

abusive and slanderous. At this time the *Dnyanodaya* gave me great assistance. I afterwards began to write articles for the newspapers, using the signature of *Kalyanachelu*, and some of the articles were published in the *Dnyan-prakash*. Once I wrote an article for the *Dnyan prakasha*, in which I maintained, that inasmuch as Hindus have various sacred books and various opinions on the subject of religion, as soon as they become enlightened they will all, both men and women, forsake their own religion, and, rejecting all religions, will be guilty of every kind of wickedness and corruption. The editor of the *Dnyan-prakash*, in publishing my letter expressed his own sentiments on the subject; and the editor of the *Dnyanodaya* also gave his views upon it. At that time I began to have entirely new views and feelings. Such was the course of things by which I was led to feel that the Hindu religion was indeed of human origin, and that it had no principal of life and no salvation in it. I gave up the worship of idols. I maintained that there is only one true God who created this world, and that He is to be worshipped with the heart. I began to doubt all that my *gooroo* had taught me. Being engaged in medical duties, I had frequent opportunities of dissecting the human body and of examining the internal organs, but I never found anything there which he had led me to expect. The consequence was that all his *Bramhadnyan* vanished from my mind like the mists of the morning.

"I was afterwards removed from Poona to Asseergud, and while there my mind became more and more enlightened. Feeling that the Christian mode of prayer was in accordance with the will of God and in harmony with his perfections, I obtained a prayer-book and began to pray according to its directions.

"I knew that prayers would be heard only in the name of Jesus Christ, still I prayed without feeling my need of him as my Mediator. I did not regard him as merely a great saint who had led many to the worship of the true God, I even looked upon him as the Shepherd of his people; still I thought it was enough if I endeavored to obey his commandments without abandoning Hinduism. I had some faith in Jesus Christ of which evidence may be found in a letter which I wrote at that time to Mr Baba Padmanji, who had not then become a Christian. This happened about the year 1854.

"I was afterwards appointed to Dapoolce in the Concan. There, too, I continued to read and investigate, and, in the good mercy of God, my mind was there very much changed, and I began to feel the importance of following the requirements of Christianity from the heart. I began to understand

thoroughly that I was a sinner, and that no sinner can stand up before the omniscient God in his own merit, and pray to him with any hope that He will hear his petition. I was convinced that God hears the prayers of men only in the name of Jesus Christ the Mediator whom He has appointed, and I began to pray in the name of Christ. I afterwards met with a Christian friend, to whom I put this question, 'If I regard Christ as my Saviour, and still remain as I now am, will he not have mercy on me?' He replied, 'My friend, you cannot expect it. The dear Saviour, whom you worship in your heart, himself says, Whoever will deny me before men, of him will I be ashamed in heaven.' I knew this very well before but at that time it made a great impression on my mind, and, through the Holy Spirit, the seed then sown began to spring up and bear fruit. And now Christ has sought me and found me, and admitted me into his Church, and I beg my brethren and sisters to rejoice with and pray for me, that this plant in the vineyard of God may be well watered by the Holy Spirit, and that it may flourish and bring forth much spiritual fruit.

I cannot describe how much delight I have found in the Christian religion which I have now cordially embraced. The Christian feels that he is utterly sinful; that he is a sinner from his birth; that he has never performed any meritorious action, and can never perform any; and that God cannot be pleased with sin; and that it is not a matter of indifference to Him if, after forsaking one sin, we are guilty of committing other sins, —on the contrary, the Christian feels that he ought not to commit any sin, that he ought to forsake it altogether. He feels, too, that he deserves infinite punishment on account of sin, but that the just penalty due to sin no man can endure, that God, in great mercy to lost men, became incarnate and bore their penalty himself, that he might redeem them from everlasting death. The Christian feels that Christ has paid his ransom, and that henceforth he should seek to please that dear Saviour at all times, by obeying all his commandments; that this is his most important duty, and if he fails in this, he is most ungrateful. He remembers how often he has displeased God. He feels that God has, in rich mercy, prepared this way of salvation, and he joyfully accepts it. He thanks Him for having sought him out when wandering like a stray sheep, and having showed him the living waters and the green pastures.