain, which is yearly sweeping into the Hindu fold thousands of converts, greatly outnumbering, close observers tell me, the converts of Islam and Christianity put together.

And, lastly, the Brahmanic philosophy formulates with sufficient precision for the Hindu mind that latent pantheism which seems inseparable from Oriental thought even in its crudest state. This influence of Brahmanism is not on the wane; it rather seems to increase year by year; for India is slowly becoming educated, and as education advances a crude polytheism must disappear. Lucretius translated the coarse, obscene rites of his countrymen into a thoughtful recognition of the mysterious reproductive power of nature; the Brahman philosophy has that translation ready made for the educated Hindu. It has one foe to fear, and Brahmanism knows its danger. Polytheism and pantheism require no necessary alliance between religion and a pure morality. English rule has taught and is teaching with a strength and rapidity which we at home have no idea of, that power, justice, and mercy should go together; Christian missions all over the land in colleges, schools, preaching stations, and medical dispensaries show that religion and a high moral standard are inseparable things. The Brahman will tell you contemptuously or sympathetically, as he may be in the mood, that your Christianity is all included with a great deal more in his Vedantism; he will take the Westminster Assembly's Shorter Catechism, cut out all that concerns a personal Christ and His atonement, leave only the metaphysical framework, and publish it as an *Aryan Catechism* (this has actually been done); but the personal Christ, with His pure morality and His Divine love and His all-sufficient atonement, is beyond him; and he knows it.

THE STUDENT VOLUNTEER MOVEMENT.

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Few religious movements of the present day have excited a deeper and wider interest than the Student Volunteer Movement for Foreign Missions. Commencing with the Summer School at Northfield, as its influence spread from institution to institution, and the increasing number of volunteers was heralded in our religious newspapers, its rapid advance was hailed with